

MPA (LL) PROJ. 50212

The Reform Advocate, Wk. of February 22, 1894. pp.23-24.

The directors of the People's Soup Kitchen, find themselves compelled to appeal to the public for further support. The two kitchens at 615 Canal and 3831 S. Halsted have, during the last three months, relieved much suffering. On Canal St. from 1,000 to 1,500 persons daily were provided with one hot meal. From 3831 S. Halsted, more families than individuals have been provided with food, their number averaging from 100 to 300 daily. In all probability, it will be necessary to keep these kitchens open two months longer. It will require about \$500 more to continue the work to the close of the winter.

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JEWISH

WPA (U.S.) PROJ. 30275

The Reform Advocate, Wk. of December 16, 1893. p.288.

The will of the late Charles Kozminski was admitted to probate last week. Among the donations made were, the Cleveland Orphan Asylum, \$1,000, Jewish Training School, \$500, German Old People's Home, Altenheim, \$500, and the Home for Aged Jews, \$500.



The Reform Advocate, Wk. of December 9, 1893. p.272.

The members of the Work-Basket Society consisting of twenty-four young ladies, whose ages range from 15 to 17, will hold a bazaar on Saturday afternoon, December 16th, in the vestry rooms of the K. A. M. Temple, 33rd St and Indiana Ave. The proceeds will be given to the charitable institutions.

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The Reform Advocate, Wk. of Sept. 16, 1893, p.180.

[SOCIETY DISBANDED]

Mrs. M. Loeb, president, has decided to disband Auxiliary No. 6, Society for Home for Destitute Crippled Children, believing it has done its share toward the erection of a Home, by raising \$750.00. It is the intention of the members to reorganize for the purpose of founding and maintaining a soup kitchen, principally for the Jewish poor living in the Canal Street District. A meeting to organize permanently will be held Friday afternoon, September 22nd, at 2 o'clock, at Sinai Temple.

The Reform Advocate, Wk. of September 9, 1893. p.61.

The noble relief work that has been conducted on the West Side by Mr. Kopperl, Mr. Kalis and others, was discontinued on Thursday, for lack of funds. This band of Jews who devoted time and money to relieving the distress of all who applied for aid, made no distinction of race or creed.

On the last day, tickets were given out for 3,820 families, consisting of 4,960 adults, 10,622 children. The number of families relieved were 36,756, consisting of 43,794 adults and 68,714 children, a total of 112,508 persons.

While this station was primarily established in behalf of needy Jews, but a very small proportion of the applicants were of that faith. There were Germans, Russians, Poles, Swedes, Slavs, in fact representatives from every country on the continent. The vast majority of those applying were Bohemians. About 2 per cent of the total were Jews.

The Occident, August 25, 1893.

RELIEF MEETING HELD AND AID PROMPTLY FURNISHED HUNGRY POLISH  
AND RUSSIAN JEWS.

Several hundred people attended a meeting held Wednesday evening in Kallis Hall, 511 Jefferson Street, in aid of the unemployed Russian and Polish Jews in this city. Alexander Koppel, the Canal Street banker presided, and exhibited a list containing names of 213 adults and 336 children, who were actually suffering for food.

Alexander Koppel, who is noted for his many charitable deeds in Chicago, urged the meeting to take immediate action. As a result in a short time, several hundred dollars were raised, and hundreds of pounds of bread and other foodstuffs promised. Supplementary to these subscriptions, was \$1,000 raised by Mr. Koppel personally.

The money is being expended in food under the direction of Messrs. Koppel and Kallis. Tickets are issued to the hungry people. Those able to pay are charged ten cents for a meal, but these without means are fed without cost.

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JEWISH

The Occident, August 25, 1893.

The food is being distributed from Kallis Hall. The work will be kept up until times are better.

MS. A. 9.2.11 (17-1) PROJ. 3.1.1.1

Sinai Congregation, Annual Meeting, Minutes, Mar. 30, 1893.

The recommendation of the President to assist and encourage indigent young men for the ministry, by setting aside one half per cent of our annual assessments was then acted upon, and Mr. B. Lowenthal moved that we donate not to exceed \$1,000.00 per annum for this purpose out of the general fund at the discretion of the Board, which was carried.

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JEWISH

The Reform Advocate, wk. of Oct. 8, 1892, p.161.

[HEBREW CHARITIES GET GENEROUS CONTRIBUTIONS]

The annual collections made in the temples on "erev" Yom Kippur for the United Hebrew Charities were very gratifying this year. The total amount is in the neighborhood of \$20,000. At the North Chicago Temple, about \$900 was subscribed; at Zion, about \$2,400; at the K. A. M., about \$4,000; and at Sinai, \$12,000. This latter sum was collected in the fifteen minutes following Dr. Hirsch's eloquent plea, and the amount is probably the largest contributed by any single congregation in this country under similar circumstances.

MPA (LL) PROJ. 3027



The Reform Advocate, Wk. of May 21, 1892. p.311.

The annual meeting of the Society for the Education of Jewish Orphans was held at 2229 Calumet avenue on Sunday, May 15. The president, Mr. Henry L. Frank, gave the following report: The past year came nearer exhausting our income than any previous one in the history of the Society for Education of Jewish Orphans. What, with the requirements for clothing, shoes, etc., our accumulated capital may, in the near future, be drawn upon. The demands of sixteen orphans explain this more satisfactorily than anything else. Yet, as a whole, we have every reason to be satisfied with results obtained.

The young ones who are under the beneficent influences of a family life, must as a rule, become better than those who are herded together by the hundreds under the supervision of a superintendent. Thus far we have not made any efforts to interest the public-at-large in our society. To extend its usefulness, a larger fund is of primary necessity. Could we not enlist friends to our cause who will see that substantial aid be given by those



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The Reform Advocate, Wk. of May 21, 1892. p.311.

who are amply able to do so? Instead of caring for sixteen orphans we might care for a good many more. During the past year, two children were taken off the list of our wards, while eight were added thereto. Owing to the different dates of adoption, an average cost per child for the year, cannot be safely arrived at. The total amount for maintenance of our wards for the past year is \$2,301.49.

The Occident, June 14, 1889.

THE JOHNSTOWN SUFFERS.

The following correspondence shows the disposition of our leading Jewish citizens:

Chicago, Illinois.  
June 6, 1889.

A. Sipman, Esq., Chairman of Jewish Relief Committee,  
Pittsburg, Pa.

Dear Sir:

During the confirmation services held at our temple yesterday morning, a telegram from one of our esteemed citizens, Mr. Leopold Mayer, now sojourning at Johnstown, was received, urging our Jewish community here to the necessity of immediate action on behalf of our co-religionists, who were

The Occident, June 14, 1889.

Bereft of their all in the great calamity at Johnstown. On the spur of the moment, we started a collection, and as a result we now have the great satisfaction to send you the enclosed check, for eight hundred and seventy dollars, to be used and distributed among our suffering brethren.

Our congregation have from their treasury, voted three hundred dollars to the general fund, and all Israelites in this city are cheerfully doing their duty in contributing to the general fund.

M. M. Gerstley

Henry N. Hart.

Sinai Congregation, Board of Directors, Minutes, Nov. 3, 1887.

(Communication by President to Board of Directors.)

To the Honorable Board of Directors of Chicago Sinai Congregation.  
Gentlemen:

I have the honor to report that the collection for the benefit of fever sufferers (in the) South taken up in our temple on Yom Kippur last and (?) by us netted the sum of \$1,127.50, of which amount I forwarded to M. Lurtinases, Memphis Tennessee, \$400, to Ernest T. Florence, secretary, N. Orleans, \$650, and I hereinto present their respective acknowledgements.

I now hold in my hands an unexpended balance of \$77.50 and beg you to direct the disposition of same.

B. Loewenthal, President.

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JEWISH

The Occident, March 31, 1882.

The Russian Refugee Committee in this city has received a dispatch informing them that a ship Cargo of Russian Israelites are consigned to them for shelter and placement.

The committee will again have its hands full.

IPA (ILL.) PROJ. 30275

United Hebrew Relief Association, 1881-82.

## COLLECTIONS.

This Board and its predecessors have repeatedly tried to wean the friends of the Association from the antiquated custom of collecting money by personal solicitation. Soliciting for the poor on Yom Kippur Eve was first adopted by Sinai and Zion Congregations in 1881. Sinai Congregation in that year realized \$3,500, and Zion Congregation nearly \$700. Last Yom Kippur Eve, Sinai Congregation again obtained subscriptions amounting to about \$5,000. We urge this plan upon every congregation.

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The Occident, December 16, 1881.

The soliciting committee in behalf of the Russian refugees are now fully equipped and are making the rounds among the Chicagoans. Thus far, the subscriptions are gratifying. They have upwards of fifty persons in hand, whom the United Hebrew Relief Society had heretofore cared for. Rooms have been secured to lodge and board these people until such time as they find employment.

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JEWISH

Jewish Advance, Oct. 7, 1881.

[APPEAL FOR THE UNITED HEBREW RELIEF ASSOCIATION]

Following the example of the Philadelphia congregations, Chicago Sinai Congregation solicited the annual subscriptions of its members to the United Hebrew Relief Association on Yom Kipur. The remarks of Dr. [Emil G.] Hirsch on charity seemed to be effective; nearly \$4000 were subscribed that evening.

WPA (ILL) PROJ. 30275



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JEWISH

WPA (ILL.) PROJ. 30275

Jewish Advance, July 22, 1881.

The 'Hebrah Anshe Emet have forwarded \$22.75 to Rev. Ruelf of Memel through the Jewish Advance in favor of the needy Israelites of Russia.

Jewish Advance, Oct. 8, 1880.

## HOW TO RAISE FUNDS FOR THE UNITED HEBREW RELIEF ASSOCIATION

It is not necessary to go back to the early history of Chicago to trace the origin of our Jewish charities. Those who have lived here over a quarter of a century know full well that a spirit of unselfishness and self-sacrifice called them into life. As long as communities are small this spirit is less apt to die out. The moment strange elements begin to mingle with the first settlers the stream of sentiment flows in a different direction. And when, after a lapse of many years, the new population vastly outnumbers the old, we must not be surprised that, as in matters pertaining to societies, congregations, clubs, etc., Israelites have become estranged from one another, so have they separated with respect to the problem of public charities.

Chicago is often called a bee hive of business. The city is young and its businessmen are too much engrossed with their affairs to devote much time to art, charity, etc. There are too many hunters in the arena, and each one

Jewish Advance, Oct. 8, 1880.

is eager to carry off the highest prize. Business in the morning, business at noon, and business in the evening, plus an occasional business nightmare. Add to our local history the ever-memorable fire of nine years ago, and you have a plausible excuse why saue qui peut is the motto of every businessman. The losses were immense, and each proprietor of a store in the burnt-down district had to build up his store again. Hence, why demand of him time to devote to others when his own existence is at stake? Yes, the Fire, instead of teaching us common brotherhood of man by reason of the munificent gifts the whole civilized world poured in upon us, seems to have intensified the spirit of indifference of our Chicago Israelites. To retrieve their losses was the goal of their ambition.

Another reason for the gross indifference displayed by the Israelites in charitable matters is to be found in the fact that the city population is scattered over a wide area. The large area, the steady influx of newcomers, and the consequent incongruous elements made any united action impossible.

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JEWISH

Jewish Advance, January 17, 1879.

WPA (ILL.) PROJ. 30275

Alderman Jonas' institution, the free lodging house, which was opened on the first day of the new year, on corner Wells and Indiana Sts., is getting on prosperously. Since it was started there has been a nightly increase of applicants, and on the 11th of this month, they numbered 90. The place is kept in very good order, loud talking and drunkenness being prohibited. At night the men are given bread and meat, and in the morning a bowl of soup and a large piece of bread. Up to a few days ago the whole weight of this work rested upon Alderman Jonas' shoulders; this benevolent son of Israel spending much money of his own to maintain this institution, and we are glad to learn that another co-religionist, Mr. Ludwing has interested himself in this charitable institution. This house will be kept up during the entire Winter.

The Jewish Advance, September 6, 1878

WPA (ILL.) PROJ. 30275

"The Pride of Chicago - No. 41 of the Improved Order of F.S. of I", is the modest name of a new lodge which has been installed, last Sunday, by M.K. Cohen, Esq., of Philadelphia, the Grand Treasurer of the Order. This is the first lodge of this order in Chicago. The second one will be installed next Sunday.

Jewish Advance, August 9, 1878

WPA (ILL) PROJ. 30275

(Lodges)

**Maimonides Society:**

Adolph Moses, President; George A. Braham, Secretary; Chevre Schomre Hatas meets every second Sunday at Aurora Turner Hall; President, A. Feingold; Vice-President, J. Wachenheimer; Treas. L. Lazor; Secretary, E. Drinkelma.

**Society of Benevolence and for the Relief of the Sick:**

Meets at 112 & 114 E. Randolph Street, on the second Sunday of each month.  
W. Levy, President; M. Ohnstein, Secretary.

The Chicago Times, Oct. 2, 1872.

THE CHICAGO FIRE AND WHAT THE VARIOUS FOREIGN GROUPS  
DID TO ALLEVIATE THE SUFFERINGS OF THE FIRE  
VICTIMS

B'nai B'rith: No order was more prompt or more energetic in the work of charity than the B'nai B'rith lodges of this city. Soon after the great catastrophe there was a meeting of the various lodges the following gentlemen were appointed a central committee on relief: Dr. B. Felsenthal, chairman; J. L. Gatrert, superintendent, and Messrs. Henry Greenebaum, Charles Nosminsky, B. W. Seligman, W. Felsenthal, A. Moses, and J. L. Unna. The following summary will show how ably and conscientiously the committee did its work. Contributions: From lodges of the IOBB, \$19,195.12. From other societies, \$3,952.73. From individuals and firms, \$2,335.60. Total receipts, \$25,483.45. Disbursements: To thirty seven members of Ramah Lodge, \$4,565.45. To twenty three members of Wittel Lodge, \$2,525. To forty one members of Jonathan Lodge, \$4,540. To nineteen members of Maurice Mayer Lodge, \$1,940. To forty nine members of Sovereignty Lodge, \$4,275. To thirteen non-residents members, \$1,386. To non-members of the order, \$1,739.75. Through the United Relief Association, \$2,949.25. For expenses of the committee, salaries, etc., \$698.65. Total disbursements, \$24,618.65. Balance in bank, \$864.80, totaling, \$25,483.45.

(11) 7701.36275

The Chicago Times, Oct. 2, 1872.

There were also received thirty-two cases of clothing, blankets, bedding, etc., which were distributed under the kind and excellent management of Mrs. Henry Greenebaum, Mrs. Charles Kosminsky, and Mrs. Adolph Moses.

The United Hebrew Relief Association took active part in relieving the wants among the sufferers of its own nationality. The sum total of its receipts and disbursements is \$18,000 in money and about \$5,000 worth of clothing contributed by the Hebrews of Cincinnati. The largest portion of the money came from generous people from other cities, in sums from ten to two hundred dollars, but a portion was contributed by the different Hebrew societies composing the association. The St. Joseph Hospital on North La Salle Street, which was destroyed by the fire belonged to the United Hebrews. It will shortly be rebuilt. An active part was performed in disbursing the relief by J. Rosenthal, Esq.; Abraham Mart, president of the association; Philip Stein, its secretary and Nelson Morris, its treasurer.



Sinai Congregation, Board of Directors, Minutes, May 5, 1872.

A communication of Persian relief fund was read....A collection in the Board meeting amounting to \$100 was made, and upon motion, J. Mayer and F. Heinbach, with G. Eliel as chairman were appointed a committee to collect for Persian fund.

PA (LL) PROJ. 30235

Illinois-Staats Zeitung, April 30, 1872.

THE REPORT OF THE SPECIAL AID COMMITTEE OF THE HEBREW RELIEF ASSOCIATION  
WAS READ THE DAY BEFORE YESTERDAY IN A MEETING IN STANDARD HALL,

ABRAHAM HART PRESIDING.

The committee received large quantities of victuals, clothes, and so forth, from Cincinnati. The clothes alone were valued at \$5,000. Money contributions amounted to \$20,980. The largest sum came from the Adas Jeshurun Community in New York, \$2,027, from other communities in that city \$9,303, and from Chicago Israelites \$2,149.

WPA 611 7203 30275

Illinois-Staats Zeitung, April 30, 1872.

The Hebrew Relief Association voted on January 21, unanimously, to rebuild its hospital. The fund for that purpose has reached the sum of \$5,710. In this is comprised \$250 for the \$5,000 that Grand Duke Alexis gave to Chicago fire victims.....

The Chicago Times, December 10, 1871.

THE JEWISH RELIEF WORK

It is estimated that though our Jewish citizens have lost not less than \$20,000,000, they immediately after the fire took systematic measures to provide for the relief of those of their brethren who had been burned out. The result of these measures was that though there are 15,000 Jews in Chicago, not one of them has been seen to ask for aid of the general or special relief committees of the Gentile.

The lodges of B'nai-Israel of this city at once made an appeal to the brethren throughout the United States, which was literally responded to; \$18,000 having been received here, and distributed among the needy, up to November 5. In order, however, to furnish permanent relief for the suffering families of Israelites, \$50,000 more are required, and it is hoped that this will be furnished by the Jews throughout the country.

Illinois Staats Zeitung, Nov. 1, 1871.

WPA (ILL.) PROJ. 30275

While workers and handicraftsmen immediately start to lay the foundation of a new home, and every morning emerge from their provisory shacks to go to work, the petite bourgeoisie (uder kleine Mittelstand) is in a predicament from which nothing but help from outside can lead them. All the small shopkeepers, inn-keepers, and clerks have lost through the fire their means of existence; on claims against insurance companies, that frequently can be realized only by way of court actions. No new existence can be founded ... with the practical attitude characteristic of them. The Israelites have been essayed a solution on October 15, by nominating a special committee whose task will be to collect money among the Israelites of other cities. This money is not to be used to alleviate the need of the present moment, but for the reconstruction of the enterprise of the small Israelite business people. Permanent help is in the end cheaper than temporary, that has constantly to be repeated. It is better to give a man a chance, through a gift of \$50, to again make his living, than to have to protect him against freezing and starvation, all through the winter, with \$3 or \$4 a week. Of course, in granting relief by such larger sums, it is necessary to employ the utmost caution and to dispose of genuine knowledge of human character. The Israelites who, in their charity work, were always inclined toward the described principle, are perhaps better prepared for its application in the present emergency than others. The German Aid Society, the lodges, the craft associ-

Illinois Staats Zeitung, Nov. 1, 1871.

WPA (ILL.) PROJ. 30275

ations, likewise possess some or all of the pre-suppositions and information necessary for the application of this policy. They should make the support of the special cases, the permanent removal of neediness through the expenditure of larger sums, their main task. It is true that this will make more work than the distribution of daily rations, but its effect will be permanent and a far greater blessing.

I. CONTRIBUTIONS  
AND ACTIVITIES

E. Crime and Delinquency

1. Organized Crime

Forward, October 29, 1926.

prohibition officers were more strict and would not issue any more permits. Friedman told that he was informed how to contact Louis Abelson, who could be of some assistance to him. He saw Mr. Abelson, who was one of the collectors for the prohibition officers. Abelson gave all the permits he could use at \$300 each. Abelson then suggested, said Friedman, that all the wine dealers should get together and adopt some scheme to make him the dealer of the permits. Friedman spoke to the majority of wine dealers and all approved of this plan. Right then and there the plan was established. Friedman would collect the graft from the dealers and turn it over to Abelson, who would split with the prohibition officials.

Friedman told that he paid out \$3,000 graft to Abelson in a period of three months in 1924. "In the month of May, 1924," continued Friedman, "it again became difficult to obtain permits and Frank Loveland, a friend of Abelson's proposed that Friedman should meet him at lunch to talk things over." Friedman kept the appointment and also found Ralph Stone at lunch with Loveland. Stone later was appointed Prohibition Director for Illinois. After lunch the three went out automobile riding. At Roosevelt Road and Michigan Avenue, Loveland stepped out of the car, and Friedman and Stone talked things over. Stone said that the prohibition officials were very strict in letting out



Forward, October 29, 1926.

wine permits and, "After all," said Stone, "dealers can't expect to get permits now at \$300 each. The new price will be from now on, \$400 each." Friedman approved of the new price.

After Friedman's statements in this case, the trial was set to continue at 10 o'clock tomorrow morning.

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JEWISH

Jewish Forward, Feb. 10, 1924.

A GOOD SIGN OR JUST AN ACCIDENT

During last year only twenty-eight lynchings took place in the United States. Although this number of lynchings in one year is more than what could be desired, yet it is the smallest ever recorded, and the fact that only twenty-eight negroes were brutally destroyed by the "civilized" white Americans, shows that things are getting better instead of worse. But the question is whether this small number of lynchings is due to a changed attitude or it is just accidental. Could it be possible that the hearts of the "civilized" whites are softening towards their persecuted colored brothers? Have the white lynchers been convinced at last that these brutal and cruel lynchings should be eradicated? Is this the reason why only twenty-eight negroes were lynched last year, or is it because they had no opportunity to lynch more of them?



Jewish Forward, Feb. 10, 1924.

It is true that in the South the movement against lynchings has gained ground. There are many reasons why this movement should gain strength, as not all the whites in the South are lynchers. There have been whites in the South opposed to lynchings, and their influence has gained strength since lately, partly due to the fact that this practice was liable to become a Federal offense, and partly as a result of the migration of negroes from the Southern to the Northern states. The law proposed in Congress making lynching a Federal offense has scared the aristocrats of the Southern states out of their wits. Such a law would give the Federal Government the right to interfere in the affairs of the Southern States, the same states that once rebelled against the Federal Government for the latter's interference in their interior activities.





Jewish Forward, Feb. 10, 1924.

These States are opposed to any move the Federal Government may contemplate to strengthen its power over them, and not only did the Democratic leaders of the South put up an energetic struggle against the lynching law proposed in Congress, but also the law-abiding element began to organize themselves to combat lynching, in the hope that they would be able to suppress it before the Federal Government had a chance to interfere.

Then again, the white aristocrats of the South were afraid to see so many Negroes leaving the States, as with this migration went their supply of free slaves. In some regions the exodus became so acute that there were not enough men left to supply the demand for help in the plantations. The new problem brought about a change of attitude, that is, the aristocrats became friendlier towards the negroes, lest they all



Jewish Forward, Feb. 10, 1924.

would flee away from the South. This is the reason why the movement against lynching gained strength. There is no question that the fear of Federal interference and the shortage of labor are the factors that brought about this drop in the number of lynchings.

In the South it is common to see judges and juries treating with respect the lynchers who are brought before them. In nearly all cases they turn them free. To this day, lynching negroes in the South is not a law violation whereby one can be penalized. One cannot find today there a jury that will return a verdict of guilty against the lynchers. This being the case, there is nothing to feel merry about in the fact that cruel bloodthirsty lynchings in the South are decreasing, unless the attitude of the Southern white population towards lynchers start to change for the better. If there is no penalty for a lyncher, if every-



Jewish Forward, Feb. 10, 1924.

one who lynches a negro is set free, then one will always find enough beasts among the Southern whites that will at the least provocation, quench their thirst for blood with the lynching of a negro.

Not until the white aristocrats in the South are brought to justice and penalized for lynching negroes, their lynchings to be considered as just plain murder, can one say that they now respect the negroes or have changed their attitude towards them. Under the circumstances, the diminished number of lynchings in the South during last year can be considered as accidental, or as the result of temporary politics-economic motives that have forced the States to apply more energy in avoiding so many lynchings, not as a change of the general attitude of the whites towards the negroes in the South.



Forward, May 19, 1921.

Mrs. Joseph Spiegel, a young Jewish woman, was arrested yesterday by the detectives of the New City Police Station, on charges of leading a gang of automobile thieves and holdup men.

Albert Chayo and Harry Leksow were arrested together with her.

Mrs. Spiegel was identified by Robert E. McLaughlin, a cab-driver, who was held up on 57th St. and Albany Ave. by Mrs. Spiegel and her companions on the 13th of May. Mrs. Spiegel slashed his face and head with a knife at that time.

She was also identified by Anton Huebner, a real estate dealer, who was also held up and beaten by her gang.

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JEWISH

WPA (ILL.) PROJ. 30275

The World, October 19, 1917.

# JEWISH QUARTER TERRORIZED BY BAKER BOSSES ASSOCIATION.

A representative of the World succeeded yesterday in unveiling a horrible conspiracy by the local Jewish baker bosses, under the name, "Jewish Master Bakers Association," in order to extort more money from the poor working families by raising the prices on bread and filling themselves with immense profits by doing so.

This trust apparently carries on criminal activities with the aid of hired gangsters, who terrorize all bakery bosses that refuse to become members of the above mentioned association and become partners in the conspiracy to rob the public by raising the price of bread.

Beating, massacreing, plotting, setting fire and saturating bread with kerosene these are the methods of the trust against the owners of bakeries, who do not belong to that gang.



The World, October 19, 1917.

However, the trust does not consider anything and their hired sluggers parade openly, terrorizing the entire Jewish quarter.

### THE HORRIBLE WORK OF THE GANG

Sam Kazlosky, 2211 Potomac Avenue, is one of the many victims of that gang. Mr. Kazlosky told a representative of The World, in the presence of his wife, that he stepped out of the association, last July, because they planned to raise the prices on bread and rolls, to which he did not agree and since then a systematic inquisition was begun against him and his bakery.

First of all his dough was saturated with kerosene, which was done when he was not present in the bakery. (That was on the first of July). Then two police suddenly came in and in the name of the Health Department, ordered him to close the bakery at once, due to the unsanitary order there. Mrs. Kazlowsky ran to the police station and pleaded for permission to bake the dough that was already prepared, nevertheless, this was refused and \$30.00 worth of material was wasted.

The World, October 19, 1917.

A few weeks later, walking across Leavitt Street with bread for a nearby grocery, Mr. Kazlowsky was suddenly attacked by a few unknown gangsters, who murderously beaten him and escaped. Afterwards on the eve of Atonement, when the Kazlowsky's were in the synagogue, they burned his bakery.

#### SECRETARY OF THE ASSOCIATION THREATENED

After each sudden attack, a few weeks would go by, and then Mr. Blumenthal, secretary of the association, showed up and insisted that Mr. Kazlowsky must become one of their cohorts. The gang had threatened him that it would become worse, and it was so.

"I fear so much for the life of my husband," said Mrs. Kazlowsky, "that I already think in terms of surrendering and influencing him to become a member of the association, that they should not attempt further attacks and such murderous beatings."

The World, October 19, 1917.

The woman also mentioned the fact that she already applied for police protection and did not get it, and that the states attorney office, whom she informed of all murderous acts of the trust, ignores everything.

WE ACCEPT METHODS, WARNS THE PRESIDENT.

Kazlowsky, evidently, is not the only bakery owner who is being terrorized by the gangster trust. Mr. Sam Cutler, who together with Abe Gross, owns the Independent Bakery at 3822 W. 12th Street, yesterday revealed, that in the course of the past few months since he stepped out of the association, because they determined to raise the price on 18¢ breads to 20¢ and from 14¢ to 15¢, he was always being persecuted by the trust. Mr. Cutler said that the bosses, Phillip Lazar, Watkowsky, Jacobs, Paul Mossberg and Sam Caplan are constantly threatening him, if he doesn't become a member of the association. And Lazar, who is the president of the association, openly warned him, that if he does not stick to that gang and sell bread according to his prices, "We shall adopt methods to do the same to you as with others," which was a warning of the inquisitions carried on against Kazlowsky.

The World, October 19, 1917.

Mr. Cutler also remarked that the warnings of the association to open a branch bakery in his district in order to drive him out of business are carried through today and a few days ago, the gang actually sold, to a few of his customers, 20¢ loaves of bread at 10¢, aiming in such manner, to get rid of him.

"The baker bosses have made too much money this year," said Cutler, "and now they do not wish to part with their gigantic profits. Nevertheless, I will not fear their threats and continue to sell the two and one-half pound breads at 16¢, instead of 20¢ as they wish; the two pound breads at 13¢ in stead of 15¢; the one pound breads at 8¢, instead of 10¢."

How many more Jewish bakery owners are being terrorized by the gang is not known at present, however, as it seems the two above mentioned are only a part of the victims of the trust.

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JEWISH

WPA (ILL.) PROJ. 30275

The World, October 19, 1917.

The officers of the Jewish Master Bakers Association, are:- Phillip Lazar, 1528 South Kedzie, president; Ike Cohen, Ashland Avenue, and Division St., vice-president; Blumenthal, secretary; Kirshenbaum, 1411 S. Halsted St., treasurer.

The trustees:- Nathan Eskoff and Paul Sandberg, 3807 W. 12th Street.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, July 17, 1914.

THERE IS NO HARM IN TELLING THE TRUTH -

The Chicago Tribune, "the worlds greatest newspaper," in seeking to defend one of its employes who was accused of an "attempt to kill" in the Saturday evening gun battle and held on \$25,000 bond, assails the Courier for treating the news of this tragic event in a light manner, which the Tribune thinks is wrong.

According to the Tribune's editorial writer, the Courier "rushed to the defense of the gamblers in the Maxwell street region" because our reporter declared that the Tribune sought to take a flashlight picture of Frank Larman's restaurant and pool room for the purpose of showing the world how Jews gamble on the West Side, and because the Courier reporter called the

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JEWISH

WPA (ILL.) PROJ. 302/5

Daily Jewish Courier, July 17, 1914.

spot an imaginary gambling place where the stakes are, but a nickel glass of tea instead of hundreds of dollars as in the aristocratic clubs which the Tribune overlooks because in the latter can be found their own people while <sup>in</sup> the former there are only green Jews.

We hereby wish to inform the Tribune that, though the Courier is no more than the largest newspaper of the Chicago Jewish world, whatever may concern opposition to gambling and support of decency on the West Side, will find the Courier, first in the fight, doing whatever is possible to teach the immigrant Jewish citizen, the highest type of citizen in the country, to be useful as a man, a Jew, and a citizen.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, July 17, 1914.

We can pardon the Tribune for its erroneous translation of the Courier writer's statement " a sham gambling house" as "a corrupt gambling den." We excuse it because we know we are right in this matter. We, in the office of the Courier, understand the language in which the Tribune is written, and in the office of the Tribune they must rely upon some lad whenever they want to know what the Courier writes.

We also pardon the Tribune for making the remark that " from the enormous profit of this trade, (gambling), corruption funds for publications can be easily spared." We accept these polluted remarks with a smile, as Jews for the past 2000 years, have been accustomed to infamy from every ignorant person who accuses us of using Christian blood for ritual purposes, and of being the main white-slave traders in the world.



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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, July 17, 1914.

We cannot, however, forgive the Tribune for not taking the following into consideration:

The Russian-Jewish community on the West Side of Chicago is thirty years old. Persecuted and driven from our native country we came "to the land of the Free and the Home of the Brave," to find a resting place for our weary, beaten, anguished limbs. Dwelling in a country (before coming to America) where for many generations corruption has been rampant, where licentiousness is considered a good characteristic, where drunkenness is the accepted tradition, we did not become corrupt, our family life is clean, and we know nothing about drunkenness.

We came to Chicago. Can anyone accuse us of becoming a burden upon society? Haven't we, ourselves provided for our aged and feeble, for our sick and impoverished, paying taxes to the county as does any other citizen?

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, July 17, 1914.

The number of Russian Jews depending upon the county relief agency can be counted on the fingers. In the thirty years that we have been in Chicago we have built our own charity temples. We have public institutions to care for the orphans, to educate our children, to heal our sick, to furnish our poor with the necessities of life, to shelter and clothe our aged, to provide interment to those unable to pay.

Thus we do our duty as men, as citizens coming from a land where there was no conception of citizenship, and where the Jew did not even have the so-called right of living. Yet our ancient greatness, as free citizens in our own democratic country, has not been obliterated. It will naturally take time before we live up to our ancient standard. The effect of thousands of years of inquisitions, and treacherous pogroms, can not change us over night. Nevertheless, we keep on marching on the path of progress.

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JEWISH  
WPA (ILL.) PROJ. 30275

Daily Jewish Courier, July 17, 1914.

Whenever a Jewish citizen runs for office he stands higher than his opponent, the non-Jew.

For reaching this degree the Jewish community has no one to thank but its own members and its welfare leader who always received the greatest support from the Jewish Courier.

And what did the great Tribune, the paper which is always seeking to rid the atmosphere of vile and corrupt politicians do to help us? Not only did it stand afar without cooperating, but actually blocked the path of progress. Being too "hifalutin" to consider our psychology, it attempted, through its columns, to place us in such light that we often wondered how low we had fallen.

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JEWISH

WPA (ILL.) PROJ. 302/5

Daily Jewish Courier, July 17, 1914.

We only build our houses for incendiarism, in order to collect insurance, said the Tribune. Our doctors are fakers, swindlers. Our pharmacists sell deadly poison, our lawyers are rogues, and our business people are gamblers.

It is true that gambling goes on on the Jewish West Side. However, upon considering the amount of gambling in other localities we are angels. A special campaign against gambling, with flashlights and guns, is not necessary in the Jewish district. Gambling and indecency is being suppressed on the West Side through the tireless efforts of the Daily Jewish Courier through the activities of the Chicago Hebrew Institute, the Maxwell Street Settlement, the social clubs, the Joseph Medill School, and through other such organizations which are filling up the Jewish district so rapidly that soon there will be no room for these pool rooms and night restaurants.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, July 17, 1914.

If the Tribune wishes to extend a helping hand in this good work, let it send out men, without guns, to help in this good work. Let the Tribune take pictures of the accomplishments of the Personal Service Bureau, the Federated Jewish Orthodox Charities and of all other institutions where children are taught to be good citizens, good men, and good Jews.

II E 1

JEWISH

Daily Jewish Courier, March 5, 1913.

WPA (ILL.) PROJ. 30275

SOCIAL EVIL AND THE JEWS.

The commission, appointed by our State Senate to investigate the condition of the despicable white-slaves, had, at its Saturday's session, listened to information that makes the face of every respectable Jew blush with shame.

Girls, who have been in disreputable houses, declared before the commission that practically all proprietors of such houses are Jews.

It was imagined before the investigation that the Jews occupy a significant place - are a majority among the scoundrels, the lowest creatures on earth, and, now, this dreadful fact is being openly slapped into the faces of the Jews, in the presence of an official investigation.

Daily Jewish Courier, March 5, 1913.

WPA (ILL) PROJ. 30275

When great discoveries were made in the so-called Fire Trust, it was revealed that the Jews occupy an important place among the incendiaries. In Chicago and New York there are five Jews to one non-Jew involved in arson.

When America was shocked by the criminal acts of professional gamblers in the underworld, Jewish names were almost the only ones mentioned as being the leaders of the clique.

No matter how much we dodge the facts in the life of American Jewry, we still can not escape from explaining this unusual phenomenon.

Daily Jewish Courier, March 5, 1913.

WPA (LL) PROJ. 30275

Various answers are given to this mournful question: how can there be such a rascally element among the Jews, who always have distinguished themselves and are still distinguishing themselves - in a large majority - by higher moral conditions than are non-Jews?

The best answer to this question lies, apparently, in the higher spiritual structure of the Jewish race, which is a great asset and earns respect, but this can become under certain circumstances, a great defect.

As long as a spiritually developed man is found in a good environment and under the supervision of high ideals and traditions, he will use his intellectual and spiritual faculties to beautify his life, so that he may disseminate his noble views among his fellow-men. Remove, however,



Daily Jewish Courier, March 5, 1913.

WPA (ILL.) PROJ. 30275

from such a man the moral basis and place him in surroundings of indecency, filth and crime, and his historically, and naturally developed spiritual fervor will be devoted to the most horrible and despicable acts.

The Jew, who enters the ranks of the underworld forgets, in time, the difference between good and evil, and seeks to become an expert in crime. He assumes no social responsibility, nor does he acknowledge the hatred, with which he is looked upon.

A closer alliance is necessary between Jews and a better education by the growing generation to prevent groups of the Jewish nation from becoming victims of bad morale and from occupying an honorable place in the underworld instead of playing a role in the general world.

II. CONTRIBUTIONS  
AND ACTIVITIES

E. Crime and Delinquency

2. Individual Crime

The Chicago Chronicle, Volume 5. Week of June 6, 1924, Page 4.

No matter what the outcome of the case may be, it stands as a warning to parents to watch their children, to safeguard them against themselves, to understand and profit from the distinction between mental and moral upbuilding. Social adaptation, living adjustly, usefully and happily within the group, depends not only upon one's intellectual outlook on life, but in a greater degree upon one's moral outlook, and so far in the life of human-kind this element has been best assured through religious and quasi-religious influences.

For the most of us, a tolerable environment and the pressing duties of everyday life will suffice to keep us going straight. For the exceptional individual, super-normal, abnormal, or sub-normal, exceptional measures are called for. But every person at some period in his youth passes through a difficult time, when he is not, strictly speaking, rational.

The Chicago Chronicle, Volume 5. Week of June 6, 1924, Page 4.

And the parents of the least extraordinary of children will do well to watch for this critical time, to provide against it, to build up self-respect and respect of others, and, above all, not leave the youngster too much to his own devices.

Parents generally do not appreciate the difference between character and accomplishment.

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JEWISH

Forward, June 2, 1924.

## THE FRANK'S CASE

(Editorial)

No author of detective stories did ever concoct such a well planned and nauseating crime as did two youngsters from two well-known Jewish families. All America is astonished, especially the Chicago Jews, to whose faith belongs the innocent victim and the two criminals, whose grandfathers fought in the German revolution in 1848 and whose fathers were elevated to prominence in the second largest city in America. Some of their relatives are famous for their wealth and interest in charity and social welfare. Young Loeb, and Leopold distinguished themselves in school and college. The entire world was laid open to them, prepared to give them influence, glory, and riches. The future was awaiting them, prepared to spread their path in life with sweet-scented flowers. What father and mother would not wish to have children like that, and raise them as they were raised?



Forward, June 2, 1924.

What was the cause of their ruin? What was that black, abominable mouse that gnawed on their humanity, their respectability, their responsibility, their moral sentiment?

To this question there is only one answer. These two children were ruined by their riches. Everything they desired, was within their reach. There was nothing that could excite them; they were never hungry, never went thirsty, never craved curiosity; they never had 'to put a finger in cold water' to satisfy their desires. Their riches trickled on their spirit.

But the mind must have something to do, the young heart craves excitement, youth looks for color, emotions, and adventures. Well, all these longings for adventure ended in a brutal and criminal catastrophe.

An object that costs nothing is worth nothing; anything you can get without working for it is worthless. Everything other children of their age dreamed of having they had without the least exertion. Things that others would consider themselves fortunate to have, was of no interest to them.

Forward, June 2, 1924.

They could learn nothing from those whom they associated with. They were sent to schools where they came in contact with their sort; children with well-built bodies, nice clothes, and poisoned souls. The work of their grandfathers who fought in barricades against the Prussian tyranny, who worked and planned, and fortified themselves in a new country, now ends in dark shadows. When their fantastic idea started to work on them, when their desires started to brew for excitement, little did they know that they were to find themselves in a frightful, fearful entanglement which may end in the gallows.

They are not the first, neither will they be the last. Poor and rich destroy alike; one with the filthy nails of hopelessness, the other with the weight of gold squandered in luxuries.

In fact, we sympathize with the parents of the two boys. Their grief is terrible and without limit. It is for this reason that we dislike the system in which the best capabilities and finest opportunities are being ground to dust, while crushing the life out of all natural sentiment,

Forward, June 2, 1924.

all human instinct. We meet their fathers this time at the same point. We all would sooner see our children die on the battlefield, for a good cause, than to see them choked on the gallows as criminals.

Once more has the magnificent garden of capital exposed its poisonous, black flowers.





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JEWISH

Daily Jewish Courier, Mar. 18, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

We must not forget, although we are in the midst of a Purim celebration, that there is arising now among the American Jewry an element which in the course of time may become a danger to us and which already is causing us much shame. I refer to the great number of Jews in the underworld. They arrested here, a few days ago, five gangsters who came from Philadelphia to Chicago to do their criminal work. Three of the five were Jews. Not a single day passes by during which some Jewish criminal is not arrested. Something must be rotten within the American Jewry, if such a phenomenon is possible. Let our leaders, instead of quarreling about petty affairs, appoint a committee to investigate the causes for such shameful conditions. When the causes are known, it will be possible to remove them.

W:PA (ILL.) PROJ. 3276

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JEWISH

Daily Jewish Courier, Jan. 25, 1924.

## THE BUMS IN STANFORD PARK

by

J. Loebner

Recently, a group of Irish and Polish bums has appeared near the library in Stanford Park. These bums annoy the Jewish boys who go to the library to get books, and to the park to enjoy the amusements which the park provides. The bums are not content with creating noisy disturbances near the library; they are not content with making fun of the Jewish boys and tripping them. The bums have recently begun to beat up the Jewish boys. Max Kustiner of 560 West Twelfth Place is their latest victim. The bums attacked him and beat him up so thoroughly that he hardly had strength enough to drag himself home. His eyes were punched and one leg was maimed. The policeman on duty there is either a friend of the bums or else he is afraid of them because when a complaint is made to him, he merely shrugs his shoulders.

Stanford Park, like all other parks, is public property. The parks were established and are maintained by taxes and by fees which the public, without

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JEWISH

Daily Jewish Courier, Jan. 25, 1924.

distinction as to race or religion, pays. Everyone has the right to use the parks. Everyone who enters the park to enjoy it, has the right to protection. The policeman (a park policeman) was stationed in Stanford Park to provide that protection. Since he is incapable of doing so, either because he does not want to, or because he cannot, the park board should replace him by another policeman, or perhaps by two. If the park board does not want to do this, it should ask the chief of police of Chicago to send some of his men there. We ourselves will do it if the superintendent of the parks is afraid of the bums.

The disturbances in Stanford Park must cease. Anyone who has a complaint to make, is asked to send it in to this office.

Daily Jewish Courier, Mar. 23, 1923.

DEPOSITORS PLAN TO REORGANIZE 16th STREET BANK

Yesterday, a depositors' committee, with Samuel S. Horwich as chairman, discussed plans to reorganize the [16th Street] Bank. Mr. Horwich said that if the depositors were willing to purchase \$50,000 worth of shares from the reorganized bank, he would ask Mr. Herman Elenbogen, vice-president of the West Side National Bank, to take over the management of the bank. With this money and a capital stock of \$110,000, the bank could be reopened. The plan was brought to the attention of the chief bank examiner, Mr. Sevedge.

Attorneys Micon and Savitsky, together with a committee of depositors, appeared before Judge Foell yesterday and proposed that the court appoint a receiver for the closed bank. Judge Foell accepted the suggestion and said that he was willing to listen to proposals and would see that the receivership was as economical as possible.

Daily Jewish Courier, Mar. 23, 1923.

Samuel Maltz, president of the closed bank, will be indicted by the grand jury and will face a criminal trial for his speculations, which led to the bank's failure.

In the State's Attorney's office yesterday, Mrs. Sanford, a widow, denied that she had ever borrowed money from the 16th Street Bank. She said **that** Maltz induced her to sign a deed on property which she had allegedly purchased. Afterwards, Maltz took possession of the deed and the property remained his own. Mrs. Sanford claimed that on the aforementioned property, Maltz had **borrowed** money from the bank under her name.

The State's Attorney will also investigate a charge that the 16th Street Bank accepted deposits last Monday--the day prior to its failure--when the officers **knew** that the crash was inevitable. Dr. Louis Zeidenberg informed the State's Attorney that he deposited \$115 in the 16th Street **Bank** on Monday.

Daily Jewish Courier, Mar. 21, 1923.

16th STREET BANK CLOSED; PRESIDENT AND CASHIER HELD

Mr. Andrew Russell, the state auditor, declared yesterday that there is a strong possibility that the depositors of the 16th Street Bank will receive one hundred per cent of their deposits. In any event, they will receive no less than eighty per cent of their money. The doors of the 16th Street Bank, 3500 West 16th Street, were closed yesterday morning upon the order of the state bank examiner Mr. H. M. Sevedge, who, together with his assistant, proceeded immediately to examine the books of the bank. According to the present estimate, the bank has a shortage of approximately \$150,000.

Samuel W. Maltz, former president of the bank, and Jacob Kalish [cashier] are being held until the investigation of the state examiner is completed. A criminal charge will be brought against those who are responsible for the bank's condition. States Attorney Crow instructed his assistants to begin a grand jury investigation of the bank.

Daily Jewish Courier, Mar. 21, 1923.

The exact number of depositors of the 16th Street Bank, most of whom are small Jewish businessmen and workers, who stand a chance to lose [their deposits] will not be known until after the investigation of the books is completed. Mr. Kalish, cashier of the bank, asserts that the depositors will receive no less than eighty per cent of their money.

The news that the bank closed caused a great deal of excitement in the vicinity of 16th Street. A large crowd of depositors congregated around the closed bank. Police were there, ready to quell a riot. The crowd, however, was calm. Apparently, the condition of the 16th Street Bank has been weak since last summer, when the state bank examiner, Mr. Sevedge compelled Mr. Maltz to resign as president. J. M. Austin was elected in his place.

Mr. Sevedge issued the following statement yesterday: "Three weeks ago, a committee, consisting of Herman Elenbogen, Louis J. Robin, S. B. Komaiko,

Daily Jewish Courier, Mar. 21, 1923.

Samuel Ginsberg, Edward Berkson, and Rolling M. Coleman, was requested to make an investigation of the assets and liabilities of the 16th Street Bank, with a view to take over the management of the bank for the purpose of protecting depositors, as well as stockholders.

"Ten days ago they were elected as directors and immediately began to examine the bank's condition. The investigation disclosed a condition that made it impossible for these men to remain as directors and officers of the bank. They reported this situation to the office of the state auditor. The committee had discovered that certain liabilities, of which the amount is not known, were not entered into the books. Entanglements in real-estate transactions and in the issuance of gold bonds were also discovered. In short, the bank had to be closed and its books examined. It will take a week to complete the examination."

Jesse M. Austin is now president of the bank. E. J. Swetta is vice-president and secretary, and Jacob Kalish is cashier. The capital assets of the bank are



Daily Jewish Courier, Mar. 21, 1923.

\$100,000 and when it closed last night, the resources and liabilities were estimated at \$725,000. The bank, it is said, had a sum total of \$700,000 in deposits, and of that sum \$150,000 is missing.

Officials of the state bank examiner's office said yesterday that from the books it is **obvious** that the officers of the bank had violated state banking laws, and are, therefore, liable to criminal prosecution.

Samuel W. Maltz, former president of the bank, was taken into the States Attorney's office yesterday to give an account of his transactions and manipulations during the period that he was president. Detectives had raided simultaneously the offices of the Real-Estate Securities and the Modern Realty Company, two firms organized and run by Samuel Maltz. Evidently, he carried on the business of these two offices with money from the bank.

At the hearing in the States Attorney's office, Maltz admitted that he had

Daily Jewish Courier, Mar. 21, 1923.

borrowed one hundred thousand dollars from the bank for investments in two buildings of which he is the owner. He borrowed the money from the bank for a first mortgage, although the buildings already had first mortgages. Maltz is thirty-five years old. Before he became a bank president, he worked as a brakeman on the railroad. Austin, the present president of the bank, was a former conductor.

Jacob Kalish, cashier of the 16th Street Bank, lays the entire blame of the bank crash on Maltz, whose dubious speculations led to the crash, he claims. Mr. Herman Elenbogen, who was a member of the new Board of Directors that was authorized to reorganize the bank, and who was forced to resign because the bank was too far entangled, stated yesterday that he believed that the depositors would sustain only a small loss. Mr. Elenbogen also said that Mr. Maltz is chiefly responsible for the crash.

"After Mr. Maltz resigned, at the request of the state bank examiner, Mr.

Daily Jewish Courier, Mar. 21, 1923.

Austin was elected president," said Mr. Elenbogen. "I believe that Mr. Maltz also controlled the bank afterwards and his resignation did not improve the bank's condition. Our investigation proved that the bank is loaded with mortgages and several first mortgages turned out to be second mortgages. In two cases, we compelled Maltz to return the money on such mortgages.

"The bank had \$700,000 in deposits. I first become aware of the bank's condition a few weeks ago, when I was asked to do something for the bank. I invited a few other bankers and directors to assist me in the work. We finally became convinced that nothing could be done and became disassociated from the bank on Monday evening."

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JEWISH

Daily Jewish Courier, May 15, 1922.

## GANGSTER TERROR

(Editorial)

The murder last week of two policemen in Chicago was the climax in a long series of crimes committed by that special type of gangster known as the bomb-thrower, whose business it is to terrorize the public. The blood, which has been shed, has aroused the law-abiding, peace-loving citizens of the city, irrespective of class, and from all sides one hears the cry that an end must be made, once and for all, to this gangster terror, and that those guilty of that terror should be punished to the fullest extent of the law.

Organized labor in Chicago is more [vitally] interested than anybody else in the destruction of the gangster terror because certain people who are connected with the labor movement are accused of having had a hand in this

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, May 15, 1922.

crime. This fact gives the enemies of the working class a chance to hold the entire labor movement responsible for that crime. Of course, this is a shameful libel. Even if we assumed that those accused are really guilty, we still would have no right to hold an entire class responsible for the crimes committed by individuals who found their way into its ranks. The great majority of the workers of Chicago condemn the crime and the criminals no less than do all other law-abiding citizens, and applaud the energetic work of the police, the States Attorney's office, and the courts to bring the criminals to justice.

Condemnation alone by the workers is not sufficient. In their own interests, the organized workers must guard against having in their ranks, and particularly in the ranks of their leaders, anyone who might be suspected of terrorism, or gangsterism. We are not sure whether those indicted in the double murder are guilty or not, but we are certain that persons who have long police records of crime and violence must not be officials and leaders of labor unions. Such people do the greatest harm to unions in general and

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Daily Jewish Courier, May 15, 1922.

to the labor movement in particular. No decent society, least of all a labor organization, can afford to have within the ranks of its members, men with a criminal past. It is the duty of all unions to get rid of such persons as soon as they are found out. It is the duty of all unions to demand the same procedure from their sister unions because the interests of all the unions are similar.

We hope that this brutal crime, irrespective of the guilt or innocence of those who are suspected in that double murder, will cause the rank and file of organized labor to clear their organization of those suspicious elements who have somehow managed to crawl into the union.

The organized workers are as interested as all other citizens of the city in making an end to the orgy of gangsters who work for nobody's interests but their own. The organized workers should be even more interested than anybody else because the presence of gangsters among them gives to the enemies

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Daily Jewish Courier, May 15, 1922.

of labor a weapon with which to fight labor.

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IV

JEWISH

Daily Jewish Courier, Feb. 28, 1922.

[SCANDALOUS SITUATION IN CHICAGO]

by

Dr. S. M. Melamed

Jewish Chicago is all agog, Jewish Chicago is excited. At meetings, in the synagogue, at the family table, they talk about it. You understand what I mean, don't you? I mean the talk that is going on about the two sluggers who came in to see Mr. T. Piser, a well-known undertaker, and slugged him until he lost consciousness, because he had dared to bury a dead person in Chicago. For a "crime" like that the punishment in Chicago is death and Mr. Piser should be grateful to the sluggers because they didn't kill him.

A Jewish community like Chicago, with its hundreds of thousands of Jews, has to ask the permission of sluggers in order to bury its dead! This is the great Jewish community of Chicago! The proud Jewish community of Chicago! The Jewish capitol of America! The Chicago Jewish community is a free and independent community, but slaughtering is in the hands of a union, burial

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JEWISH

Daily Jewish Courier, Feb. 28, 1922.

is in the hands of strangers, and the Chicago Jews have only one kind of freedom--to give money. And we talk about the free, independent, proud Jewish Chicago!

But what do the representatives of Chicago Jewry say about this? The presidents of the one hundred Orthodox synagogues, of the hundreds of Jewish lodges, the rabbis, the social workers, the public busybodies--what are they doing? They are silent--ssh-ssh--one must not make a scandal.

[Editor's note: The reference here is evidently to the Sunday burial of the dead, a custom which the Jews were trying to institute, and to which the liverymen and chauffeurs were opposed.]

WFA (ILL.) PROJ. 30275

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JEWISH

Daily Forward, Feb. 22, 1922.

### CRIMES COMMITTED BY THE CLERGY

In the same week that Reverend Mr. Stratton made his violent attacks upon the theatres, upon the actors, and upon the Jewish managers, claiming that they are ruining the morals of our land and that they are responsible for all crimes and sin committed throughout the United States; at the very same time, in the same week, the press came out with three stories in which the heroes were clergymen. One of these stories took place in a small town in the state of Arkansas; a clergyman was sentenced to life imprisonment for hiring a man to murder a poor, old, lonely woman. He was in hopes that after the death of this poor woman, he would fall heir to her legacy. He paid the hired man \$850 for the job. The hired man confessed the crime. A similar story occurred in Canada; a clergyman, with his own hands, murdered his own brother. He had taken out a \$25,000 life insurance policy on his brother, and a few weeks later, while riding in an automobile, shot his brother to death.



Daily Forward, Feb. 22, 1922.

The third occurrence took place in the city of New York. A colleague and old friend of the Reverend Mr. Stratton, and preacher of the Holy Gospel, was the hero of the drama. The members of that church brought some abominable accusation against that God-fearing holy man. They spoke of his shameful and immoral acts. Some of those who were present at the hearing of the charges against this man became hysterical and left the room. The committee of the church, after investigating the case, has exonerated him of these charges. But the accusers are prominent members, and Stratton himself declared that these charges cannot be weeded out so easily. A more thorough and, impartial investigation will follow.

The theatre manager Mr. Brady, in his reply to the Reverend Mr. Stratton, stated that he has figures showing that there are more clergymen in America prisons than there are actors. To this the Reverend Mr. Stratton answered that the number of clergymen is larger than the number of actors. That of course is correct, but if the actors are the lowest creatures, and the clergymen are the holiest, then the proportion of the clergymen in jail ought to



Daily Forward, Feb. 22, 1922.

be smaller. That, however, is not the case: among the most brutal criminals, you will find a great number of clergymen's names; among the worst degenerates you will find many names of holy people. That is not only a case of the present time, but it was always the case in times gone by, when religion was much finer and cleaner.

As a class, the clergymen ought to be the last ones to preach morality to other classes.

Forward, June 30, 1921.

WPA (ILL.) PROJ. 30276

Judge David severely criticized the newspapers and Chief of Police, for interfering with the Wanderer's case, when a petition was brought to him to grant Carl Wanderer, who murdered his wife, and an unidentified vagrant, a hearing to determine whether he is sane.

The Chief of Police expressed himself to the effect that Wanderer should be hung.

"It is the duty of the Chief of Police and everyone else to keep their mouths shut", said Judge David. "This trial cost the State about \$50,000, although it does not concern me. If I would know that the jury was influenced by the Chief's statement, I would dismiss them."

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JEWISH

WPA (ILL.) PROJ. 30275

Chicago Hebrew Institute Observer, Dec. 1918-Jan. 1919.

The districts into which our former neighbors have removed are approximately three and a half and five miles respectively from the Institute. One is the great Lawndale district with an approximate Jewish population of 100,000; the other is the Northwest Side, with approximately 75,000 Jews. These districts have grown, particularly the Lawndale district, in so rapid a fashion that it has been most difficult to keep up with their growth.

In the Lawndale district practically no facility exists for the self-expression of the Jewish people who live there. There is no institution to meet the perfectly natural demand of the residents for an outlet along social, recreational, and intellectual lines. There are some Talmud Torahs which have been established to meet the purely religious needs of the community, but the children have no avenues of self-expression sufficient for their purposes. The young men and the young women are likewise placed

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JEWISH

WPA (ILL) PROJ. 30275

Chicago Hebrew Institute Observer, Dec. 1918-Jan. 1919.

in an embarrassing position and have to find means of recreation and social contacts which very often lead into dangerous channels.

These are no theories. The statements which I have made are based upon facts, facts that stare us in the face and make us ashamed of our neglect.

In the Juvenile Court, the Boys' Court, and other socialized courts in our city of which formerly it was the Jew's pride to be able to state that so far as he was concerned, they need not exist, he now has to bow his head in shame when he visits them, for in their daily dockets he hears the names of the Goldsteins and the Bernsteins called much oftener than is necessary. This, in my opinion, is because the community was near-sighted and negligent and did not provide the social machinery necessary to give to these boys who today are 18, 20, and 25 years of age the chance, ten years ago, to function as normal children. They consequently found their own methods of social contact, with these results.

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JEWISH

Sunday Jewish Courier, Aug. 17, 1919.

BLOOMSON FLEES FROM CHICAGO WITH TWO HANDBAGS OF MONEY

On August 8, the Courier printed a notice regarding the disappearance of the well-known Jewish merchant of the Northwest Side, H. J. Bloomson; it appeared that his creditors had brought a petition for his bankruptcy. Last Friday, that is a week after this news was printed in the Courier, the English newspapers appeared with sensational headlines about a "Jewish peddler who had swindled Chicago banks". The Courier, as always in the case of Jewish news, "scooped" all the English newspapers in Chicago.

The story goes that Bloomson owes about four hundred thousand dollars in Chicago. A large part of this is due the Corn Exchange Bank and Greenebaum and Sons Bank, from which he received loans on falsified bills of lading. But Bloomson's creditors are certain of the return of the greatest part of the money that is owed to them.

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JEWISH

Sunday Jewish Courier, Aug. 17, 1919.

Mr. A. Whipple, the receiver appointed by the court, explained yesterday that Bloomson's fortune in Chicago is valued at \$245,000, at least. The factory and merchandise of Bloomson's Milling Company alone is worth \$135,000. The value of his real estate is set at \$75,000.

Samuel Leavitt, Bloomson's former partner, testified to the fact that the Milling Company's profits for last year were \$100,000. The unknown reasons that forced Bloomson from the straight and narrow path while he was succeeding so brilliantly in business, are fast becoming a great mystery.

It is believed that Bloomson fled to South Africa. He came from there about four years ago. He has a wife and five children there. It is known that shortly before he fled, Bloomson applied to the State Department for a passport to Pretoria, South Africa, but his application was rejected.

Notices to detain Bloomson were sent to all American and Canadian ports for it

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Sunday Jewish Courier, Aug. 17, 1919.

is believed that he has not yet succeeded in sailing to Africa.

It is definitely known that Bloomson left Chicago for Detroit. A Pullman porter named Orlando Grey stated with certainty that Bloomson had ridden in his train to that city. He further states that Bloomson had with him two black handbags, which, it is believed, contained the money he was carrying out of Chicago. The porter adds that Bloomson asked him about trains leaving for Toronto, and it is, therefore, believed that from Detroit he traveled to Canada.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Aug. 8, 1919.

AUTO BANDITS HOLD UP SIXTEENTH STREET STATE BANK

Yesterday at about one-thirty in the afternoon, a large black automobile stopped not far from the Sixteenth Street State Bank, at the corner of Sixteenth Street and St. Louis Avenue. Six bandits got out and entered the bank. They flashed their revolvers before the eyes of the cashier, Mr. Jacob Kolish, and locked him and Miss Elsie Landover, and four depositors into the private office of the president, Samuel Maltz. The robbers then entered the teller's room, took \$4,500 in paper money, and made their escape.

Mr. Maltz, the president, was not in the bank at the time, but his father, Mr. Nathan Maltz, a director of the bank, was locked in with the others.

The audacious robbers, in **their** hurry, did not even attempt to break into the vault, which was securely locked and contained several hundred thousand dollars worth of Liberty bonds and other valuable papers. Apparently, they

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JEWISH

Daily Jewish Courier, Aug. 8, 1919.

understood the difficulty attached to trying to break open the vault, and, therefore, departed, saying that they had just returned from France, and "we must earn a living somehow".

The bank will not lose a cent because since its founding, it has been insured against theft. An agent from the insurance company immediately made his investigation, and we are informed that the bank will receive a check today from the insurance company for \$4,500.

It is remarkable that the robbers overlooked \$500 in silver and several thousand dollars worth of Liberty bonds which were lying on top of the desk. This proves that they were not experienced thieves. Officials believe that they are from the neighborhood, and that they watched their chance for a long time and finally chose to act at lunchtime when most of the employees are out.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Aug. 8, 1919.

The Sixteenth Street State Bank opened as a neighborhood bank, seven months ago.

WPA (ILL.) PROJ. 30275

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JEWISH

I D 2 a (4)

I D 1 b (Polish)

Daily Jewish Courier, July 8, 1919.

I C (Polish)

I C

TRIAL OF POGROM INCITERS IN SOUTH CHICAGO  
SET FOR JULY 24



The case of Mr. H. Cohen and son versus Casimer Lota and other Poles in South Chicago for inciting a pogrom has been set for July 24. The plaintiffs claim that Mr. Cohen enticed a Polish youth into his store and put him to death for the purpose of using his blood for Jewish Matzos.

The Cohens appeared in court before Judge Gemill with Mr. A. Cohen, from the law firm of Biden, Cohen, and Murphy. He asked the judge to set the trial for a later date because he had no witnesses present. Casimer Lota and the other defendants came to court with their lawyers who agreed to have the trial postponed. The judge then ruled that the trial be set for July 24.

It was quiet in South Chicago yesterday--quiet to the extent that there were no gangs parading along Buffalo Avenue as there were on Friday, Saturday, and Sunday. Poles merely raged in their saloons and in some of their grocery stores.

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JEWISH

I D 2 a (4)

I D 1 b (Polish)      Daily Jewish Courier, July 8, 1919.

I C (Polish)

I C                      Thanks to the steps taken by Chief of Police Garrity, at the request of the Courier, yesterday passed without any trouble because one hundred extra policemen had been sent out.

Also because of the police, the Poles did not strike yesterday for Tom Mooney, an opportunity which would have permitted them to start a pogrom against the Jews just as Poles in Rumania strike against their overlords, and thereby vent their wrath upon the Jews, accusing them of exploitation.

The boycott against Jewish stores in South Chicago is growing. Poles are still whispering about a "murdered Polish youth", and thus the boycott propaganda advocated in the local Polish newspapers has spread.



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JEWISH

WPA (ILL) PROJ 50278

Daily Jewish Courier, June 25, 1919.

#### MAYOR'S OFFICE ISSUES ORDER TO PROTECT JEWISH PEDDLERS

A committee of Jewish peddlers approached the mayor's office yesterday requesting that they be protected from attacks by Poles and hoodlums who waylay them in the alleys and streets of Chicago. Upon hearing their demands, the mayor's secretary immediately dictated a letter to the Board of Education. It instructed school principals to warn boys against molesting the peddlers. And what is more, the mayor's secretary went with the committee to Chief of Police Garrity instructing him to give orders to policemen to protect the peddlers.

The committee which took this action consisted of Mr. Joseph Abelson, business agent of the "Citizens Peddlers Association," Messrs. Leibovitch, Wolf, Gilbert and Sobel.



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JEWISH

Daily Jewish Courier, Aug. 2, 1916.

### IT MUST NOT BE HUSHED UP

The attack instigated by Irish bullies upon Jews Monday evening, in the vicinity of Taylor and Cypress Streets, is apparently more serious than it seemed to be at first. The seriousness of the attack is attributed to the fact that it was premeditated and that it was going to be launched was known in advance by peaceful Jewish residents and the police of the 13th Street Police Station. The attack is serious because the Jews, expecting it, had requested police protection and failed to get it.



Three Jews lie at the hospital in a critical condition; fifteen are confined to their beds in their homes, and windows still remain shattered. And not one single policeman came to investigate until everything was over.

The district around Taylor and Cypress Streets looked like the aftermath of a battle. It has been learned that the number of injured is much larger than what it was originally calculated to be. It is now known that besides the four

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JEWISH

Daily Jewish Courier, Aug. 2, 1916.

wounded whose names appeared yesterday in the Courier, the following are also seriously wounded:

Dave Anext, 45, 2119 Kendall St.; Paul Stein, 2106 Kendall St.; Sam Shechter, 18, 2125 Kendall St.; Ruben Dubinsky, 19, 1024 Cypress St.; Charles Michaelson, 20, 933 Cypress St.; Solom Cohen, 40, 1010 Oakley Blvd.; Morris Ruzitsk, 38, 2102 Taylor St; and Hyman Bass, 36, 1933 Taylor St. Many others were also wounded, but disappeared and their names have not as yet been disclosed.

If it is true that the police were aware of the premeditation of the attack upon Jews and refused to give protection, it is time for Jews to deliberate on what should be done about this matter.

For this purpose a mass meeting will be held next Sunday which will inform our city authorities and our protectors of the public peace what law-abiding citizens think about this. The place and time of the mass meeting will be announced in the Jewish Courier on Friday and Sunday.

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JEWISH

Sunday Jewish Courier, Apr. 16, 1916.

### A COSTLY ~~TEMP~~TATION

(Editorial)

Last Friday in the Desplaines Street Police Station in Chicago, there appeared for trial two Jewish peddlers who bought junk, amounting to a few pennies, from boys under fourteen years of age. The judge fined them \$15.00 each. Neither of the two peddlers was in a position to pay the fine, and the judge had enough consideration to release them on their own bonds until after Passover. From all outward appearances, it would seem that the peddlers really did not know that it is against the law to buy junk from minors. The law assumes that when one buys lead pipe, or junk from a small boy, one probably knows that it is not honestly acquired merchandise, and one can be charged with buying stolen goods and face imprisonment. Whether or not the peddlers knew this is not the concern of the judge. The latter declared that if the boys are decoyed into offering such things for sale, they will seek places where they can find these articles. And in due time they become thieves and criminals, tearing out pipes and hydrants in vacant houses.



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JEWISH

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Sunday Jewish Courier, Apr. 16, 1916.

We have quite a number of Jews who earn their livelihood by peddling junk, and for their sake, we find it necessary to admonish them. We know that these Jews have a tough struggle, that most of them are not familiar with the rigidity of the law, and others, who are familiar with the law, cannot deny the temptation of buying in order to earn a few pennies. We have seen enough Jewish troubles arising from such "temptations" to know that it is always very costly. The boys are brought into the Juvenile Court where they identify the one to whom they sold the junk. Apart from the trouble caused the peddler, such an incident also tends to injure his reputation. Consequently, from time to time, voices are heard in favor of suppressing the whole business, or of fixing the cost of a license so high that it will not pay to be a peddler.

The peddlers who recite their morning prayers should bear in mind that when they say "lead me not into temptation," this also goes for pipes and scrap iron and other such articles bought from minors. Those who do not worship, should remember this fact in dealing with such customers; they will eventually be caught, and they should realize that this "temptation" is not profitable.



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JEWISH

WPA (ILL.) PROJ. 50275

Daily Jewish Courier, July 26, 1914.

NOT A JEWISH CASE.

(Editorial)

A young man of Jewish parentage killed a Jewish business man in Chicago and the state naturally seeks, if not the death penalty, then life imprisonment. It is understood that the one, to whom some one else's life was of little worth, does not want to die prematurely himself, and does not even want to spend his life behind prison bars, repenting for his crime. He wants to save himself, and therefore engages a well-known criminal lawyer to defend him. Incidentally this criminal lawyer is also of Jewish faith, and has much in common with the defendant.

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JEWISH

Daily Jewish Courier, July 26, 1914.

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This, however, does not make the case a Jewish one, and if this noted criminal lawyer intends to distort this into a Jewish question, he will thereby commit a great crime against the Chicago Jewry.

The Jacob-Simon's case is not a Jewish case, in spite of the fact that both the killer and his victim are Jews. The whole trial is in general a social one. Such crimes, defendants, witnesses, and lawyers are to be found in all countries, among all nations, and we, Jews, who contribute to the world a large percentage of artists and educators, fighters for freedom, and scholars, might also produce a little apostasy which would wind up around the noose or in jail.

The witnesses who testify for the defendant, and perjure themselves, will not find sympathy anywhere. No Jew will feel sad, or consider it as a Jewish question if the state prefers charges against and sentences a Jew for perjury.

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JEWISH

WPA (ILL.) 1002/5.

Daily Jewish Courier, July 26, 1914.

Jews have always wanted the Jewish community to be pure and sacred and they have no desire to obstruct justice in its attempt to punish a Jewish sinner.



Daily Jewish Courier, May 18, 1914.

CHIEF GLEASON PRAISES DETECTIVE WEISBAUM.

Chief of Police Gleason, in last Saturday's Police Bulletin, paid many compliments, praising the Jewish second class detective, Sergeant Michael Weisbaum of the Maxwell Street police station. Sergeant Weisbaum has especially distinguished himself in tracking down pick-pockets. He and his partner, Fred Roth, together, succeeded in rounding up three of the most notorious pick-pockets on the West Side. This trio of pick-pockets were tried in the Criminal Court, found guilty, and sentenced to a year and over to Bridewell. Sergeant Weisbaum said that he will not rest until he roots out all pick-pockets on the West Side.



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JEWISH

WPA (ILL.) PROJ. 30275

Courier, October 13, 1911.

Judge Joseph Sabbath in Bridewell.

Our most popular Judge Sabbath, conducted Yom Kippur services for the unfortunate Jewish prisoners in the Bridewell prison. The Judge happened to think that among the poor Jewish prisoners there were perhaps some whom he had sentenced and who would very likely, like to take part in the Yom Kippur services. He called up the jailer, Mr. Whitman, inquiring as to what the Jewish prisoners were doing on that holy day. The jailer replied that Yom Kippur day is just like any other day in Bridewell prison. Judge Sabbath immediately got in touch with Rabbi A. H. Levy and together they went to Bridewell, gathered all the thirty-six Jewish prisoners and conducted the holy Yom Kippur services for them.

Rabbi Levy and Judge Sabbath chanted with the prisoners and together they cried and repented for their sins. After the services, the prisoners thanked Judge Sabbath and Rabbi Levy for their kindness and thoughtfulness in remembering them on this holy day.

Courier, April 2, 1909.

REGARDING JEWISH PRISONERS AT BRIDEWELL.

In reply to the request of the Daily Jewish Courier, that the Mayor of Chicago should do something to help Jewish inmates at Bridewell, for the Passover holidays, so that they should not be forced to eat Hametz (food not permitted to be eaten on Passover), or if necessary to let them go home for the holidays, the may sent the following reply:

To the Daily Jewish Courier:

The mayor received your letter, of the first of this month, and he authorized me to confer about the matter with Mr. Whiteman, superintendent of Bridewell. Mr. Whiteman informed me that there are about fifty to sixty Jewish inmates at Bridewell. In cases wherever possible, he would recommend them for a pardon. To others, Mr. Whiteman would allow Jewish charitable organizations to supply them with matzos. Mr. Whiteman would gladly buy the matzos in any place you would recommend to him, if the price is reasonable enough.

There is no doubt, therefore, that Mr. Whiteman would carry out your wish. He would gladly do anything to help them, but he cannot allow the serving

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, April 2, 1909.

of wine to prisoners, because that would be against the rules and regulations of Bridewell. However, if you would not be able to come to an agreement with the authorities of Bridewell about the matter, the mayor would gladly appoint me or somebody else of his assistants, to talk the matter over with you.

Very truly yours,  
W. L. Binn, Ass't. Sec'y. to the Mayor.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, October 21, 1908.

A Yearly Report. (Continuation).

The Jew-baiting, however, has in this case revealed itself in the attempts of the Springfield police to persecute Reimer, also in editorials of many newspapers, which have disclosed that Reimer is of the type of Jeremiah Aurbach, who as it was said, wanted to kill the chief of Chicago's police, but in reality, he, Jeremiah Aurbach, was killed in the home of the said chief of Chicago's police.

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JEWISH

Courier, October 15, 1908.

WPA (ILL.) PROJ. 30275

**BROSLAWSKY UNDER \$10,000 BAIL.**

Wladimir Broslawsky, who was considered a very "useful" person by the Holy Synod, has many embezzlement charges against him. The convert, Wladimir Broslawsky, who was the right hand man of Schlifenbach, was yesterday held under \$10,000 bail, while Federal agents were conducting an investigation of his shady activities.

As it is known to the readers of the Courier, Wladimir Broslawsky, who flew to the bosom of Mr. Schlifenbach, had been recommended by the Holy Synod of Russia, as an extremely "useful" person.

He was arrested for selling Russian passports to those, who wanted to return to Russia - passports that were absolutely worthless, and on which he had made a huge sum of money. However, since his arrest, many other crooked affairs of his were revealed. Masses of witnesses were questioned

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JEWISH

Courier, October 15, 1908.

WPA (ILL.) PROJ. 30275

by States Attorney Sims and his assistants, in reference to this handsome man.

Wladimir Broslawsky, as it was disclosed during yesterday's hearing, was also engaged in the business of dealing with young Russian men, who were called for regular government service. Having received large sums of money, he freed these young men from their duty of serving the Tzar. According to Russian laws, every Russian subject residing in the United States, may be freed from serving the Russian government if a medical commission at the consulate declares him totally unfit to serve the Tzar. Thus, the young men in the case, receive from the consul a white or blue ticket signifying disqualification. Mr. Broslawsky, who was only Mr. Schlifenbach's adviser and not an actual official, has handled this very skillfully. He composed the "medical commission," and handed out certificates. His hat decorated with an eagle, his good looks and his refined manner facilitated his preying upon the Russian subjects.

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JEWISH

Courier, October 15, 1908.

WPA (JEL.) PROJ. 30275

Thus he was able to act under the guise of a consul, and the poor, fearful subjects of the Tzar trusted him and gave him all the money he asked for.

Baron De Shilling, the present Russian consul in Chicago, and prince Nikolai Engalitchev, the Russian vice-consul, were also at the District Attorney's office, at the time the witnesses were cross-examined. They assisted the Federal agents in questioning those who were unable to speak English.

The names of the victims of Broslawsky are not as yet officially revealed. The investigation was postponed until next Monday, but from all indications many Jews were trapped in his net. Mr. Broslawsky has been "at work" in Chicago for quite some time. It is believed that Mr. Broslawsky has many thousands of dollars.

II. CONTRIBUTIONS  
AND ACTIVITIES

E. Crime and Delinquency

3. Crime Prevention



Forward, Mar. 23, 1924.

raided and searched for suspicious characters during crime waves in the city, are the pool rooms. Plainclothes men from police headquarters regularly pay visits to the pool rooms to give the assemblage there the "once over." They know that there they can pick up some criminal fry now and then.

Immediately after each robbery in the city, the pool parlors are combed for felons by the police. Squads of plainclothes men swoop down on the pool rooms, search for arms every one they can find in the place, and often arrest a number of those present there on suspicion.

The person who is seen frequenting these dives is marked by the police to the same extent as a criminal with a police record. He is under suspicion because of his associations, and is sometimes driven to the underworld for protection.

"Tell me who your friends are, and I will tell you who you are" is an oft-quoted adage, and never were truer words spoken. For the law of nature calls for "kind to kind." People are judged by their associations and justly so.



Forward, Mar. 23, 1924.

Accordingly, the boy who is seen "hanging out" in pool rooms sooner or later will be branded a loafer, or worse.

In general, aside from everything else, the physical side of the pool rooms is repulsive and degrading. Billiards is a sport intended for recreation, but most of the pool rooms are located in filthy, musty cellars, where the air is putrid, the floor and walls covered with pollution and foul offensive pencil marks, which bespeak the low, leprous mentality of the patrons.

Most of these dives resemble cesspools, in which are flushed the city's social discharge, the criminals, the coarse-minded and, lastly, the unguided youth, bent on mischief.

From mischief to crime is but one step down. And it is an easy and natural step, alluring with many spurious promises and temptations. Primarily the step-down is due to environment.

A boy starts frequenting one of these places, consorts with the other habitués there, contracts eventually their habits, mode of speech, codes, combined with



Forward, Mar. 23, 1924.

their swagger ways of easy existence. Each one of these places breeds its own gang, heroes, goats and "easy-guys"; supplies and receives its own quotas of "College-guys," commonly known as jail-birds.

Now, a boy drops into one of these pool rooms quickly acquires an admiration for the gang and its leaders. His character is being moulded and his mind is pliable. Added to that, youth is subject to hero worship. He is fascinated by the power the hardened seniors of the gang seem to wield in their own little world. He sees them well-dressed, easy with the dollar, popular with a certain class of women, wallowing in automobile rides and similar luxuries. He begins to emulate them, aspires to reach to their position, to live as easy as they do without the necessity of going to work in a store or factory every day of the week. Eventually he contrives to ingratiate himself with the leaders, make himself useful, and gain their confidence, until he is initiated, grade by grade, into their fraternity.

His parents usually are unaware of the change in the boy's life till it is too late. Had they paid more attention to his education, guided him as is their duty to do, his downward drift would have been checked at the start, or else the danger eliminated altogether. But as the course runs in these cases, the



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parents are slow in discovering that their boy has quit his job and is spending more money than his earnings would allow. And the pity of it is that some parents don't even question what their boy does, so long as he brings his weekly contribution to the support of the home. They first realize their mistake when their boy is arrested in connection with some hold-up, or more serious crime, and calamity descends on them through his quickly gained notoriety.

This was the case, in a measure, of the Diamond brothers, who were sentenced recently in Brooklyn for murder. It was also the case of the two Italian boys who were sentenced for the same crime, and is the case of most of the gangsters whose careers ever came to public attention.

There is no excuse for these boys to seek recreation in the pool rooms. The appearance of the pool rooms is enough to belie their licensed purpose. The boy who enjoys a game of pool will find a pool table at one of the many boys' clubs in the city, where the atmosphere is clean and wholesome, the place sanitary and inviting.



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Nor can an excuse be found for the parents who neglect their duties to their son at an age when he is most in need of guidance. And a great responsibility lies on the community, as has been pointed out more than once by prominent sociologists and jurists who had occasion to study the question. A great percentage of the money and effort now spent by the police department in hunting down criminals and checking crime waves could be eliminated if some of it were spent right at the start for play grounds and children's club rooms.

What is more, the duties to the growing boy do not end with the parents or community. If you are an older brother, and you see your "kid" brother stepping into a pool room, grab him by the scuff of the neck and bring him home. Guide him to recreation of a wholesome character, show him the filth and degradation of his pool room habits until he is cured.

And upon you, sister, too, the same responsibility lies. It doesn't matter that you are a young girl, older or younger than your brother. Warn your parents about his associations, help him to the utmost to wean himself away



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from his pool room associates. Do it in time, save your brother from himself and save yourself, and your parents from calamitous ignominy.

While on a visit two weeks ago at the Y. M. H. A. headquarters of a little town, some fifty miles from New York, I heard a story which is worth recounting here, in this connection. The Jewish boys of the town, mostly sons of middle class merchants, disliked the Y. M. H. A. rooms as their club rooms, social center, and playground. It is the one and only institution in town, outside of the synagogue. The parents, too, utilize the "Y" on Sunday and holidays.

One of the most important and coveted privileges in the club rooms, as you have probably guessed, is the pool table. The youngsters found it fascinating from the first day it was secured, and haunted its four corners, cue in hand. The seniors found this condition alarming. They evidently had in mind their own recreation when they decided to have the table installed. The result was a resolution, at a general club meeting, to have the juniors barred from the pool table.



Forward, Mar. 23, 1924.

The wisdom of this resolution was soon shown; some of the youngsters barred from the club found refuge in the pool room of the town, after school hours. Soon it was brought to the attention of their parents that the boys were seen loafing on the corners near the pool room, in undesirable company, insulting girls, intimidating other school boys, and making a general nuisance of themselves.

The question was then taken up at the club as to what to do to attract the youngsters to the club and away from bad influences.

But it was not until after the historic meeting that the cue to the situation was given, and that by a boy, a "junior," in conversation with his father. "Why don't you let us play pool in the club? Why don't you?" he said simply, and settled the question.

However, one way or another, boys must be kept out of the pest holes which are licensed as "pool parlors."



Forward, Mar. 23, 1924.

There is legislation for the regulation of dance halls. Censorship on movies, but no adequate laws to purge the pool rooms. The only thing left to do is to keep out of them.





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JEWISH

Daily Jewish Courier, Mar. 30, 1923.

WHAT MUST BE DONE IN ORDER TO PREVENT CHILDREN  
FROM COMMITTING CRIMES

The newspaper columns have recently been full of reports of various crimes and the enormous expenses entailed in court proceedings. These reports are published in order to acquaint the public with the facts about the careers of criminals, with a view to freeing society of this burden by checking criminal tendencies during early childhood.

The fact that juvenile delinquents are imprisoned in various institutions does not solve the problem. Our national expenditure has risen to millions of dollars, and statistics show that such imprisonment does not tend to prevent crime. It has been shown that many adult criminals spent part of their childhood in institutions of correction. On the other hand, it was revealed that in one city, the system of providing juvenile delinquents with a normal environment, cost only one-eighth of what the cost would have been for supervision in an institution. What is more, the new system was more successful.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 30, 1923.

We have just become interested in this problem. We are beginning to realize that many boys and girls who have been arrested for the first time for violating certain laws, are really not bad children. They are normal children who could become good citizens, but as a result of bad influence and poor environment, they have committed antisocial acts.

Two children are never influenced alike. Nevertheless, there are certain types that become more or less general. One type is the stubborn child, in whom obstinacy has developed because of the parents' unreasonable commands and unjustified demands. Another type is the uncontrollable child, whose training has not been consistent. He would be permitted to do a thing at one time, and would be punished for doing the same thing at another time. Such a child has no conception of right and wrong. He has queer notions and caprices. The deceitful child has probably been deceived by adults who wished to exploit the child. Regardless of how much that child is punished for telling lies, he will grow up to be a liar because children acquire habits from observation, not from lectures.

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A child sometimes steals because he lives in an immoral environment, or because he may love to take risks, or because he associates with bad company, or, perhaps, because he is poor and in need. In every case, the true cause of theft must be discovered and removed. Sometimes a child neglects his school-work because it does not interest him and does not answer his needs. Sometimes a child runs away from home because the home is poor and uncomfortable. Many cases are known where boys and girls were given the opportunity to leave home under surveillance, and after they wandered about a bit, or worked on a farm, they were perfectly willing to return home.

The Children's Bureau has compiled the facts about ten thousand juvenile delinquents. This data was drawn from the annual reports of seven juvenile courts and showed that forty per cent [of the delinquents] came from homes where the families had been broken up as a result of death, divorce, or the separation of parents.

In the cases where the parents lived together, a large percentage of the

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mothers were employed outside of the home, or some other abnormal condition prevailed. These facts bring to mind many necessary social benefits which should be created, chief among them being pensions for poor mothers, so that children shall not be deprived of the careful attentions of a mother, or that work outside of the home shall sap all the vitality of the mother.

There are children with diseased minds, who should be removed from society and sent to special institutions. But in a number of cases, many mentally ill children can be segregated in separate classes in public schools, where they can be taught the fundamentals of reading, writing, and arithmetic, as well as various useful work, such as the use of simple tools, house cleaning, gardening, cooking, sewing, washing, etc. When such children get jobs, they must be kept under the surveillance of intelligent adults. The mentally diseased child becomes a criminal not because he inherits a criminal tendency, but because he is easily influenced and often lives in a poor environment. It is just as easy to teach him good habits as bad ones. People with very limited intellectual capacity find ways to get by and to earn a living honestly. Some even

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have noble traits.

All children should be given an education in keeping with their natural ability. If a child of unusual ability is placed in a class where he does not have to exert himself, or put forth any effort, he may become lazy, arrogant, and even the leader of a gang. Every official of a juvenile court knows of a number of cases where boys are punished for staying out over night, for stealing, for damaging property, and other such crimes that they have committed because they had no other outlet for their energy. This problem is often solved by organizing clubs, athletic societies, and other such groups of boys and girls, by giving these children more interesting schoolwork, and by influencing the parents to make their homes more attractive to the children.

The schools are beginning to realize that it is within their province to aid in the prevention of juvenile delinquency. In a number of cities, teachers are taking over the duties of court officials. They visit the homes of the children, find out the causes of truancy and other difficulties. Then they

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devise means to overcome these difficulties. Through the teacher, the home is brought in closer contact with the school. The teacher employs all possible means to improve the welfare of the children.

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### FOR THE BENEFIT OF SMALL CHILDREN

There are approximately 40,000 Jewish children in the Chicago public schools. About 3,000 of them attend the Talmud Torahs (schools of religious lore) during the week; another 3,000 the Sabbath Schools, and some 1,500 attend the Cheders (Hebrew schools), and private schools. In other words, giving the number in round figures, there is only a total of nearly 8,000 children studying "religion" or "Hebrew"; i.e., four fifths of our children are being reared without any conception of our people and their spiritual treasures.

The result of such ignorance is known to everyone. The children despise their parents, whose conduct and ideals are foreign to them; they are breaking away from their people, whose history is closed to them; they are turning away from their religion, which is to them no more than a name; and they violate the laws of social morals, which is interwoven in all such things. Wherever

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illiteracy becomes intensified among us Jews, we find that vice is also increased. Among the 350 Jewish boys who digressed from the righteous path and were admitted to the Juvenile Detention Home, I found out, after a thorough investigation, that 98 percent of them never attended a Hebrew school. And if this is no evidence, it is nevertheless a timely insinuation.

This is the destiny of the forlorn four-fifths. And, what about the remaining one-fifth in whose hands we entrust our future? What is the character of the Hebrew schools where our children spend a few hours after public school? What is the character of the teachers?

The teachers who make a door-to-door canvas, or who maintain private schools, are largely no more than peddlers whose "business" consists of Sidur (prayer book) and whip. Their specialty is memorizing Hebrew. Very often the student



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leaves Cheder, after a period of six or seven years, with very little knowledge. The Cheders are not worthy of their names, and under no circumstances are suited as learning institutions for children. The personality of the teachers does not call for any respect and love. If the teachers do impress the pupils, it is only in the negative sense, to drive them away and create contempt for everything that is sacred and dear to us.

The Local Talmud Torahs stand a bit higher than the private Cheders, because they are under the supervision of a Board of Directors. But the members of the directorate, who have no conception of pedagogy, often take authority and introduce their politics into school. They are very particular when appointing teachers. They must be Bible Scholars, even if without any Secular education or pedagogical knowledge. The courses of study do not follow any definite system, and the old system which prevails is apt to confuse the minds



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of the children. The school buildings are delapidated; their walls are damp, the rooms are poorly ventilated. Yet, it is hard to say which crime is greater, the one injuring the child physically or the one injuring him mentally.

The Sabbath Schools are well constructed, but they lack entirely in Jewish studies. The teachers are cultured men and women, but they have no conception of Jewish studies and Jewish history. Their misconception of Judaism can easily be detected when they say that Channukah is the Jewish Christmas. If the teachers have such a poor conception of Judaism, what can the pupils derive from them? It is, therefore, not surprising why they have progressed so slowly.

There is not one Hebrew school in Chicago that can serve as a model for others in the present or in the near future.



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The question of teachers is more vital than the question of schools. There are no teachers among the Jews, especially among the Jews of the United States.

The American-born teachers have no conception at all of Judaism; and the foreign teacher is not adapted to American conditions. The Psychology of the American child is foreign to him and, above all, he lacks pedagogical training.

In New York an attempt has been made to train Hebrew teachers, and although the situation there is not up to par, nevertheless we should envy our New York brethren, because they have recruited a small army of elementary teachers whose work is being crowned with success. They have not gone beyond the beginning, but it is a good sign because every beginning encounters hardships.

We, the Jewish population of Chicago, do not even have it in our minds to educate

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our sons and daughters to be Hebrew teachers. The salary that the Chicago Hebrew teachers receive is not even enough to support single men (salaries range from \$30 to \$40), let alone family men. The result of this is that the local teachers are either young people or tradesmen, who have taken up teaching as a stepping stone to a better profession.

How shall we start to improve this condition? First of all, we are in need of a modern school to serve as a model for others in our city. The place for such an institution is on the West Side, a section densely populated by Jews. The school must major in Jewish studies, not in gymnastics and prayers. A school that is restricted to praying only, is superfluous, and whatever concerns modern conveniences, such as a playground, a gym, and auditorium, should occupy a place there, but, under condition that they should stand in service of Judaism. Such a school will not need its support from the salaries it denies its teachers. From the very beginning, qualified teachers should be accepted in order to

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strengthen its foundation.

But there is a grave danger, which we are apt to face in undertaking this project. If the management should become aware of the fetid condition of education, they will encounter a great obstacle; viz., that there will be a shortage of qualified teachers. In this case the remedy precedes the illness, which means that we must immediately begin to train teachers.

This undertaking would mean large sums of money, but if we start intelligently, we shall succeed regardless of how small the group interested in it might be. It will be sufficient for us to open a teachers' college, at the beginning on a small basis. The classes there will be divided into three categories:

(A.) Class for young foreign teachers, most of them Bible scholars, to whom



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secular knowledge is not completely foreign. Their desire is to make teaching their profession but because they are not adapted to domestic conditions or able to find a suitable environment for their work, their work, therefore, does not yield the desired results, and they drop teaching as soon as they can.

This evil is unnecessary and it can easily be overcome. First of all, they should be confined to a separate class, where they should learn the English language and the principle dicta of pedagogy, as it is taught and practiced in America; and when they shall complete these subjects, let us help them enter a university to complete their teaching profession.

(B) Young people who are Bible scholars, born or reared in this country, on becoming independent lack the Hebraic spirit and constitute torn off organs.



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We must establish a clear objective for these people, and that is, that they devote their energies to a Hebrew training. A three year course is ample for young men of 15 or 16 to gain the requisite preparation for elementary teaching. The courses will embrace, in addition to the studies on Judaism, lessons in pedagogy, theory and practice.

(C) A class for girls born in Chicago. The question of preparing teachers from beginners is the most difficult one to deal with. The foreign teacher is not qualified for this position, because he is deprived of the experience of childhood, and the American young people who would want to make teaching their profession are striving to be somewhat higher than elementary teachers. This matter is already being considered in England and in America, and, therefore, the female teacher was engaged in the schools in preference to the male teachers. And also, those who are devoted to Hebraic education in these countries, are convinced



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that the proper thing for the elementary schools is to engage female teachers.

But we confront the question, how can we get them?

Among the female teachers of the secondary schools, there are many who would like to devote their teachings in general to social problems, and particularly to their people, but lack the knowledge as to how. Let us then show them how to unite the teaching profession with the efforts of their people, and that is what is meant by a Jewish education.



The training of teachers from that standpoint is of threefold benefit:

1. We will, in such a manner, equip a generation of Jewish mothers who will be worthy of bearing that name.



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2. A female teacher will introduce a jovial and youthful spirit in the school.
3. The female teacher will aid in transforming Hebrew teaching into a respectable profession.

Such a school, as here pictured, could serve as the foundation of Jewish education among us in Chicago. We could also establish a board of examiners in such a school to give out diplomas. This school would make it possible to unite the principles of other schools with foreign teachers so that they might create a mutual understanding about things concerning the teaching profession. This would bring about many improvements in our educational system. We shall probably witness, in the near future, one Board of Education for all the Chicago Talmud Torahs, for a teachers' college, and an Educational Bureau. In the meantime, let us at least see that its beginning develops. If we should succeed in establishing at least one school to serve as an example and recruit a small army of teachers, we would feel satisfied.

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Daily Jewish Courier, Aug. 7, 1916.

#### CITY AUTHORITIES PROMISE TO PROTECT INSULTED JEWS

Notwithstanding the unbearable heat yesterday, Netherwood's Hall was crowded with 800 Jews from the vicinity of Cypress and Taylor Streets. They assembled there to listen to what our city authorities had to say about the heinous attack perpetrated on them by a group of young Irishmen.

As chairman, Mr. Max Levitan, well-known West Side businessman, opened the meeting and immediately introduced the first speaker, Judge Philip Bregstone. The judge explained the purpose of the meeting and expressed the hope that its cause would not occur again.

The next speaker was Mr. Leon Zolotkoff, editor of the Jewish Courier, who emphasized chiefly the fact that Jewish citizens were denied police protection. He also pointed out that such attacks can easily occur in a country of many nationalities like America. He was promised that the city government

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will see to it without question that such an incident does not happen again.

In the name of State's Attorney Maclay Hoyne, Mr. D. A. Ramsey, assistant State's attorney, who is now in charge of grand jury indictments, addressed the mass meeting. He expressed deep regret for last Monday's incident. Mr. Ramsey assured the Assembly that if Irish ruffians again dare to attack peaceful Jewish citizens, they will be severely punished.

Mr. A. Shaffer, who co-operated with Mr. Levitan in informing the authorities about this whole matter, gave a brief talk in which he stated that thirteen bullies have been arrested so far, and will be arraigned before Judge Harry Dolan of the Boys' Court. Four more are being sought.

At the close of the meeting, a resolution was unanimously adopted by a rising vote, expressing gratitude to Mayor Thompson, State's Attorney Hoyne, and their representatives who were present, for the great interest that they have

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taken in the whole affair and for promising protection, which will serve as the best warning to the Irish ruffians.





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Daily Jewish Courier, Sept. 28, 1914.

### JEWISH PRISONERS.

Lately the world has been more kind to prisoners - the outcasts of our social order. Once upon a time - not so very long ago - society condemned them. Their fate was put into the hands of wardens and guards, who were pitiless and cruel....

For the past few years an entirely new view has been taken. Our social order is beginning to consider the various problems concerning our social life. We are convinced that all of us are responsible for each other. Whoever is sentenced to a prison term for a crime cannot alone be blamed for it, but all of us are responsible to a certain extent.....We should give them all possible support and guide them on the path of righteousness.



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I was requested to officiate at the services last Rosh Hashonnah (New Years) and Yom Kippur (Day of Atonement) for the Jewish prisoners in Joliet. I have thus become very interested in the welfare of those outcasts, and therefore I have visited them quite often throughout the past year. Almost all of the 1,600 prisoners there know me now and show their appreciation each time I visit them. The 45 Jewish prisoners can hardly wait for my arrival. Last Sunday I dropped in on them unexpectedly while they were in the chapel. Their joy was great. All Jewish prisoners were present, and after each had greeted me separately they began the evening services. Following the services I spoke to them.

The purpose of my address was to assure them that the Chicago Jews were greatly interested in them; that they should not consider themselves as outcasts.

They always welcome the Jews from Chicago.

Phillip P. Bregson.

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Daily Jewish Courier, July 14, 1914.

PURIFY THE WEST SIDE.

It is a known fact that since stringent measures were taken against different "red light districts," the vice racketeers have found residential districts in which to resume their infamy.

Some of these racketeers have selected the West Side, and still worse - the Jewish district.

Let us give credit to whom it is due. It is a fact that the police of the Maxwell Street Station do everything that is possible to eradicate this plague which is infectious and when it becomes implanted into a district is like a cancer that keeps on growing after several operations.

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Hardly a week goes by without the police raiding a suspected immoral house and capturing those accused of disorderly conduct. Unfortunately, the police cannot accomplish very much.

The police can only cooperate when they procure strong evidence against a disorderly house. Only then can the police arrest the criminals and turn them over to justice. But in order to get strong evidence the police must resort to men whose reputations are not the very best. Decent men do not visit such houses. When such evidence is brought into court, especially before the judge, the accused engaged lawyers who distort all facts of the case and the verdict is "not guilty." Then they resume their "business" and the police do not take the trouble to make any further arrests.



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In order to root out this plague from the Jewish district, the Jewish residents of each neighborhood should cooperate. Let every man and woman get acquainted with the neighbors who reside in his block and when he learns that a new family, having a few unemployed "daughters" and "cousins" who indulge in hilarities at night, has suddenly moved in, that keeps aloof from the "immediate neighbors," the police station should be informed about it. Perhaps the police will be unable to get true information which could be used in arraigning this "family" before justice, but nevertheless it can station a detective to be on the lookout and thereby "spoil their business" which will ultimately cause the family to move out of that district.

The discovery of such a house of illrepute at 1312 Newberry Ave., in the heart of the Jewish neighborhood where there are many Jewish families having grownup daughters, is a disgrace for the Jewish people and Jewish

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neighborhood. It is a neighborhood composed of Jews, synagogues, and especially Jewish business, and from early morning until late at night, especially now, due to the intense heat, the sidewalks and porches are transformed into homes, and it has been practically an impossibility to conceal the existence of this ill-reputed house.

Help eradicate this shame from the Jewish district. Do it for your children's sake so that they might not become victims of this plague.

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Daily Jewish Courier, Mar. 24, 1914.

## THE NEW JUVENILE COURT IN CHICAGO

(Editorial)

Today a new Juvenile Court opened in Chicago that will prosecute convicted children ranging from seventeen to twenty-one years of age. This court is a result of the splendid work accomplished by the Juvenile Court in Chicago since its inception. Up to now only cases of children not over seventeen were admitted in this court, and cases of children over seventeen had to be treated in the old-fashioned way of grouping them with adult criminals, with the result that the prison was the first place in which they, the firstlings, would learn the ways of the underworld.

Recently, however, various societies were organized on the basis of new research on criminals. It is claimed that as long as a young man entangled in a crime may be brought back to the road of justice, he should be given all opportunities. All doors of life should be opened to him in order that he may be on a level with all of us.



Daily Jewish Courier, Mar. 24, 1914.

Almost everybody knows full well that no child is born with criminal tendencies. Even if the parents are criminals, their children will not become corrupt if given the proper environment. Under certain conditions no child will be prone to steal, even if he is mentally deranged. We have recently learned of a case in which a child of morally degraded parents was taken away from them. The child was twelve and had the mentality of a six-year-old. He was photographed as he appeared while living with his parents, and his picture made a shocking impression on everyone who looked at it. The face appeared deranged and maddened like that of a vicious beast; his eyes were red from drinking together with his demoralized parents; his hair was disheveled, and his hunchbacked body was on the verge of crushing in.

The child was taken to a decent, intelligent home, where he was clothed, educated, and his hair trimmed and kept combed. The result was that in the course of two years the child had changed so much for the better, mentally and physically, that when he was photographed again no one could be made to believe that both pictures were of the same boy, that the sympathetic, innocent child of today had any relationship with the criminal



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image of yesterday.

This and many other similar experiments made by reformers, clearly prove that when prosecuting the youth we should first of all devise corrective ways tending to rid them of evil influence, especially if they are born and reared in a criminal environment. In any event, the prison is no place for juvenile criminals. The prison is a school that instills hatred for society in the youthful and casual criminal, which leads him to professional crimes. Having a criminal record, the youngster cannot return to society, and must therefore remain outside of it for the rest of his life as a refuse of society.

This is the reason why there now exists in Chicago and many other cities special courts,--juvenile courts,--for children. There is where, they deal with all cases having to do with boys who deviate from the path of justice. They are examined there by a psychiatrist. If they are curable, they are cured; if mentally irretrievable, they are sent to an institution founded for that purpose.

The juvenile court's aim is to help children misled by environmental conditions and poverty. If possible, it removes them from evil surroundings.

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The good results that Juvenile courts have yielded lead one to believe that similar methods should be applied to boys over seventeen and less than twenty-one. A boy brought before this court is not considered a low or corrupt character, but a lost sheep that needs the supervision of a shepherd, a child who needs the love of a father, a student who seeks the advice of a teacher.

And this is why the opening of this Juvenile Court is such a grand holiday for the organizations and reformers who strive to improve the life of children, and who want to see crime uprooted and demoralization disappear.

All these reformers foresee in this new Juvenile Court a new means to save human life from the deep abyss to which life reluctantly has a tendency to slope.



Daily Jewish Courier, Mar. 16, 1914.

READING AND SEEING

Contrary to the belief that some books tend to demoralize the character of children, people of keen perception and having some knowledge concerning children's education, bear witness to the fact that a child is not influenced by the reading of noxious passages in books. In spite of this fact parents and guardians forbid their children to read books which, as the older people think, deal with subjects that should not reach the child's mind. In this connection, society provides children with special libraries and reading rooms. When reading room facilities are not available, control of children's reading material is accomplished by means of special juvenile cards, on which children are allowed to draw such books as are primarily written for them.

Quite different, however, is the attitude of parents and society on matters of "seeing." Parents who are rather cautious as to the selection of their children's reading material, do not show enough interest in the sort of moving pictures their children see. On the other hand, the censors, who have recently put a clamp on moving pictures, overdid their job by compelling adults to share



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the lot of the children.

What the child sees influences him more than what he reads. Such is the opinion of those who study child psychology. Moving pictures make the strongest impression on the child's mind. When seeing moving pictures, the child lives through their plots, and becomes impregnated with such thoughts and emotions as he cannot get from reading story or pictorial books. Without a Board of Censors for moving pictures shown to children, humanity would sink to abysmal depths; without a Board of Censors, the spirit of the new generation would become corrupt, poisoned, and mutilated.

Be what it may, the question is that adults should not be obliged to suffer on account of small children. If they are not barred at public libraries from reading books that are unfit for children, we do not see why they should be forbidden the same privilege in theatres.

Society can force the moving picture companies to arrange special pictures





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for children, but under no circumstances should it deprive adults of the right to see whatever picture they like, just because they are unfit for children. Let the moving pictures be organized on the same basis as are the libraries, with a special division for children. The film companies will then be able to carry on their work without needing to fear censors, who look upon the matter from the children's standpoint, and without harming the children who shall then have their own special kind of pictures.



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ON THE GRAVE OF A LATE SUICIDE

(Editorial)

Suicide is one of the many mournful occurrences in our society. It is like all other plagues and diseases which break out and spread because society does not take the necessary measures to safeguard the people against them.

There is no reason why a man or woman should commit suicide. The world is large enough, beautiful enough, and pleasant enough, so that no one should be willing to leave and exchange the brightness of it for a dark grave. With all its shortcomings, with all its disappointments, life is unquestionably more attractive than death, which is no more and no less than nothing.

When a person gets tired of life he believes that in a cold grave he will find rest. Despondency over the struggle for existence often



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makes a person declare himself bankrupt and forces him to return to the shadow of death. It is therefore unnatural for a woman, young and beautiful, especially an expectant mother, to nurture the thought that she has become tired of life and wants to seek repose in death. It is unnatural for a woman knowing that she will soon become a mother, which should encourage her to begin anew the struggle for existence, to look at life through dark spectacles, and consider a grave in Waldheim (Jewish cemetery) a bright spot.

Yet, there has recently been a suicide epidemic among Jews. The latest victim was Rose Azerovsky. Like all previous victims, she was an expectant mother. Everyone still has much to gain in life and nothing to expect from death. All these suicides were committed by non-religious persons. None believed that beyond the grave there exists a better world. All of these victims were young, beautiful and attractive women who could have overcome with but little effort, their trivial disappointments. By knowing that in the grave one loses everything which is sacred and dear, they should have had enough courage not to become tired of life, and should not have feared the so-called infamy of



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becoming a mother without any religious ceremony, in which they themselves did not believe.

It is neither the weariness of life nor the struggle for existence that drives many of our radical Jewish sisters to commit suicide. It is the belief that humanity has become so demoralized that it is a shame to be a member of the human race, any longer, which influences young, decent women to depart from this world without any reason. It is not the disappointment in oneself but the disappointment in society at large that forces a noble soul to divorce the body.

Who is to be blamed for this? The blame rests on the professional mud slinger who discourage the life of those who cannot endure a little hardship. On the grave of Rose Azerovsky we can only afford a sigh for the young soul who did not want to be in the midst of colleagues whose only ambition in life is to depict the worst of it.

There will come a time, when life will have no shadow and there will be



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no reason for a young beautiful woman, with hopes for an active future,  
to look forward to the grave.



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Daily Jewish Courier, Mar. 10, 1914.

OUR CHILDREN

(Editorial)

For the past few years an extensive campaign has been in progress in Chicago against noxious moving pictures which are shown to our children. Small children have a strong tendency to ape everything they see, and if killing, robbing, and other such corrupt scenes are placed before them, it affects their fantasy to the extent that they attempt to reproduce everything when at play in their homes.

Small tots are given the opportunity to witness the greatest human crimes, and many of them have actually become totally corrupt as a result of what they have seen in pictures.

This condition spurred Child Welfare Organizations to demand that moving pictures be censored before they are given a public showing.



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In fact, censorship has been introduced by people who understand the nature of this problem. M. R. Bloch has recently announced, in behalf of the Censors Bureau, that the Bureau will only approve of such pictures as will, above all, be edifying for children. To judge by their activities, it can be readily seen that the censors are in earnest. Last week, all scenes of opium smoking, theft, shootings, etc., were cut out of the pictures.

It stands to reason that the Censors Bureau's action would provoke the theatre owners, and the result was that the latter have organized into a group to combat its work which, it is claimed, will give rise to the danger that moving pictures might cease pleasing the public. This would simply have a disastrous effect upon their business. Whenever there is profit to be made, the future of small children, who are driven to the abyss of corruption and crime by certain moving pictures, is of little concern to the theater owners.

They have gone so far as to bring the matter before the City Council, pur-



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porting to halt the work of the Censors Bureau. They even threatened those aldermen who refused to support them with retaliation during campaign time by not giving them any publicity in their picture houses.

To the public at large, it is, however, not a question of profit but a question of preserving our youth, the future citizens of our country. To us the matter should then be of more importance than to anyone else, because the victims of noxious pictures are in reality our own children. Everybody knows how detrimental it is when our youth learn something which we consider a crime. It is our duty to see that our children intermingle with good people in a good environment, so that they may acquire fine habits and conduct themselves accordingly. To condone pictures with criminal scenes means that we ourselves are training our children for criminals.

The fact that many children neglect their studies is one reason why we should support with all our might the good work of the Censors Bureau. After all,





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no one has more to say about this than the people themselves. And if the people will let the theatre owners know that they want the pictures censored by experts, who are competent to decide whether or not the picture is fit to be seen, then no indecent or unfit pictures will be shown to our children.

Mr. Bloch also answered the question whether the Bureau will allow character roles depicting a Jew, an Irishman, or a German. He answered in the affirmative, but added that it will not be permitted, under any circumstances, to ridicule them. We are familiar with the role that characterizes the Jew, a role which only fomented hatred and prejudices against the race.

Not long ago there was featured in Chicago a picture of Jesus in which a Jew conspired against him. In certain scenes a priest poured out his bitter wrath upon the Jews, thereby sowing kernels of anti-Semitism. Such pictures, unquestionably should have been prohibited.



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That is why the Censors Bureau is doubly important to us Jews. Apart from protecting our children, such pictures will no longer serve as a tool for anti-Semitism.

For us Jews, as for all progressive elements of the city, it is important not only to protect our children from corrupt moving pictures, but also to be interested in having pictures that are wholesome and interesting and which may serve our children in an educational way.

There are pictures that can acquaint our children with historical events of Biblical times, and with good moral habits. Of course, the showing of such pictures should not be entrusted to private enterprise. These things should be shown to children in large and beautiful places. To get the full moral value of these pictures, the City Hall should build in all parts of Chicago adequate and beautiful theaters, where only special pictures, purported to inspire the children to higher things and to help them in their studies, should be shown. This does not mean, however, that the Censors Bureau should



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JEWISH

Daily Jewish Courier, Mar. 10, 1914.

be done away with. Even adults should be given the best and most effective literary pictures.




Daily Jewish Courier, Mar. 2, 1914.

## YOUNG CRIMINALS

(Editorial)

A new juvenile court will be opened in Chicago, March 15, for young people between the ages of 17 and 21, because the juvenile court which already exists only deals with crimes committed by children up to 17 years of age, and there is evidence that in the past few years of its existence, the juvenile court has accomplished wonderful work.

One fact is worthy of mention here in order that everyone should understand that children very often become criminals on account of the ignorance and negligence of their parents. We wish to relate the story of a child who was poor at school in his studies and was not given any special attention by his teacher. He was even looked upon with contempt in his own home. When he became 8 years old, he failed in the second grade, for which he became despondent. His despondency drove him to associate with bad boys who inveigled him to take to thievery.



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JEWISH

Daily Jewish Courier, Mar. 2, 1914.

WPA (111) 11111111

When this child was brought into the juvenile court and examined by a psychiatrist, it was discovered that he had poor eyesight, that he could not study because he was unable to see any printed letters. His vision was immediately corrected by the aid of glasses, and shortly afterwards he did excellent work in school.

If, however, the juvenile court had not been in existence, what would have become of him? Until the time for his trial, he undoubtedly would have been locked up in prison with other criminals, where he would have learned everything that is to be learned about theft. Everybody knows that a prison does not reform, does not improve human nature, but that on the contrary it drives one deeper into the marsh of crime. With the inauguration of juvenile courts, hundreds of children are saved from this background.

Why shouldn't there be such a court for older children? Aren't there enough youngsters between the ages of 17 and 21 who need reformation and correction rather than be sent to prison? With the opening of this court,

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JEWISH

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Daily Jewish Courier, Mar. 2, 1914.

better reforms will actually be introduced. Many young, irresponsible lives will be saved and probably be brought back to their normal condition.

Chief Justice Olson says that it depends on whether the people are fully grown enough to realize that we should treat those who have not become professional criminals so that they should be given the opportunity to again become good citizens. Only then will such a court be crowned with success.

It is hoped that everybody will realize that every means to lessen crime is an urgent necessity.

Daily Jewish Courier, Feb. 26, 1914.

A SYMBOL OF TIME

(Editorial)

A young woman who killed her husband has been recently acquitted by a jury in a New York Court. In no more than ten minutes, the jury un-animously agreed that the young mother should go free, although she confessed the shooting of her husband with his own revolver.

This was due to recent sentiment prevailing among those who think that crime should not be treated as a common occurrence, that above everything the motives which led to the crime should be thoroughly investigated.

The jury listened to the motives which were responsible for this act of the 16-year-old mother, who had borne a child of her husband a year after

Daily Jewish Courier, Feb. 26, 1914.

their marriage. He, the husband and father of the child, drove her out into the streets to earn money licentiously, and when she, as a devoted mother and respectable woman, refused, he beat her brutally and then left her in great misery and want.

How horrible is the fact that life compels young girls to marry such men, who are the refuse of society, because they want to free themselves from hard work where dreadful conditions exist. And the result is that in married life they have it still worse, having to face conditions that are far more dreadful.

Everybody can readily realize how aggravated the young mother's grief was, while holding her child with one hand, she fired the shot at her brutal husband with the other hand.

But still a light ray penetrates this darkness, which is, namely, the jury's





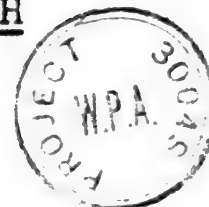
Daily Jewish Courier, Feb. 26, 1914.

decision. The jury understood that not a criminal took the witness stand, but one of the thousands of victims of present day conditions. The young woman remains at any rate punished. Can anyone picture anything worse than a mother shooting the father of her own child?



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JEWISH



Daily Jewish Courier, Oct. 8, 1913.

WARNING TO WOMEN AND GIRLS.

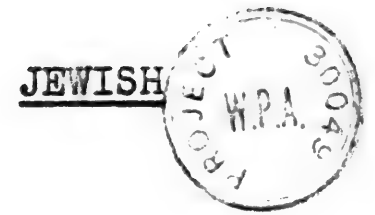
In order to protect women and girls from brutal murder, John Helpin, detective chief, has issued this warning:

"Do not make any rendezvous with strangers on the telephone.

"Do not meet men in any out of the way places if such an agreement has been made on the telephone. It makes no difference who he is, since he may be impersonating someone else.

"Do not ride in automobiles with strangers.

"Do not believe every man who tells you he knows your girl friend."



Daily Jewish Courier, Oct. 8, 1913.

All these "don'ts" are founded on the methods used by Spenser to lure his victims and which led to Miss Ligson's murder.

George Hopkins, of the Morals Court says: "To do away with such deeds, women and girls must be warned. Twenty-five per cent of the population are subnormal, and therefore, girls should know well their companions and acquaintances and be especially careful of telephone calls from strangers."

Judge Sabath believes mothers should be educated to rear their daughters properly. This would be the best possible protection.

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JEWISH

Daily Jewish Courier, November 12, 1912.

WPA (ILL.) PROJ. 80275

### JEWISH SHOOTERS.

The mournful accident, as that of a young Jewish man shooting Harry Jacobs for a trivial matter, is further evidence that our rabbis have more important work to attend to, than commenting on the sermons of a reformed rabbi in his, or in other, temples.

Jewish children equiped with revolvers in their pockets are a new phenomenon among Jews.

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JEWISH

Daily Jewish Courier, November 12, 1912.

WFA (ILL.) PROJ. 30275

A Jewish woman was recently charged, in the Criminal Court, with murder. The fact that she was acquitted did not prove that she did not kill. All this is due to the fact that our youth is too highly Americanized, that is, they inherit all the faults of the Americans and do not adopt a single, good qualification from them.

The freedom in carrying weapons certainly points to a higher standpoint of civilization. A man of knowledge and decency who can control himself in an orderly manner can be given the responsibility of carrying deadly weapons by society.

Daily Jewish Courier, November 12, 1912.

WPA (ILL) PROJ. 30275

A Jew should, more than any other person, be able to hold a weapon without fearing that he might use it in an improper way. The Jew is, more than anyone else, against bloodshed and brutal force.

It is, therefore, very tragic how our youth, pretending to become Americanized in the pool rooms, have rooted from their hearts all Jewish tradition by learning to bear weapons.

It is, still sadder to note that our teachers and rabbis, while witnessing the manner in which these children are reared, and how the children of their synagogues are found in the pool rooms, can only see what is going on in the South Side (referring to the reformed rabbis and temples).

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JEWISH

Daily Jewish Courier, November 12, 1912.

WPA (ILL.) PROJ. 30275

Jewish shooting is a new misfortune and the sooner we shall seek methods to eradicate the desire for bloodshed from our youth the better it will be.

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IV

JEWISH

WPA (ILL.) PROJ. 30275

Courier, April 6, 1910.

Representatives of 40 different religious groups, founded a Citizen's Congress, the purpose of which is to introduce religious principles in Chicago politics.

The first meeting was held in the First Methodist church, where 46 religious groups and civic clubs and even a Jewish Temple were Represented. The Jews were represented by Rabbi Emil Hirsch and Dr. Joseph Stolz. Just what the activities of this group will be is not yet clear. A committee of fifteen, including the two mentioned above, was appointed to work out a workable constitution. The purpose of the Organization will be to clean out city politics.

Mr. Edward Skinner, the project's most enthusiastic backer stated that the "Citizens Congress" was to be entirely non-partisan in character, and unbiased to religious affiliations.

It is hoped that through the activities of this group, the courts will be forced to judge a criminal by the crime committed and not by the size of his bank-roll.



WPA (ILL.) PROJ. 30275

Courier, April 5, 1910.

## The "Bum" Peril. (Editorial).

Something must be done about the series of incidents that have occurred in various parts of the city. We Jews have tolerated it enough. The recent brutal beating and killing of Mr. Abraham Hauptman, a respected business man and member of our community, should bring forth some remedy. The murderer should be punished. We do not, however, believe that hanging will be the solution to this Jewish question. This problem has deep social roots and must be tackled there. It is a problem that should be earnestly taken up by conscientious civic and community leaders. Such incidents have no place in America.

WPA (ILL.) PROJ. 30275

The plan regarding a Jewish chaplain for the Chicago jails, whose work should be to visit Jewish prisoners and preach for them, as well as to help them with advice, as was proposed in the Courier, has finally been realized. Dr. Joseph Marcus was invited to come here from New York for that purpose. His activities in that direction will start as soon as he arrives. Almost every large American city has a Jewish chaplain who preaches to Jewish prisoners, who have the misfortune of being incarcerated. The City of Chicago was the only one which had no Jewish chaplain. And now Dr. Marcus will have a hard job on his hands, for Jewish prisoners here have not heard a good Jewish word by a religious representative for months and even for years.

To a reporter of the Courier, Dr. Marcus explained that he came here not only to preach for Jewish prisoners in the different jails, but also to aid in reducing this number. He will also see to it that those who leave the jails should be given jobs so that they will not be forced to commit other offenses, which may bring them back again into jail. In order to do his work well, he hopes to get the co-operation of all religious representatives in this city, as well as the assistance of Dr. David Blaustein, Superintendent of the Hebrew Institute.

Dr. Marcus has been in the United States for the past twenty-five years. He came here from Kovno, Russia. (Now Kaunos, Lithuania). There he studied the Talmud

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JEWISH

Daily Jewish Courier, April 20, 1909.

WPA (ILL.) PROJ. 30275

in various Jewish seminaries, and afterwards he continued his studies in Germany, where he received his degree of Doctor of Theology. From Germany Dr. Marcus came to New York, where he was engaged as Rabbi at the congregation in Elmira, New York, and was the spiritual-leader there for fourteen years. During that period he assisted Dr. Rodin, who was appointed by the Rabbinical Association, to visit and assist Jewish prisoners in the jails there.

Dr. Marcus will work hand in hand with the Bureau of Personal Service, which invited him to work with them.

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JEWISH

Courier, November 5, 1907.

WPA (ILL.) PROJ. 30275

### THE FIGHT AGAINST "WHITE SLAVERY."

The voice of the Jewish Courier recently raised against the recent rise of "White Slavery" in the neighborhood of the Jewish settlement has brought tremendous response. The members of our community were not fully aware of this growing menace but now that our columns have taken up the crusade, the citizenry is fully aroused, and a demand for action forthcoming.

As a result, a committee has been designated by the Bnai Brith to look into the matter and expose those who are involved in bringing "White Slavery" into the Jewish settlement district.

A city ordinance imposes a fine of \$200 per day upon all landlords who knowingly allow their apartments to be leased for vice purposes. We feel that by exposing the landlords who are guilty of leasing their apartments for immoral purposes, the problem will be solved. The names of this type of landlord should be given to this committee and the committee will see to it that the law is enforced. It may be noted here that all leases of this type are

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, November 5, 1907.

void and not binding since illegal in the inception.

We call upon the citizens of the West Side to cooperate to the fullest extent in eradicating this evil and this can be done only by exposing the landlords and the "White Slavery" dealers.

Daily Jewish Courier, Jan. 15, 1907.

THE PURE FOOD LAW IS IN FORCE NOW

This is a notice to the Jews of Chicago--especially for the benefit of those who cannot or do not read the English papers. The Daily Jewish Courier is publishing this notice for the benefit of their Jewish patrons in Chicago.

The Pure Food Law, which Congress passed June 30, 1906 is now effective. It is unlawful to misrepresent the quality or merits of food, drugs, or liquors. It is unlawful to tell your customer that such articles as liquor, drugs, etc. were imported when they were made in the United States. It is unlawful to designate a bottle of liquor as cognac when it is not actually cognac. It is against the law to call a bottle of liquor rye whisky when it is bourbon. It is unlawful to call a bottle of liquor whisky when it is only made of alcohol. It is unlawful to call a bottle of liquor sour mash or bourbon when the whisky was not made in Kentucky.

Congress has, however, allowed the disposition of old stock in bottles under the old labels until October 1. After that time it is unlawful for the seller

Daily Jewish Courier, Jan. 15, 1907.

to misrepresent the liquor by saying that it is old goods, whereas the bottles were just filled. The wholesaler who sells his goods after October 1 must furnish a Pure Food guarantee, and the retailer must furnish his customer the same kind of a guarantee. The penalty for violating this law is a fine and a jail sentence. Every dealer must have his name and address and a Pure Food guarantee on all labels which are stuck on bottles, and the label must state the exact kind of liquor the bottle contains.

The Reform Advocate, Wk. of July 29, 1899. WPA (U) 1899 30271

[BETTER POLICE PROTECTION SOUGHT]

The Hebrew-American Protective Association, recently formed, intends to secure better police protection for the residents of Jewish Districts and to prosecute hoodlums.



II. CONTRIBUTIONS  
AND ACTIVITIES

F. Real Estate Transfers  
and Building Activities

II F

JEWISH



Abendpost, Dec. 30, 1929.

REAL ESTATE

Samuel Katz, owner of the United Millinery Stores, leased the store at 33 West Monroe Street from the Hatter Newark Corporation for three and one-half years, at a total cost of \$28,000.

In buying the small building at 3939-3941 West North Avenue, including the ground, 48 by 125 feet, for an alleged price of \$90,000, David Tatz secured control of the entire block on the south side of North Avenue, between Crawford and Harding Avenues. Lars E. Jorgensen was the seller.

The three-story building at 1358-1366 Greenleaf Avenue has been sold by Hyman Katzman to Samuel J. McArthur for \$250,000, it is alleged. The structure contains forty-two apartments. The ground, 50 by 174 feet, is encumbered by a mortgage of \$125,000.

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JEWISH

Abendpost, Dec. 19, 1929.

REAL ESTATE

A syndicate, headed by I. Harry Holland, has acquired the parcel of ground at 5810-5812 Blackstone Avenue from the Foreman Trust and Savings Bank. A sixteen-story, co-operative apartment building, to cost \$255,000, is to be erected and will be available for occupancy next fall. Henry K. Holzman was the architect.



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II A 2

JEWISH

Abendpost, Dec. 18, 1929.

**REAL ESTATE**

The heirs of Buckingham Sturgis have leased the three-story building on the southeast corner of Wabash Avenue and 18th Street, including the plot of ground, to F. Mayer, real-estate dealer, for a ninety-nine year period, the rental amounting to \$1,500,000. The lessee intends to wreck the building in the near future and erect a five-story hotel.



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JEWISH

Abendpost, Dec. 17, 1929.

REAL ESTATE

The Brentwood Hotel containing 104 rooms, has been sold by Herman Stein to Etta Goodman for an undisclosed sum. The property is encumbered by a \$152,000 mortgage.



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II A 2

JEWISH

Abendpost, Dec. 16, 1929.

REAL ESTATE

The twenty-six family apartment building at 4834-4840 West Henderson Street, including the plot, 100 by 125 feet, has been sold by M. Chambers to Annette G. Gruber at an undisclosed figure. The property is encumbered by a mortgage of \$110,000.

The Stern Clothing Company acquired its third store at the southwest corner of North and Crawford Avenues. The premises have been leased for several years for \$300,000. After the necessary alterations have been made, the store will be opened on or about February 1.



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II A 2

JEWISH

Abendpost, Apr. 11, 1929.

### REAL-ESTATE NEWS

The sale of the building owned by Max Goodhartz has been completed. The property is situated on the northeast corner of Lincoln and Berteau Avenues, and has been purchased by Edith and Ida Cohen for an estimated price of \$120,000. However, the apartment building located at the southeast corner of Albany Avenue and 15th Street and owned by the purchaser, has been taken in trade. The value of this property was set at \$81,000.



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JEWISH

Abendpost, Apr. 1, 1929.

REAL-ESTATE NEWS

Simon Brothers are about to erect a three-story structure on Roosevelt Road at an approximate cost of \$325,000.





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JEWISH

Abendpost, Mar. 16, 1929.

REAL-ESTATE TRANSFERS

Mrs. M. L. Temkin has sold her nine-flat apartment building at 6827-29 Lakewood Avenue to Myer Katzman for an undisclosed sum. There is, however, a 64-thousand-dollar mortgage attached to the property.



Abendpost, June 5, 1924.

REAL ESTATE

J. W. Cohn, formerly a member of Cohn, Rissman and Company, clothing dealers, has bought the forty-two-family apartment building at 714 Buena Avenue. The property is encumbered by a \$190,000 mortgage and was sold for an alleged sum of \$360,000. J. F. Friedman and Edward Levin were the former owners.

John Rissmann and J. W. Cohn have sold the building on the southwest corner of Clark Street and Berwyn Avenue to Edward Levin for \$115,000. The structure contains three stores and is encumbered by a \$35,000 mortgage.

B. Shutin has bought the twelve-family apartment building on the northeast corner of Belle Plaine Avenue and Troy Street for an alleged sum of \$70,500. There is a mortgage of \$50,000. B. Kantor was the former owner.

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JEWISH

Daily Jewish Courier, Apr. 17, 1924.

REAL-ESTATE NEWS  
North and Northwest Side

N. Elkin, Robert and Yuri Levin bought the sixteen-apartment building on St. Louis Avenue and 18th Street for \$66,000.

Simon Dlat and Benjamin Bartz bought the property on the northeast corner of Jackson Boulevard and Central Avenue for \$40,000. The buyers plan to erect an apartment building on the site to cost approximately \$225,000.

Max Drucker bought the apartment building on Washington Boulevard and Leclaire Avenue, from J. Tapf, M. Feldman, and A. P. Jacobs for \$90,000.

Max Drucker sold the forty-two apartment building at 5072 Washington [Boulevard] to William Zanz for \$289,000.

Sam Goland and others bought the property on Avers Avenue, near 15th Street,

MPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 17, 1924.

from Isaac Levin for \$22,000.

Morris Brener bought the property on Central Park Avenue, near 16th Street from Otto Glickman for \$13,800.

Sam Rosenthal and Morris Zevin bought the property on the southwest corner of Cicero and Gladys Avenues, from Nathan Plyer for \$210,000.

Jennie Meyerson bought the property on the northwest corner of Fifth and Spaulding Avenues, from J. Schneider for \$10,000.

Ida Weinstein bought the property at 1310 South Halsted Street for \$58,000.

Becky Goldberg bought the property on the northeast corner of Huron Street and Maplewood Avenue for \$62,200.

Abe Horwitz bought the property on Lawndale Avenue, near 16th Street, for \$21,000.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 17, 1924.

Rose Shapiro bought the property on the northeast corner of Logan Boulevard and California Avenue from N. Batzman for \$20,000.

Solomon Graff bought the property on the southwest corner of Madison Street and Waller Avenue for \$84,500.

Jacob Kaplan bought the property on Millard Avenue, near 13th Street, from Morris Levin and others for \$31,500.

Jacob Albert bought the property on the southeast corner of Division Street and Menard Avenue for \$13,000.

Paul Ginsburg bought the property at 2524-28 Milwaukee Avenue from B. Morris and others for \$45,000.

Ben Zion Rappaport bought the property on Ogden Avenue, near Randolph Street for \$12,000.

WPA (ILL) PROJ. 20275

Daily Jewish Courier, Apr. 17, 1924.

K. Weiner bought the property on the southwest corner of Roosevelt Road and Keeler Avenue from Harry Cohen for \$38,500.

Morris Rosen bought the property on Springfield Avenue, near 14th Street, from David Erenstein for \$27,000.

Abe Feldman bought the property on the northwest corner of Trumbull Avenue, near 15th Street, from Philip Steinberg for \$50,000.

The Garfield Park Hospital bought the property on Washington Boulevard, near Hamlin Avenue, 27 by 158 feet, from David Warso for \$12,000.

Albany Park and North Side

M. L. Goldber sold the property on the southeast corner of Hamlin and Milwaukee Avenues, 100 by 125 feet, for \$50,000.

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II A 2

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JEWISH

Daily Jewish Courier, Apr. 17, 1924.

M. Louis Goldberg bought the eighteen-apartment building at 1443 Victoria Avenue from Lillian Silverman for \$84,000.

Sam Alper and Bertha Cohen bought the apartment building on the southwest corner of Potomac Avenue and Rockwell Street from M. Sherman and J. Siegel for \$11,000.

Anna Cohen and Mary Bernstein bought the property on the southeast corner of Chase Avenue and Paulina Street for \$50,000. The buyers plan to erect a thirty-apartment building on the site.

Benjamin Morris bought the property on the northwest corner of Berteau and Kedzie Avenues, 47 by 125 feet, for \$8,975.

David Grinshpan bought the property on the southeast corner of Lawndale and Ainslie Avenues for \$22,000.

(LL) PROJ. 30275

Daily Jewish Courier, Apr. 17, 1924.

Sarah Eisenberg bought the property on Lawndale Avenue, near Ainslee Avenue, from Rose Cooperman for \$11,500.

Herman Greenbaum and Ida Fisher bought the property on the northeast corner of St. Louis and Ainslee Avenues for \$95,000.

Morris Gitlin bought the property on the northeast corner of Ravenswood Park and Ainslie Avenue for \$12,000.

In Other Neighborhoods

Alexander Weiss, Z. Dicker, and George Lurie bought the Commercial building on the northeast corner of Cottage Grove Avenue and 64th Street for \$375,000.

Joseph Gold bought the nineteen-apartment building on the southwest corner of Ingleside Avenue and 54th Street for \$110,000.



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JEWISH

Daily Jewish Courier, Apr. 17, 1924.

Benjamin Hetner bought the thirty-apartment building on the southeast corner of Everett Avenue and 54th Street from M. Rosenberg, H. Glick, H. Zisak, and A. Levinson for \$277,500.

Herman Goldberg bought the commercial building at 1315-19 East 63rd Street for \$101,500.

NYPA (ILL) PROJ. 30273

Daily Jewish Courier, Apr. 17, 1924.

### BUILDING ACTIVITIES

The Kehilat Jacob Talmud Torah intends to erect a three-story building at Hamlin Avenue, near 15th Street, to cost approximately \$100,000. Sam Eisenstein, 1326 Independence Boulevard, is chairman of the building committee.

H. Holtzman, 1455 South Avers Avenue, intends to erect a twelve-apartment building at 4356 West Congress Street, to cost approximately \$65,000.

L. Lieberman 3816 Lexington Street, intends to erect a thirteen-apartment building at 4200 Gladys Avenue, to cost approximately \$55,000.

A. Rosenblum, 1509 Elburn Avenue intends to erect an apartment building at 1512 South Kildare Avenue, to cost approximately \$22,000.

Rubin Brothers, 3804 South Kedzie Avenue, intends to build two two-story residences at 2548-58 West 39th Street, to cost approximately \$21,000.

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JEWISH

Daily Jewish Courier, Apr. 17, 1924.

D. Eisenberg, 1112 South Francisco Avenue, intends to erect a building at 3852 Grenshaw Street, to cost approximately \$15,000.

Sam Lerner, 1057 West 14th Street, intends to build a two-story creamery and commercial building, to cost approximately \$12,000.

Herman Brown and J. Levin intend to erect a thirty-seven apartment building at 3115-21 Warren Avenue, to cost approximately \$150,000.

Sam Wascof, 448 North Avers Avenue, intends to erect a twelve-apartment building at 1255 North Lawndale Avenue to cost approximately \$50,000.

P. Horwitz, 1609 North Latrobe Avenue, intends to erect a nine-apartment building at 4776 North Keeler Avenue, to cost approximately \$50,000.

H. A. Gordon, 3414 Lawrence Avenue, intends to erect an apartment building at 4952 Drake Avenue, to cost approximately \$20,000.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 10, 1924.

REAL-ESTATE NEWS

West Side and Northwest Side

Max Kaplan sold the commercial building on the Northwest corner of 26th Street and Kedvale Avenue to M. Coat for \$86,000.

Rosa Shapiro sold the eight-apartment and commercial building on the southwest corner of Polk Street and Crawford Avenue to R. Cavallo for \$105,000.

Congregation Anshe Sholom bought the lot on Independence Boulevard, near Flournoy Street, 55 by 46 feet, for \$23,000.

Moses Shapiro bought the seventeen-apartment building on the southwest corner of Douglas Boulevard and St. Louis Avenue from M. Cantor for \$85,000.

Harry Goldberg bought the property on Albany Avenue, near Fillmore Street, for

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 10, 1924.

\$15,000.

Nemtie Sitron bought the property on Central Park Avenue, near Grenshaw Street, for \$13,000.

M. Friedber bought the property on the northeast corner of Chicago and Crawford Avenues for \$103,000.

Ben Hurwich bought the property on Crystal Street, near Washtenaw Avenue, from the Liberty Trust and Savings Bank for \$21,775.

Hyman Becker and others bought the property on the southeast corner of Irving and Potomac Avenues for \$39,500.

Charles Silberstein bought the property on the southeast corner of Kedzie Avenue and 27th Street from H. Pinder for \$27,000.

WPA (ILL) PROJ 30275

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JEWISH

Daily Jewish Courier, Apr. 10, 1924.

Annie Resman bought the property on the southeast corner of Keeler Avenue and 13th Street from Jacob Cohen for \$32,500.

Sam Lipowsky bought the property on Millard Avenue near 16th Street, from B. Sternberg for \$12,550.

Hyman Horwich bought the property on the northeast corner of Roosevelt Road and St. Louis Avenue from Samuel Weitzman for \$115,000.

Harry Rosenfeld bought the property on Sacramento Avenue, near Fullerton Avenue, 64 by 129 feet, from Janet Goldblatt for \$9,500.

Sam Brandzel bought the property on Turner Avenue, near Roosevelt Road, from Bessie Spector for \$26,600.

Albany Park and North Side

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 10, 1924.

Harry Goldstein and others bought the property on the northwest corner of Pensacola and Spaulding Avenues from Morris Zitman for \$94,000.

Sam Spector bought the property on Spaulding and Argyle Avenues for \$52,000.

Harry Gottlieb bought the property on the northwest corner of Spaulding and Balmoral Avenues from M. Baumgarten for \$32,000.

Anna Silver bought the property on the southeast corner of Belmont and Hoyne Avenues for \$18,000.

Sarah Block bought the property on the northwest corner of Lincoln and Grace Streets from S. Fierstein for \$19,000.

Morris Fishman bought the thirteen-apartment building on Lawndale Avenue, near Lawrence Avenue, from M. Wenig for \$78,000.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 10, 1924.

Charles Bierman and Henry Krakow bought the Santa Barbara apartment building on Greenleaf Avenue, near the lake, for \$255,000.

Samuel Blatt and Benjamin Bartz bought the property at 1667-73 Farwell Avenue for \$24,900. The buyers plan to build a court-apartment building for \$300,000.

Joseph Lebowitz bought the forty-two apartment building at 1354-62 Estes Avenue for \$235,000.

Abraham Gombiner bought a one-fourth interest in the ninety-four-apartment and commercial building on the northeast corner of Broadway and Melrose Street for \$47,500.

E. Weil and Siegfried Lazarus bought the Blofus Manor, a fifty-four-apartment building at 4215 Broadway for \$255,000.

Sam Novak bought the property on Cicero Avenue, near Belmont Avenue, from

WPA (ILL) PROJ. 30275



Daily Jewish Courier, Apr. 10, 1924.

Hyman Goldstein for \$13,500.

Libie Lieberman and Fannie Greenhouse sold the property on the southwest corner of Kedvale Avenue and Byron Street to V. H. Davis for \$146,000.

Abe S. Bloom bought the property on the southeast corner of Oakley Avenue and Ainslie Street from P. Jacobson for \$55,500.

#### In Other Neighborhoods

Ida Goodman, Goldie Goodman, and Ella Goodman bought the fifteen-apartment building on the southwest corner of Throop and 81st Streets for \$88,000.

Morris Barnet bought the three-story apartment building on State Street, near Maple Avenue, Evanston, for \$92,000. The buyer plans to erect a hotel for \$300,000.

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JEWISH

Daily Jewish Courier, Apr. 10, 1924.

I. Konigsberg sold the twenty-four-apartment building on the southeast corner of Wabash Avenue and 50th Street to H. Overman for \$65,000.

Israel Nudelman bought the commercial building at 1146-52 West 63rd Street from I. Schur for \$45,000.

Morris Jacobson bought the fifty-four-apartment building at 4523-31 Drexel Boulevard for \$392,500.

Abe Weinstein and Harry Weinstein bought the four-story apartment building on the northwest corner of Cottage Grove Avenue and Oakwood Boulevard from Alexander and Sam Flower for \$225,000.

Max Goldstein and Harry Nirlmor who a month ago bought the commercial building at 404-12 South State Street for \$340,000 sold this property to the John R. Thompson Restaurant Company for \$380,000.

WPA (111) PRO1 30275

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JEWISH

Daily Jewish Courier, Apr. 10, 1924.

### BUILDING ACTIVITIES

Joseph Satin, 419 South Avers Avenue, intends to erect a thirty-apartment building at 4636-42 West Jackson Boulevard, at an estimated cost of \$120,000.

Congregation Atereth Israel intends to build a synagogue at 1230 South Millard Street, at an estimated cost of \$40,000.

Rubin Brothers, 3804 South Kedzie Avenue, intends to erect a two-story apartment building at 4137-47 South Artesian Avenue, at an estimated cost of \$28,000.

D. Kaplan, 1856 South Lawndale Avenue, intends to erect a three-apartment building at 3623 Flornoy Street, at an estimated cost of \$25,000.

H. Kaplan, 1820 St. Louis Avenue, intends to erect a commercial building at 5226 South Halsted Street, at an estimated cost of \$15,000.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 10, 1924.

S. Brown, 3111 Montrose Avenue, intends to erect an eighteen-apartment building at 4333-39 North Troy Street, at an estimated cost of \$60,000.

Benjamin Morris intends to remodel the two-story commercial building at 1113-17 Belmont Avenue, at an estimated cost of \$28,000.

Max Astrakhan, 4815 North Lawndale Avenue, intends to erect a thirty-one-apartment building at 3417-25 Drummond Place, at an estimated cost of \$150,000.

S. W. Shapiro intends to erect a three-story commercial and apartment building at 3135-39 Lawrence Avenue, at an estimated cost of \$150,000.

I. Zevin, 140 North Dearborn Street, intends to erect a twenty-five-apartment building at 1235-41 North Avenue, at an estimated cost of \$125,000.

Rosenberg and Waintraub, 1628 North Western Avenue, intends to erect an apartment

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 10, 1924.

building at 2647 North Washtenaw Avenue, at an estimated cost of \$45,000.

B. Faigen, 1409 North Rockwell Street, intends to erect a six-apartment building at 1860 North Albany Avenue, at an estimated cost of \$38,000.

Leon Tatz, 1159 North Kedzie Avenue, intends to erect a commercial and five-apartment building at 3835 North Avenue, at an estimated cost of \$35,000.

Jennie Cohen, 724 South Ashland Avenue, intends to erect a garage building at 4310-20 North Kedzie Avenue, at an estimated cost of \$22,000.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Apr. 4, 1924.

BUILDING ACTIVITIES

B. Harris, 3158 Palmer Street, is accepting bids for a twenty-one-apartment building which he intends to erect on the southeast corner of Sunnyside and Central Park Avenues at an estimated cost of \$250,000. The plans were drawn by Edward Steinberg, architect, 111 North Dearborn Street.

Rubinstein Brothers, 4911 South Ashland Avenue, are accepting bids for a six-apartment building which they intend to erect on the southeast corner of Garfield Boulevard and Bishop Street at an estimated cost of \$35,000.

Herman Brown and J. Levin intend to erect a thirty-seven-apartment building at 3115-21 Warren Avenue at a cost of \$200,000. Joseph Klafter, architect, 127 North Dearborn Street, is now accepting bids.

Mr. Klafter is also accepting bids for the following buildings:

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

An apartment on the northwest corner of Kedvale Avenue and 15th Street for J. I. Glick, to cost approximately \$90,000;

A building on the northwest corner of Ainslie Street and Spaulding Avenue for Carl Goldberg and J. Frank, to cost approximately \$75,000.

Samuel Lurie, 3620 Ogden Avenue, intends to erect a two-story apartment building at 1228 South Kildare Avenue at an estimated cost of \$15,000.

Jacob Harris, 1242 South Avers Avenue, intends to erect a three-story apartment building on the corner of Homan and Potomac Avenues at an estimated cost of \$125,000.

Messrs. Shapiro and Kaplan, 1428 West Congress Street, intend to erect an apartment building at 3505 Fifth Avenue at an estimated cost of \$64,000.

B. Bashes, 1622 South Central Park Avenue, intends to erect an apartment

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

building at 1421 Millard Avenue at an estimated cost of \$25,000.

S. Rosen intends to erect an apartment building at 3444 Grenshaw Street at an estimated cost of \$20,000.

M. Singer, 4839 North Avers Avenue, intends to erect a forty-two-apartment building at 2447-57 Blaine Place at an estimated cost of \$185,000.

J. Handelsman, 1402 South Hamlin Avenue, intends to erect a twenty-one-apartment building at 4901 North Springfield Avenue at an estimated cost of \$120,000.

Harry Kaplan, 2319 North Kedzie Avenue, intends to erect a three-story apartment building at 2010-18 Humboldt Boulevard, at an estimated cost of \$250,000.

WPPA (ILL) PROJ. 30275



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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

E. Cohen, 823 North Long Avenue, intends to erect a three-story apartment building at 4501 Park Avenue, at an estimated cost of \$50,000.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

REAL-ESTATE NEWS

West Side and Northwest Side

Hyman Hurwitz bought the commercial building on the northeast corner of Roosevelt Road and St. Louis Avenue from S. Holtzman for \$115,000.

Ida Weinstein bought the theater and commercial building at 1310 South Halsted Street for \$58,000.

Sam Wilesky bought the property on Avers Avenue and Roosevelt Road from Sam Gallik for \$14,000.

Flora Schneider and others bought the property on the northeast corner of Turner Avenue and 15th Street from Isadore Siegel for \$20,700.

Ben Fraiman bought the property on the southeast corner of Spaulding Avenue

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

and 13th Street from Simon Solovey for \$21,250.

Morris Berger bought the property on St. Louis Avenue, near 13th Street from A. Rubin for \$70,000.

Louis Goldberg bought the property on the southeast corner of Roosevelt Road and Troy Street from T. Zusman for \$45,000.

Meyer Crowe sold the property on the northwest corner of Ashland Avenue and Taylor Street for \$55,000.

W. Rabinowitz bought the property on California Avenue, near Hirsch Street, from N. Harris for \$17,000.

Albert Grosby bought the property on the northwest corner of Crawford

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

Avenue and Division Street from Sam Davidson for approximately \$21,000.

L. Schreider bought the property on the southeast corner of Division and Leavitt Streets for \$31,000.

Rubin Goldman bought the property on Fifth Avenue, near Spaulding Avenue, 26 by 100 feet, for \$8,400.

Max Bernard bought the property on the southeast corner of Grand and Harding Avenues from William Goldberg for \$18,500.

Anna Cohen bought the property on Grenshaw Street and St. Louis Avenue from Sam Brown for \$39,500.

Philip Perlstein bought the property on Hamlin Avenue, near 19th Street,

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

50 by 116 feet, from P. Abramowicz for \$10,500.

Minnie Cooper sold the property on the northwest corner of Harrison Street and Lawndale Avenue for \$39,000.

Dora Cohen sold the property on the southeast corner of Hirsch Street and Homan Avenue for \$80,000.

Max Schuchalter bought the property on Halsted Street, near Roosevelt Road, for \$20,000.

Isaai Burtzef bought the property on Independence Boulevard, near 14th Street, from Meyer Abrams for \$39,500.

Harry Klein bought the property on the southwest corner of Irving and

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

and Potomac Avenues for \$100,000.

Joseph Levin and Ben Rudman bought the property on the southeast corner of Jackson Boulevard and Springfield Avenue from A. Rutberg for \$124,500.

Walter Levin bought the property on the southwest corner of Long Avenue and Washington Boulevard for \$36,000.

Morris Rosenfeld sold the property on the southeast corner of Milwaukee Avenue and Morgan Street for \$10,000.

Wolf Simon bought the property on the southwest corner of Monticello and Ferdinand Avenues for \$64,110.

The Standard Oil Company bought the property on Roosevelt Road and Throop

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

Street, 25 by 102 feet, from Meyer Meyrowicz for \$12,500.

Albany Park and North Side

S. Firstenberg bought the Vestgott apartments at 856 Barry Avenue for \$186,500.

Edward Goodstein and Joseph Goodstein bought the eighteen-apartment building at 1740-50 Jarvis Avenue for \$81,500.

A. W. Hirsch leased for 20 years the apartment building at 5206-12 Winthrop Avenue for a monthly rental of \$1,000, or \$240,000 for the entire period of the lease. The lessor will remodel the building as a hotel. Oberlander and Branawer were the brokers, and Van Emman and Maloney the attorneys.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

Abraham Davidson bought the property on the southwest corner of Laflin Street and Kedzie Avenue [sic] for \$12,000.

Banie Zelig bought the property on the southeast corner of Lamlin Avenue and Ainslie Street for \$13,000.

L. Prosterman bought the property on the southeast corner of Lawndale Avenue and Argyle Street for \$38,500.

Louis Rubin bought the property on the northwest corner of Kimball and Carmen Avenues for \$16,500.

Joseph Rubin bought the property on the northwest corner of Montrose and Central Park Avenues from H. Blumfeld for \$135,000.

WPA (ILL.) PROJ. 30275



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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

### In Other Neighborhoods

Meyer Abrahams bought the forty-two apartment building on the southeast corner of Hyde Park Boulevard and Ingleside Avenue from Jacob Franks for \$260,000.

Joseph Drell bought the two-story commission house market on the northeast corner of Randolph and Peoria Streets for \$228,000.

Ben Stone and H. Weiss bought the Canard apartments at 5832-52 Michigan Avenue for \$165,000.

Harry Rubloff, L. Wolf, and Charles Mesterlich sold the vacant property in Evanston, on Sherman Avenue and Main Street, to Leo Steif, architect, for \$100,000. The buyer will erect an apartment and commercial building on the site.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

Diemer and Schwart, realtors, 2538 West Division Street, report the following sales for the months of January, February, and March, 1924:

Harry Kaplan sold the property on the northwest corner of Chicago and Monticello Avenues to Bulsky and Shafran for \$69,000, and resold to Harry Bulgarat for \$72,000;

Max Schwartz sold the property at 5612-20 Calumet Avenue to R. D. Levy for \$154,000;

Dr. Arden and Mr. Nemmet sold the property on Humboldt Boulevard and Palmer Square to Harry Kaplan for \$40,000;

Mr. Block sold the property on the northeast corner of Palmer and Hancock Streets to Mr. Koklin for \$5,000:

Mr. Weiss sold the property at 1615-23 Wallen Avenue to Diemer and Schwartz for \$95,000;

Mr. Fiedler sold the property on the southeast corner of California Avenue and Logan Boulevard to Mr. Frenzel for \$106,000;

Harry Freifield sold the property on the southwest corner of Division Street

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

and Christiana Avenue to Mr. Fishman for \$8,000;

Mr. Cooper sold the property at 846 North Oakley Boulevard to Mr. Brendzel for \$23,000;

Mrs. Shay sold the property at 3509-11 Palmer Street to Mr. Leberman for \$3,000;

Mr. Eiseman sold the property on the southeast corner of Ellis Avenue and 54th Place to Mr. Schlifky for \$225,000;

H. Kaplan sold the property at 722 Monticello to Mr. Cooper for \$48,000;

Mr. Newman sold the property on the northeast corner of Jackson Boulevard and Hamlin Avenue to Harry Kaplan for \$78,000;

Harry Kaplan sold the property at 712 Monticello Avenue to Jack Barth for \$47,500;

H. Kaplan sold the property at 722 Lawndale Avenue to Mr. Dice for \$48,000;

Diemer and Schwartz sold the property at 5714-44 Calumet Avenue to Mr. Slepian for \$160,000;

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 4, 1924.

Mr. Newman sold the property at Drake Avenue and Ohio Street to Diemer and Schwartz for \$4,500.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Mar. 31, 1924.

BUILDING ACTIVITIES

Harry Kaplan is accepting bids for a three-story apartment building which he intends to erect on Humboldt Boulevard, near Armitage Avenue, at an estimated cost of \$175,000.

M. Shapiro intends to erect an apartment building at 39-41 North Central Avenue at an estimated cost of \$100,000.

Messrs. Moser and Friedman intend to erect a two-story apartment building at LeMoyne Street and Avers Avenue at an estimated cost of \$50,000.

A. Irving, president of the Standard Laundry, intends to erect a two-story concrete manufacturing building at 1626 South State Street at an estimated cost of \$40,000.

I. Lederer intends to erect a commercial building at 6607 Cottage Grove at an

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JEWISH

Daily Jewish Courier, Mar. 31, 1924.

estimated cost of \$100,000.

Morris Cohen, 3650 West Polk Street, intends to erect an apartment building at 4941 West Quincy Street at an estimated cost of \$125,000.

A. Motoson, 1245 Independence Boulevard, intends to erect an apartment building at 1801-13 South Trumbull Avenue at an estimated cost of \$200,000.

B. Boris, 3942 West 16th Street, intends to erect a one-story commercial building at 1827-33 South Crawford Avenue at an estimated cost of \$26,000.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 31, 1924.

REAL-ESTATE NEWS  
West Side and Northwest Side

Sol Graf bought the commercial and apartment building on the southwest corner of Madison Street and Waller Avenue for \$91,500.

Walter Levine bought the property on the southwest corner of Long Avenue and Washington Boulevard for \$36,500. The buyer plans to erect a thirty-six-apartment building on the site.

Joseph Levin and Rudman bought the eighteen-apartment building on the southeast corner of Jackson Boulevard and Springfield Avenue from A. Rotberg and J. Stein for \$124,500.

Joseph Blanus bought the twenty-six-apartment building on the northeast

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 31, 1924.

corner of Washington Boulevard and Ridgeway Avenue from Kaplan, Ross, and Zaretsky for \$170,000.

William Sorkin bought the commercial and twenty-room hotel building at 758 Milwaukee Avenue for \$20,000.

Isidor Shlesinger sold the property on the southwest corner of Ashland Avenue and Augusta Boulevard for \$35,000.

Jenier Rosenblum bought the property on California Avenue, near Fillmore Avenue, 25 by 125 feet, for \$18,000.

David Fox bought the property on the southeast corner of California and Potomac Avenues for \$11,500.

WPA (ILL) PROJ. 30275



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JEWISH

Daily Jewish Courier, Mar. 31, 1924.

David Gutgeld bought the property on the northeast corner of Central Park Avenue and Twelfth Place from Jennie Cohen for \$42,500.

Max Birenbaum and others bought the property on Clifton Park Avenue, near 18th Street, for \$12,800.

Morris Lika bought the property on the southeast corner of Division Street and Hoyne Avenue from Ida Hoffman for \$38,000.

J. Rosen sold the property on the southeast corner of Elston and California Avenues for \$97,500.

Max Agranowsky bought the property on Evergreen Avenue, near Winchester Avenue, for approximately \$18,000.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 31, 1924.

Israel Rosenstein bought the property on Fillmore Avenue, near Springfield Avenue, 25 by 124 feet, from Jacob Boloton for \$16,000.

Hyman Walensky bought the property on Kedzie Avenue, near 15th Street, 38 by 111 feet, for \$29,000.

Sam Digelhaupt bought the property on Ogden Avenue, near Turner Avenue, from Pincus Singer for \$14,500.

Morris Fogelson bought the property on the northeast corner of Taylor Street and Hermitage Avenue from Max Grossman for \$35,000.

Hyman Lipman bought the property on the southeast corner of Taylor and Throop Streets for \$22,000.

MPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 31, 1924.

Paul Friedman bought the property on Troy Street, near Roosevelt Road, 25 by 125 feet, for \$13,500.

The Daily Worker Publishing Company bought the property on Washington Boulevard, near May Street, from Leo Goldblatt for \$33,500.

Isidor Shalwitz bought the property on the southwest corner of Washington Boulevard and California Avenue for \$57,000.

Anna Friedman bought the property on the northwest corner of Wilcox Street and Karlov Avenue from Simon Smolensky for \$21,500.

Albany Park and North Side

Harry Metal bought the property on the southeast corner of Leland and

WPA (ILL.) PROJ. 30275

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II A 2

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JEWISH

Daily Jewish Courier, Mar. 31, 1924.

Campbell Avenues from Bessie Hillman for \$95,000.

Dorothy Braude bought the twelve-apartment building on the southwest corner of Ashland and North Shore Avenues for \$85,000.

Harry Altzman bought the twelve-apartment building on the northeast corner of Wilson and Spaulding Avenues from M. D. Cohen for \$62,000.

Joseph Rubin bought the new commercial building on the northwest corner of Montrose and Central Park Avenues from H. Brumfeld for \$135,000.

J. Zaran bought the fifteen-apartment building at 6457 Kenwood Avenue from I. Weiss for \$115,000.

Isidor Diemer and A. Schwartz bought the eighteen-apartment building at

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 31, 1924.

1615-23 Wallen Avenue from A. L. Weiss for \$84,000.

Louis Kanter bought the sixty-apartment building at 4116 Sheridan Road for \$335,000.

Sam Epstein bought the commercial and seventeen-apartment building on the northwest corner of Lawrence and Winchester Avenues from Abe Loeb for \$128,000.

Abraham Cohen bought the six-apartment building at 6331 Wayne Avenue for \$50,500.

Ben Harris bought the property on Central Park Avenue, near Sunnyside Avenue, from Saul Hymowich for \$11,000.

WPA (ILL.) PROJ. 30275

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II A 2

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JEWISH

Daily Jewish Courier, Mar. 31, 1924.

Clara Greenberg bought the property on the northwest corner of Lawrence and Hamlin Avenues from Seder Grossman for approximately \$66,000.

David Dolnick sold the property on the northeast corner of Lawrence and Crawford Avenues for \$45,000.

Isidor Klein sold the property on the southwest corner of Winnemac Avenue and Rockwell Street for \$12,000.

Samuel Katz sold the property on the northeast corner of Halsted and Melrose Streets for approximately \$62,000.

David Rabnick bought the property on the northeast corner of Pine Grove and Brompton Avenues from H. Tumansky for \$660,000.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 31, 1924.

In Other Neighborhoods

Bernstein Cohen and Company bought the one-story commercial building at 129 South Market Street for \$65,750.

Morris Zevin and Sam Rosenthal bought the apartment building at Cicero and Gladys Avenues from Nathan Plier, builder, for \$210,000.

James Biederman bought the property on Forest Avenue and South Boulevard, Evanston, for \$100,000; he was acting in behalf of a syndicate consisting of D. S. Klafter, Isaac Miller, and others, who plans to erect on the site a ninety-eight-apartment building to cost \$1,500,000.

Harry B. Friedman bought the commercial and eighteen-apartment building on

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 31, 1924.

the northeast corner of Grand Boulevard and 48th Street from Louis Sorkin for \$160,000.

Morris Rosenthal, Jacob Rosenthal, and B. Hirsh bought the eighteen-apartment building at 5316 Cornell Avenue for \$115,000.

M. Telchinsky bought the property on the northeast corner of Hyde Park Boulevard and Ellis Avenue for \$33,000. The buyer plans to erect an apartment building on the site.

S. J. Rosenblatt and Z. D. Klaper bought the commercial building on the southeast corner of 61st Street and South Park Avenue for approximately \$89,000.

Sophie Cohen bought the twenty-four-apartment building at 5417 Ingleside Avenue from Isidor Sabath for \$135,000.

WPA (ILL.) PROJ. 30275



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JEWISH

Daily Jewish Courier, Mar. 20, 1924.

REAL-ESTATE NEWS  
West Side and Northwest Side

David Shetintz bought the property on the northwest corner of Roosevelt Road and St. Louis Avenue for \$125,000. The buyer plans to erect a three-story business and office building on the site at a cost of approximately \$350,000.

Aaron Perlman bought the property on the northeast corner of Central Park Avenue and Ohio Street from Isidore Fam for \$42,000.

Sol Brown bought the property on Claremont Avenue, near Potomac Avenue, from Harry Ginsburg for approximately \$111,000.

Abe Levin bought the property on Clifton Park Avenue, near 15th Street, 25 by 125 feet, from David Maimon for \$12,500.

Harry Horwitz bought the property on Douglas Boulevard, east of St. Louis Avenue,

WPA (ILL) 1001.30275

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JEWISH

Daily Jewish Courier, Mar. 20, 1924.

35 by 188 feet, from Fannie Greenberg for \$21,000.

Yetta Siegel bought the property on Douglas Boulevard, west of St. Louis Avenue, 30 by 152 feet, from David Gordon for approximately \$17,000.

Robert A. Shapiro bought the property on the northwest corner of Hamlin Avenue and Van Buren Street for \$78,400.

Barnet Greenberg bought the property on the southwest corner of Independence Boulevard and Lexington Street from Abe Smith for \$114,000.

Leon Schwartz bought the property on Independence Boulevard, south of Lexington Street, 50 by 133 feet, for approximately \$26,000.

Sigmund Silberman bought the property on the southeast corner of Jackson Boulevard and Richmond Street, 43 by 125 feet, for approximately \$11,500.

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JEWISH

Daily Jewish Courier, Mar. 20, 1924.

Meyer Moscovitz sold the property on the southeast corner of Kedvale Avenue and 14th Street, 24 by 125 feet, for \$9,000.

Morris Pechenik bought the property on the southeast corner of Karlov Avenue and Polk Street for \$19,000.

Max Diamond bought the property on the southeast corner of Kedzie Avenue and Darwin Terrace for \$104,000.

Isaac Lebowitz bought the property on the northwest corner of Kostner Avenue and Congress Street for \$37,000.

Joseph Portugal bought the property on the northeast corner of Millard Avenue and 15th Street from Frank Berman for \$56,000.

Jacob Rosenberg and Hyman Wolf bought the property on the southeast corner of

WPA (H.L.) 5-1-25

Daily Jewish Courier, Mar. 20, 1924.

Monroe Street and Lavergne Avenue from Morris Cohen for \$47,000.

Philip Abramowitz bought the property on the southwest corner of Sawyer Avenue and 15th Street from Harry Levine for \$31,000.

Hyman Miller bought the property on the northeast corner of Springfield Avenue and 14th Street from H. Katch for \$41,500.

Albany Park and North Side

Louis Kanter bought the sixty-apartment building at 4116 Sheridan Road for \$335,000.

Edward Levin bought the property at 5016 Winthrop Avenue for \$28,000. The buyer plans to build an apartment hotel on the site at a cost of approximately \$185,000.

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II A 2

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JEWISH

Daily Jewish Courier, Mar. 20, 1924.

Bernard Neuberger and Abraham Barnawer bought the twenty-one-apartment building on the southwest corner of Sheridan Road and Morse Avenue for \$210,000. The buyers plan to remodel the building into a hotel and commercial building. Oblander and Branawer were the brokers.

Sam Landon bought the property on St. Louis Avenue, near Lawrence Avenue, 30 by 125 feet, for \$15,000.

Morris Bender bought the property on the southeast corner of Ashland and Sherwin Avenues from Harry Alfred for \$19,000.

In Other Neighborhoods

David Holnick bought the sixty-six-apartment building on Pine Grove and Brompton Avenues from Harry Mamensky for \$660,000.

A. Altschul sold the fifty-four-apartment building at 4521 Drexel Boulevard for \$385,000.

WPA (ILL) 11

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II A 2

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JEWISH

Daily Jewish Courier, Mar. 20, 1924.

Nathan Shenbrod bought the property on the northwest corner of Oak Park Boulevard and Lexington Street, Oak Park, for \$75,000. The buyer plans to erect an eighty-apartment building on the site at a cost of approximately \$400,000.

Sophia Cohen bought the apartment building on Ingleside Avenue, near 44th Street, from I. Sabath and others for \$135,000.

Morris Katz bought the property on the southwest corner of Cottage Grove Avenue and 45th Street from H. L. Frank for \$25,237. The buyer plans to erect a ten-store and garage building on the site at a cost of approximately \$90,000.

Joseph Slonim bought the twenty-six-apartment building on Washington Boulevard and Ridgeland Avenue, Oak Park, from Harry Kaplan, Philip Rehm, and Sam Koretzky for approximately \$171,000.

W. M. Liebling bought the Vernon Theater building, Vernon Avenue and 63rd Street,

WPA (11)

II F  
II A 2

- 7 -

JEWISH

Daily Jewish Courier, Mar. 20, 1924.

for \$132,000.

David Sachs sold the Cheltenham Theater building, 79th Street and Cheltenham Avenue, for \$79,500.

WPA (ILL.)

## BUILDING ACTIVITIES

### Gold's Big Project

The announcement that Sam Gold, of the Pompeian Restaurant and Banquet Hall, 810 Roosevelt Road, intends to build a million-dollar hotel at 610 Roosevelt Road, one block east of Halsted Street, is a most interesting one for Jews in general and for West Side Jews in particular. Many Jewish businessmen from all over the country come to this neighborhood, where a big wholesale and jobbing trade is carried on. Nearly every Jewish businessman who comes to Chicago for business reasons visits the neighborhood of Roosevelt and Halsted, which is therefore the logical place for a Jewish hotel. Mr. Gold intends the new hotel to be an ornament to the neighborhood, a convenient place for its guests, and one of the most beautiful hotels to be found in Chicago, with all the modern conveniences, besides having a Jewish atmosphere and a kosher kitchen.

The plans were drawn by the architects Alexander Levy and William Klein. The

WPA (111)



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JEWISH

Daily Jewish Courier, Mar. 20, 1924.

work of erecting the hotel will begin shortly. It will be a nine-story building with convenient guest rooms and a bath in every room. The hotel will also have a big banquet hall for one thousand people, ordinary dining rooms, a Turkish bath fixed up in the most modern way, and a gymnasium.

A. S. Shapiro intends to erect a fifteen-apartment building on the southwest corner of Lawrence Avenue and Troy Street according to plans drawn by David M. Klafter, architect. The cost is estimated at \$200,000.

The Grace Construction Company, 3501 West Pierce Avenue, obtained the contract for the ninety-nine-apartment building which Mr. Gold intends to erect in Oak Park. The cost is estimated at \$600,000.

Joseph Kaplan, 3554 Ellis Avenue, intends to erect a fifteen-apartment building on St. Louis and Fifth Avenues. The cost is estimated at \$85,000.

Alfred Altshuler, architect, 28 East Jackson, is now accepting bids for the

MPA (111) 1111

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JEWISH

Daily Jewish Courier, Mar. 20, 1924.

dance hall and commercial building, to cost \$750,000, which is being erected on Madison Street and Kedzie Avenue by the J. Weiss, Leo Spitz, and B. F. Lindheimer syndicate.

David Levinson, 77 West Washington Street, intends to build a residence, to cost \$25,000, in Highland Park.

I. R. Warshawsky intends to erect a six-story store and warehouse building at 1919-23 South State Street at a cost of approximately \$200,000.

J. W. Shulman, 1244 Independence Boulevard, intends to erect an apartment building at 1246 Independence Boulevard at a cost of approximately \$40,000.

H. Repf intends to erect an apartment building at 3911 Grenshaw Street at a cost of approximately \$24,000.

T. Kanter, 723 South Halsted Street, intends to erect a three-story commercial

WPA (LL)

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JEWISH

Daily Jewish Courier, Mar. 20, 1924.

and apartment building at 1113 South Halsted Street for approximately \$18,000.

Sam Fishkin, 3059 Austin Avenue, intends to erect an apartment building at 4100 North Hamlin Avenue for approximately \$125,000.

H. Goldstein, 2735 Division , intends to build a store at 2657 Division Street at a cost of approximately \$7,000.

WPA (1113 South Halsted Street)

Daily Jewish Courier, Mar. 16, 1924.

BUILDING ACTIVITIES



N. B. Saxe is building now a two-story garage and salesroom building at Ogden and Homan Avenues, to cost \$100,000.

Edward Steinborn, architect, 111 North Dearborn Street, has completed plans for I. Cohen, 821 North Long Avenue, for an apartment building at West End and Kilbourne Avenues, to cost \$70,000.

Mr. Steinborn has also completed plans for Morris Weiner, 2113 South Central Avenue, for a six-flat apartment building at West 15th Street and Karlov Avenue, to cost \$40,000.

Mr. Steinborn has also completed plans for A. Bronstein, 3751 Roosevelt Road, for a three-flat apartment building at Grenshaw Street and Springfield Avenue, to cost \$30,000.

Daily Jewish Courier, Mar. 16, 1924.

Congregation Rodfei Zedek, 48th Street and Michigan Avenue, of which Robert Nathan is president, is going to erect a new temple on the northwest corner of Greenwood Avenue and 54th Street, according to the plans now completed by A. Epstein, 2001 Pershing Road. Cost \$300,000.

M. Fine and Sons are going to erect a four-story furniture building at 1000 Milwaukee Avenue, according to plans of I. Stern, 35 South Dearborn Street. Cost \$100,000.

M. Levy, president of Michael Tauber Company, auctioneers at 317 South Market Street, plans to erect a four-story store and office building at 1721 West Chicago Avenue, to cost \$40,000. Sidney Munshen, 19 West Jackson Boulevard, is completing the plans.

L. Zimmerman, 3414 Roosevelt Road is going to erect an apartment building at 4500 Wilcox Street, to cost \$65,000. J. H. Klafter is the architect.

Daily Jewish Courier, Mar. 16, 1924.



S. Bilsky, 1255 South Halsted Street, is going to erect a one-story store building at 1244 South Halsted Street. Cost. \$7,000.

Max Herman, 4318 North Rockwell Street, is going to erect an apartment building at 2950 Montrose Avenue for \$160,000.

B. S. Nathan, 3832 Fullerton Avenue, is going to erect an apartment building at 3832-36 Fullerton Avenue, according to the plans of architect A. L. Hitelblau. Cost \$90,000.

Mandel and Pollack, 1925 West Division Street, are going to erect an apartment building at 2456 North Hamlin Avenue, to cost \$70,000. Edward Steinborn, 111 North Dearborn Street, is the architect who drew the plans.

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JEWISH

Daily Jewish Courier, Mar. 16, 1924.

REAL-ESTATE NEWS  
West Side and Northwest Side

Barnet Greenberg bought the fifteen-apartment building on the southwest corner of Independence Boulevard and Lexington Street from Abe Smith for \$114,000.

Mr. Wolf bought the eighteen-apartment and commercial building on Ogden and Clifton Park Avenues for \$42,500.

Lebowich Brothers bought the property on the northwest corner of Congress Street and Kostner Avenue from A. Kerner for \$40,000. George B. Saxe was the broker.

William Sheiner and Mendel Sheiner bought the nineteen-apartment and

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 16, 1924.

commercial building on the southwest corner of Kedzie Avenue and Division Street from Leon Tatz for \$165,000.

Morris Silver bought the property at 2706 Milwaukee Avenue from L. A. Rabinowitz for approximately \$47,000.

Louis W. Trotzky bought the property on the southwest corner of Congress Street and Lawndale Avenue from Jacob Pine for approximately \$12,500.

Sam Baum bought the property on the southeast corner of 14th Street and Springfield Avenue, 44 by 125 feet, from Ben Zion Antonow for \$11,000.

Harry Solberg bought the property on the northwest corner of Independence

WPA (ILL.) PROJ. 30275



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JEWISH

Daily Jewish Courier, Mar. 16, 1924.

Boulevard and Flournoy Street from Lena Friedman for \$42,000.

Louis Cohen bought the property on the northwest corner of Polk Street and St. Louis Avenue from Hyman Cohen for \$40,500.

The Spaulding Building Corporation bought the property on the southwest corner of Roosevelt Road and Spaulding Avenue from Ralph Rubin and others of the Spaulding Syndicate for \$75,500.

William Jacobson bought the property at 1336 Madison Street from Bertha Straus for \$34,500.

Meyer Davis bought the property at 1223 South Sangamon Street from N. Levin for \$12,500.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 16, 1924.

Abraham Boguslawski bought the property on Jackson Boulevard and Kildare Avenue from H. Prival for \$22,000.

George Raden sold the property at 1639 West Madison Street for \$23,500.

Congregation Agudat Achim sold the property on the northwest corner of Marshfield Avenue and Polk Street for \$47,000.

Rachael Farber bought the property at 3918 West Jackson Boulevard from Sam Kordge for \$47,000.

Harry Greenwald bought the property at 3505-09 Douglas Boulevard from Joseph Davidson for \$54,000.

MPA (ILL) PRO. 30275

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JEWISH

Daily Jewish Courier, Mar. 16, 1924.

John Levin bought the property on Division Street, near Ridgeway Avenue, 24 by 125 feet, from Becky Perlman for \$13,000.

Louis Pearl bought the property on Division Street, near Rockwell Street, from Morris Lemberger, for \$31,000.

North Side and Albany Park

Leon Suglin and Herman Suglin bought the twenty-eight-apartment building on the southeast corner of Rockwell Street and Blaine Place for approximately \$158,000.

Aaron Sacks, Harry Stern, and Nathan Gliksberg bought the twenty-six-apartment building on Balmoral Avenue, near Glenwood Avenue, from

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 16, 1924.

L. Bornstein for \$155,000.

A. Shillet bought the commercial and eleven-apartment building on the northeast corner of Montrose and Drake Avenues for \$110,000.

Jacob Rosenberg bought a third interest in the building at 3316-20 Lawrence Avenue from A. Steinberg for \$30,000.

Sidney Stein bought the property at 3541 North Cicero Avenue for \$32,500.

Morris Silver bought the property on the northwest corner of Addison and Bosworth Avenues for \$64,000.

Isaac Dushkin bought the property on the southeast corner of Broadway and Wellington Avenue for approximately \$120,000.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 16, 1924.

F. Solomon bought the property on the northwest corner of Clifton and Sunnyside Avenues for \$95,000.

Charles Hoberg bought the property on the southeast corner of Hermitage and Glenlake Avenues, 50 by 162 feet, for \$10,000.

#### In Other Neighborhoods

The Franklin Apartment Building Corporation bought the property on the southwest corner of Central Street and Jackson Avenue, Evanston, from Charles Aaron for \$20,000. The buyer plans to erect a three-story apartment building to cost approximately \$260,000.

Abraham Garad bought the eighteen-apartment building on the southeast corner of Prairie Avenue and 69th Street for \$105,621.

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 16, 1924.

M. Davidson bought the property on the northeast corner of Green and 77th Streets for \$95,000.

R. Perlman bought thirty-five acres of land, extending from 71st Street and California Avenue to Sacramento Avenue (sic), for \$100,000. The buyer plans to sell the land in lots.

Max Goldstein and Harry Gilmod bought the property at 404-412 South Wabash Avenue for \$340,000.

Nathan Cooper bought the property at 3718 Cottage Grove Avenue from Morris Kusher for \$23,500.

WIPA (ILL.) PROJ. 30275

Daily Jewish Courier, Mar. 6, 1924.

BUILDING ACTIVITIES

I. P. Stern and Louis Solomon, 35 South Dearborn Street, are completing plans for a three-story court apartment building which they intend to erect at 71st Street and Constance Avenue at an estimated cost of \$190,000.

Alexander Spitz, architect, 19 West Jackson Boulevard, has completed plans for a twenty-apartment building, which James Greenberg intends to erect at Division Street and Spaulding Avenue at an estimated cost of \$100,000.

Messrs. Adler and Siegler, 1335 Independence Boulevard, intend to erect a three-story apartment building at 1327 Independence Boulevard at an estimated cost of \$40,000.

Messrs. Diskin and Mann intend to erect a thirty-seven apartment building at 201-09 North Central Avenue at an estimated cost of \$200,000.

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JEWISH

Daily Jewish Courier, Mar. 6, 1924.

Joseph Shulman, 1240 Independence Boulevard, intends to erect a ten-apartment building at 1244 Independence Boulevard at an estimated cost of \$75,000.

S. Marks, 1517 South Millard Avenue intends to erect a commercial building at 5435 Wentworth Avenue at an estimated cost of \$10,000.

Eisenstein Brothers, 318 South Hamlin Avenue, are building a three-story building at 301-11 South Central Avenue at an estimated cost of \$150,000.

Edith Weinberg, 1358 Avers Avenue, intends to erect buildings at 4100 and 4101 Grenshaw Street at an estimated cost of \$54,000.

Sam and Sadie Shapalkin, 1113 South Francisco Avenue intend to erect an apartment building at 1100 South Sacramento Boulevard at an estimated cost of \$50,000.

Louis Skolnik, 1245 South Avers Avenue, intends to erect an apartment building at 4056 West Adams Street at an estimated cost of \$40,000.

Rubin Brothers, 3804 South Kedzie Avenue, intend to erect a building at

WPA (ILL.) PROJ. 30275



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JEWISH

Daily Jewish Courier, Mar. 6, 1924.

3049 South Campbell Avenue at an estimated cost of \$7,500.

Sam Fishkin, 3059 Ainslie Street, intends to erect an apartment building at 4941 North Albany Avenue, at an estimated cost of \$20,000.

M. Hurwich intends to erect a commercial building at 708 West North Avenue at an estimated cost of \$8,000.

Max Astrachan, 4815 North Lawndale Avenue, intends to erect an apartment building at 2330-38 North Spaulding Avenue at an estimated cost of \$212,000, and another building at 2324-28 North Spaulding Avenue at an estimated cost of \$117,000.

B. Kaplan, 2153 West Division Street intends to erect an apartment building at 1655-57 North Spaulding Avenue at an estimated cost of \$120,000.

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JEWISH

Daily Jewish Courier, Mar. 6, 1924.

### REAL-ESTATE NEWS

#### West Side and Northwest Side

Joseph Portugal bought the fifteen-apartment building on the northeast corner of Millard Avenue and 15th Street from Dr. Frank Berman and Matilda Nowashelsky for \$56,000. Morris Handelman was the attorney for the buyer, and Irving H. Flam for the seller.

Gus Goldstein bought the property on the northwest corner of Crawford Avenue and Arthington Street from Ben Bashes for \$26,000.

Louis Saltzman bought the property on the northwest corner of Harrison Street and Albany Avenue from William Levin for approximately \$67,000.

H. Tobin bought the property on the northwest corner of Harrison Street

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 6, 1924.

and Oakley Boulevard for \$20,000.

Bessie Moscovitz and Samuel Hoffman bought the lot on Homan Avenue near Van Buren Street, 29 by 116 feet, from Harry Sledenberg for \$13,000.

Joe Leon bought the property on the northeast corner of Lawndale Avenue and 18th Street from M. Maslawsky for \$29,000.

Julius Jaffe bought the property on the northeast corner of Congress Street and Ogden Avenue from Isidor Siegman for approximately \$43,000.

Jacob Markovitz bought the property on the southwest corner of Potomac Avenue and Rockwell Street from Aaron Perlman for approximately \$31,000.

Bessie Marcus bought the property on the northeast corner of Belden Avenue

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JEWISH

Daily Jewish Courier, Mar. 6, 1924.

and Lincoln Street from Jennie Jerman for \$41,000.

Louis Friedman bought the lot on Spaulding Avenue, near 19th Street, 26 by 125 feet, from M. Hurwitz for \$12,500.

Morris Lemberg bought the property at Division and Rockwell Streets from David Bilsker for approximately \$28,000.

Messrs. Rosenberg and Merman sold the Harriet Apartments on North Avenue, near Leavitt Street, for \$185,000, which means a profit of \$35,000 to the sellers for the six months they held this property.

Joseph Abramson bought the lot on Madison Street, near Central Park Avenue, 25 by 191 feet, for approximately \$17,000.

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JEWISH

Daily Jewish Courier, Mar. 6, 1924.

Abraham Michael bought the property on the southeast corner of Roosevelt Road and Morgan Street for \$30,000.

Abraham Benkowsky bought the lot on Sawyer Avenue, near 13th Street, 25 by 124 feet, for \$11,000.

Anna Jacobson bought the property on Springfield Avenue, near 15th Street, from Samuel Rosen for \$30,000.

Jack Shulman sold the property on the northwest corner of Taylor and Kendall Streets for \$12,000.

North Side and Albany Park

David Cohen sold the fifteen-apartment building at 1051 Pratt Boulevard

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 6, 1924.

for \$173,000.

Louis Kaufman bought the vacant property on Ravenswood Avenue, near Devon Avenue, 100 by 125 feet, from R. David Levy for \$21,000. The buyer plans to build a thirty-apartment building on the site.

Hyman Marcus sold the property on Lawrence Avenue, near Lawndale Avenue, 50 by 125 feet, to L. Stone for \$18,500.

Barnet Cantor bought the property on the northeast corner of Minor and Eastwood Avenues for \$10,500.

Jennie Zechman bought the property on the northeast corner of Rockwell Street and Eastwood Avenue from Nathan Meyer for \$96,500.

Barney Apple sold the property on the southeast corner of Sawyer and Belden

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 6, 1924.

Avenues for \$77,000.

Arthur Weiss bought the property on the southwest corner of Broadway and Lafayette Street from J. Abrams for \$166,000.

Samuel Bloom bought the lot on Kenwood Avenue, near Winona Street, 50 by 150 feet, for \$21,000.

In Other Neighborhoods

Max Goldstein and Harry Gilmore bought the commercial building at 404-12 South State Street, 50-foot frontage, for \$430,000, which is approximately \$5,666 a foot.

Nathan Leviteltz of the Great Western Laundry Company bought the vacant

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Mar. 6, 1924.

industrial land on the southeast corner of Western Avenue and 57th Street, 165 by 300 feet, for \$23,000.

Morris Perlman and Isidore Perlman bought the Hyde Park Masonic Temple, Michigan Avenue and Hyde Park Boulevard from Alexander Levy and Isidore Lang for \$250,000.

Alton Plotke bought the lot on Main Street, near Ridge Avenue, Evanston, 150 by 176 feet, for \$15,000. The buyer plans to build a thirty-six-apartment building on the site to cost approximately \$350,000.

Isidore Sussman bought the thirty-apartment and commercial building on the southwest corner of Luella Avenue and 73rd Street for \$150,000.

Henry Sacks bought the Berwyn Hotel, in Berwyn, for \$142,500.

WPA (ILL) PROJ. 30275



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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

REAL-ESTATE NEWS  
West Side and Northwest Side

Charles Coopersmith bought the new forty-two-apartment building at Monroe Street and Homan Avenue from Ben Weinstein and Harry Gudinsky for \$269,000.

Louis Newman bought the property on the southwest corner of Avers Avenue and 15th Street from H. Thiers for \$46,000.

Alex Ginsburg bought the property at Blue Island Avenue and 14th Street from Isidor Marshek for \$24,000.

Dora Gross and Jennie Gross bought the property on the northeast corner of Central Park Avenue and Grenshaw Street from Philip Abramowitz for \$71,000.

Minnie Kaplan bought the lot on Clifton Park Avenue, near 15th Street, 25 by

WPA (111) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

125 feet, from Charles Silberman for \$10,000.

Max Gertner bought the property on the northwest corner of Crawford Avenue and 25th Place from Morris Bender for \$21,000.

Sam Handler bought the property on the northwest corner of Crawford and Potomac Avenues for \$11,000.

Glick's Music Store bought the property on the southwest corner of Division Street and Hoyne Avenue from Morris Lakin for \$38,500.

Louis Bowman bought a lot on Douglas Boulevard, near Spaulding Avenue, 50 by 164 feet, from H. Cohen for \$20,400.

Solomon Denkof bought the property on the northeast corner of Fillmore Street and Sacramento Boulevard for \$24,000.

WPA (H.I.) PROJ 30275

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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

Philip Abramowich bought a lot on Hamlin Avenue, near 19th Street, 50 by 116 feet, for \$10,000.

Max Greenblatt bought a lot on Millard Avenue, near 13th Street, 36 by 125 feet, for \$13,000.

Jacob Nieman bought the lot on Western Avenue, near Division Street, 24 by 124 feet, from Israel Lehrsfeld for \$8,500.

Joseph Zimmerman sold the lot on Armitage Avenue, near Hirsch Street (sic), 25 by 120 feet, for \$8,800.

#### Albany Park and North Side

Sam Fishman bought the property on the southwest corner of Burling Street and Belden Avenue from Zigmund Fox for approximately \$94,000.

WPA (111) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

Sam Trelitzky bought the lot on North Albany Avenue, near Ainslie Street, 30 by 125 feet, from A. Bloom for \$12,500.

David Elenstein bought the property on the northwest corner of Drake and Leland Avenues for \$28,500.

Herman Cohen bought the lot on the southwest corner of Henderson Street and Laverne Avenue, 100 by 125 feet, from Louis Rosen for \$9,000.

Leon Silvertrust and others bought the property on the northwest corner of Irving Park Boulevard and Sacramento Avenue from Jacob Goodman for \$75,000.

Nathan Rubenstein bought the property on the northeast corner of Lawrence Avenue and Troy Street from Abraham Shapiro for \$93,000.

Sam Eisenstein sold the property on the northeast corner of Lawrence and Crawford

WPA (111) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

Avenues for \$170,000. He bought this property two years ago for \$69,000.

Mollie Latman bought the lot on Leland Avenue, near Hamlin Avenue, 65 by 124 feet, from Sam Yellin for \$18,500.

Aaron Kaplan bought the property at Montrose and St. Louis Avenues for approximately \$20,000.

Sam Kopel and Sam Horwich bought the property on the northwest corner of North Avenue and Hancock Street from Louis Metchkoff for \$62,000.

Carl Goldberg bought the lot on the northwest corner of Spaulding Avenue and Ainslie Street, 50 by 125 feet, for \$10,000.

Joe Schwartz bought the lot on Troy Street, near Ainslie Street, 30 by 125 feet, from S. London for approximately \$16,000.

WPA (111) PROJ 30275

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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

Judah Greenspan bought the property on the northeast corner of Troy and Grace Streets for \$36,000.

Simon Michaels and Milton Michaels bought the property on the northwest corner of Troy Street and Sunnyside Avenue from Louis Weinstein for \$46,500.

Israel Kriloff bought the property on the northwest corner of Washtenaw Avenue and Ainslie Street for \$119,000.

Isaac Hurwich bought the property at 7724 Lakeside Terrace for \$33,000.

In Other Neighborhoods

Charles Perlman bought the lot on the northwest corner of Ashland Avenue and 43rd Street, 25 by 120 feet, for \$16,000.

William Sheinbloom bought the lot on Halsted Street, near Marquette Road, 25

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

by 125 feet, from Sol Graff for \$15,000.

Harry Gill bought the property on the southwest corner of Michigan Avenue and 59th Street from S. Grossman for \$55,000.

David A. Klafter bought the property on the southeast corner of 75th Street and East End Avenue from Louis Goldman for \$23,500.

Abe Monaster bought the twenty-four-apartment building on the northwest corner of University Avenue and 54th Street for \$125,000.

WPA (ILL) PROJ. 30275

Daily Jewish Courier, Feb. 27, 1924.

BUILDING ACTIVITIES

Ed. Steinborn, architect, 111 North Dearborn Street, has completed plans for the remodeling of the premises at 3451 North Avenue into a modern restaurant and store building. The work will be done for Dave Motz, and the estimated cost is \$30,000.

S. I. Berger intends to remodel the seven-story building at 330 South Franklin Street at an estimated cost of \$28,000.

Moris and Storr intend to erect a commercial building at 3351 South State Street at an estimated cost of \$6,000.

The Weber Furniture Company intends to remodel its building at 200 South Wabash Avenue at an estimated cost of \$30,000.

Louis Skolnik, 1245 South Avers Avenue, intends to erect a thirteen-apartment



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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

building at 4501-05 West Adams Street at an estimated cost of \$75,000.

Max Bath, 1320 North Robey Street, intends to erect an apartment building at 1820 South Central Park Avenue at an estimated cost of \$18,000.

B. Marks, 1517 South Millard Avenue, intends to erect a commercial building at 5435 Wentworth Avenue at an estimated cost of \$8,000.

Sam Handelsman, 4715 North Lawndale Avenue, intends to erect an apartment building at 4848-58 North Ridgeway Avenue at an estimated cost of \$150,000.

Albert and Bernstein, 10 South La Salle Street, intend to erect two apartment buildings: one at 5720 West Washington Boulevard at an estimated cost of \$150,000, and the other at 4400 West Washington Boulevard at an estimated cost of \$125,000.

Fisher and Mann intend to erect a thirty-seven apartment building at 201-09

WPA (H.L.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

North Central Avenue at an estimated cost of \$200,000. Rubin and Eisenberg, 14 West Washington Street, are the architects.

Herman Cohen, 3143 Eastwood Avenue, intends to build eleven two-story apartment buildings at 5104-34 North Avers Avenue at an estimated cost of \$132,000.

Cohen and Weinstein, 1123 South Kedzie Avenue, intend to erect a commercial building at 3007 North Kedzie Avenue at an estimated cost of \$6,000.

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JEWISH

Daily Jewish Courier, Feb. 20, 1924.

### BUILDING ACTIVITIES

Joseph Rosenberg intends to erect a sixty-six-apartment three-story court building, at 432 Surf Street at a cost of approximately \$500,000; he is also going to erect a thirty-three-apartment hotel building at 52nd Street and Kenwood Avenue at a cost of approximately \$250,000. Both buildings will be ready about October 1. Thomas Bishop is the architect.

J. Josephson intends to build two 12-apartment buildings at 3301 Burke Avenue and 4146 North Spaulding Avenue at a cost of approximately \$62,000.

Max Molter intends to erect a garage building at 3753 North Clark Street at a cost of approximately \$22,000.

Pollack and Stalk, 1925 West Division Street, intend to erect an apartment building at 2537 North Hamlin Avenue for \$35,000.

David S. Klafter and Louis Berger bought the four-story building at 323-35

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JEWISH

Daily Jewish Courier, Feb. 20, 1924.

South Franklin Street for \$350,000. The buyers intend to erect a ten-story commercial building, to cost approximately one million dollars, on the site.

A. Smith, 1339 South Lawndale Avenue, intends to erect a three-story apartment building at 1500 Lunt Avenue at a cost of approximately \$200,000. Dubin and Eisenberg are the architects.

Sam Handelsman, 4715 North Lawndale Avenue, intends to erect a three-story brick apartment building at 4848-58 North Ridgeway for approximately \$150,000.

M. Belcer intends to erect a two-story apartment building at 4216 North Francisco Avenue for approximately \$22,000.

Kabu and Weinstein, 1123 South Kedzie Avenue, intend to build a brick commercial building at 3007 North Kedzie Avenue for approximately \$6,000.

A. Cohen intends to build a residence at 3744 North Lawndale Avenue for

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 20, 1924.

approximately \$6,000.

I. Lapkof, 815 Independence Boulevard, intends to erect a three-story apartment building at 1801 South St. Louis Avenue for approximately \$70,000.

B. Canter, 3501 Douglas Boulevard, intends to erect a three-story apartment building at 4641-49 Manor Avenue for approximately \$100,000.

Kahn and Roech intend to erect a warehouse at 1012 Randolph Street for approximately \$30,000.

F. Newman intends to build an apartment building at 4219 North Bernard Avenue for approximately \$20,000.

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Daily Jewish Courier, Feb. 13, 1924.

BUILDING ACTIVITIES

I. Lofkof, 815 Independence Boulevard, intends to build a three-story apartment building at 1801 South St. Louis Avenue, at an estimated cost of \$70,000.

J. Cohen, 140 North Dearborn Street, is the architect.

P. Newman, 3647 West Montrose Avenue, intends to build an eighteen-apartment building at 4641-49 Minor Avenue, at an estimated cost of \$100,000.

Joseph Klafter, architect, 127 North Dearborn Street, has completed plans and is now accepting bids for the following buildings:

A twenty-six-apartment court building at Crawford Avenue and 13th Street, for Morris Cohen and M. Weisbrod, at an estimated cost of \$160,000;

An eighteen-apartment building at Kilbourn Avenue and Wilcox Street, for London and Zimmerman, at an estimated cost of \$100,000;

Two 6-apartment buildings at Grenshaw Street and Karlov Avenue, and one 13-apartment building at Karlov Avenue and Adams Street, for

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JEWISH

Daily Jewish Courier, Feb. 13, 1924.

A. Neiberg, at an estimated cost of \$150,000.

Jacob Rosenberg intends to build an apartment building with a garage at the southeast corner of Schubert and Washtenaw Avenues, at an estimated cost of \$50,000.

The Wacker Furniture Company, 1437 Milwaukee Avenue, intends to remodel their building at an estimated cost of \$10,000. Konigsberg and Weisfeld, [architects], 155 North Clark Street, are accepting bids.

S. Cantor intends to build a commercial and two-apartment building at 1113 South Halsted Street at an estimated cost of \$35,000. Halpern and Brown, 19 South La Salle Street, are accepting bids.

Meyer Katzman intends to remodel the three-story building at Indiana Avenue and Garfield Boulevard into eight stores, offices on the second floor, and thirty apartments, at an estimated cost of \$100,000. Konigsberg and

WPA (11) PROJ 30275

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JEWISH

Daily Jewish Courier, Feb. 13, 1924.

Weisfeld, [architects], are accepting bids.

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JEWISH

Daily Jewish Courier, Feb. 20, 1924.

REAL-ESTATE NEWS  
West Side and Northwest Side

Hyman Arbetman and Solomon Blair bought the commercial and five-apartment building at 3351-55 Roosevelt Road, near Homan Avenue, from Harry Sacks for \$150,000. Leon Saxe and Company were the brokers.

This firm also informs us that it has leased the store on the southeast corner of Cicero Avenue and Jackson Boulevard to the Wolf-Grossman Drug Company for 10 years at a monthly rental of \$250, or \$30,000 for the 10 years.

Abraham Rubinstein bought the forty-eight-apartment building at Washington Boulevard and Keeler Avenue for \$15,000 sic.

Hyman Shapiro and Harry Dolansky bought the property on the southwest corner

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 20, 1924.

of Walton Street and Oakley Boulevard from Morris Steubel for \$52,000.

Samuel Golden bought the property on the northeast corner of Hoyne and Evergreen Avenues for \$28,000.

Morris Caluin bought the property at 1226 North Wood Street from Goldie Goldsmith for \$22,000.

Anna Rubin bought the property on the northeast corner of Madison and Leavitt Streets from Henry Stern for \$25,000.

Morris Dick and Hyman Berkson bought the property on the northwest corner of Congress Street and Western Avenue for \$45,000.

Samuel Barnett bought the property at 2908 Roosevelt Road from Joseph Bernstein for \$25,000.

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JEWISH

Daily Jewish Courier, Feb. 20, 1924.

Samuel Seaman bought the property at 1143 South St. Louis Avenue from Sam Handler for \$27,000.

Nathan Hetzman bought the property on the southwest corner of Trumbull Avenue and 15th Street, 25 by 125 feet, from Sam Somer for \$9,000.

Jacob Horwich bought the property at 1436 South Spaulding Avenue from Isador Metinky for \$18,000.

David Gordon bought the property at 3511 Douglas Boulevard, 80 by 152 feet, for \$15,500.

Mendel Bolotin bought the property on Albany Avenue, near 13th Street, 25 by 125 feet, from Jacob Simon for \$10,000.

Samuel Kaplan bought the property at 4226 West Division Street from

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JEWISH

Daily Jewish Courier, Feb. 20, 1924.

Isidor Pruzansky for \$16,000.

M. Sklansky bought the property at 1247 Independence Boulevard from  
M. Pflaum for \$86,000.

D. Feldman bought the property at 5706 West Madison Street from D. Gold-  
stein for \$52,000.

J. Greenberg bought the property at 1210 Independence Boulevard for  
\$18,000.

M. Horwich bought the property at 1118 South Oakley Avenue for \$9,000.

B. Greenberg bought the property at 3705 Fillmore Street for \$25,000.

Albany Park and North Side

Nathan Rubenstein bought the commercial and apartment building on the

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JEWISH

Daily Jewish Courier, Feb. 20, 1924.

northwest corner of Lawrence Avenue and Troy Street from Abraham Shapiro for \$93,000.

H. Retzky bought the commercial and apartment building at 5440-50 North Clark Street from Morris Fox for \$110,000.

Mandel Lowenstein bought the two-story commercial building at 2031-33 North Clark Street for \$125,000.

Leo Ginsburg bought the eighteen-apartment building on the southeast corner of Lunt and Greenview Avenues for \$18,500.

Samuel Adler bought the eighty-apartment building at 5109 Kenmore Avenue for \$232,000.

Meyer Melzer and Leo Melzer bought the eighteen-apartment building at

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JEWISH

Daily Jewish Courier, Feb. 20, 1924.

1740-48 Jarvis Avenue from Abraham Goodman for \$75,000.

Frieda Schreiber and Ruth Cohen bought the twelve-apartment building on the southeast corner of Hoyne Avenue and Ainslie Street for \$80,000.

Lena Cohen bought the property on the southwest corner of Clark Street and Summerdale Avenue for \$76,000.

Mrs. Jacob Lifshitz sold the lot on the northwest corner of Clark Street and Ashland Boulevard, 200 by 150 feet, for \$70,000.

Abraham Corn bought a one-third interest in the lot on the southeast corner of Kedzie and Barry Avenues, 100 by 125 feet, from Phillip Weinberg for \$8,500.

Frank Lewis bought the property on the northeast corner of Junior Terrace

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JEWISH

Daily Jewish Courier, Feb. 20, 1924.

and Clarendon Avenue from Morris Pearlman for approximately \$123,000.

#### In Other Neighborhoods

Harry and David Jacobson bought the commercial building on the southeast corner of 43rd Street and Ellis Avenue for \$100,000. This corner was bought a year ago for \$65,000.

M. Telchansky and J. Newman bought the commercial building on the southwest corner of 35th Street and Vernon Avenue for \$96,000.

David Saxe sold the commercial and theater building on the northeast corner of 79th Street and Cheltenham Place for \$80,000. Leon Saxe and Company were the brokers.

Abraham Weinberger bought the court apartment building at 4631-41 Lake Park

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JEWISH

Daily Jewish Courier, Feb. 20, 1924.

Avenue for \$345,000. This building brings in an annual income of \$60,000. Bisno and Fodor were the brokers.

Louis Polakoff bought at auction from the Ash Realty Company, auctioneers, the commercial building on the southeast corner of 43rd Street and Drexel Boulevard for \$65,000.

D. Schwartz bought the property at the southeast corner of Thatcher Avenue and Lake Street, River Forest, for \$40,000.

Goldberg Brothers bought approximately twenty acres of land west of Ravinia Park for \$38,000. The buyers will subdivide the property.

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Daily Jewish Courier, Feb. 13, 1924.

REAL-ESTATE NEWS

West Side and Northwest Side

Max Jacobson and Anna Rubin bought the twelve-apartment and commercial building at 2154-58 West Madison Street from Henry Stern for \$54,500.

Ben Abrahams and Morris Shulman bought the property on the southeast corner of Oakley Boulevard and Thomas Street for \$80,000.

Benjamin Nathan and Philip Jacobson bought the twelve-apartment and commercial building on the northeast corner of Kedzie Avenue and Sacramento Square for \$110,000.

Rose Shmulewitz bought the twenty-one-apartment building on the northwest corner of Polk Street and Spaulding Avenue from Joseph Slons and Isaac Fishman for \$160,000.

Fannie Gross bought the six-apartment building at 4454 West Monroe Street

Daily Jewish Courier, Feb. 13, 1924.

for \$45,000.

Max Plotkin bought the property on the northwest corner of Augusta Boulevard and Rockwell Street for \$36,000.

Julius Fein bought the property on the northwest corner of Erie and Paulina Streets for \$10,500.

The Mount Sinai Hospital bought the property on 15th Street near California Avenue, 33 by 124 feet, from M. Meyerson for \$21,300.

Morris Lieberman bought the property on the northeast corner of Fulton Street and Sacramento Boulevard for \$27,000.

Sam Gorowsky and Philip Schmidt bought the property on the southeast corner of Harding Avenue and 19th Street for approximately \$64,000.

Jennie Greenberg bought the property at 1210 Independence Boulevard for \$18,000

Daily Jewish Courier, Feb. 13, 1924.

Harry Joseph bought the property on the northwest corner of Menard Avenue and Adams Street for \$26,000.

Louis Maneloff bought the property on the northeast corner of 19th Street and Homan Avenue for \$40,000.

Harry Weinstein bought the post-office building on the southwest corner of Ogden Avenue and Millard Street for \$87,500.

Bernard Davis bought the property at 1651 South St. Louis Avenue for \$15,000.

Lena Glickman bought the property on the northeast corner of Armitage and Sawyer Avenues for \$40,000.

Samuel Grosberg bought the property on the southeast corner of Avers Avenue and Altgeld Street for \$44,000.

Rose Finder sold the property on the southeast corner of Madison Street and Menard Avenue for \$37,500.

Daily Jewish Courier, Feb. 13, 1924.

Sam Goldstein sold the property at 840 North Oakley Boulevard for approximately \$80,000.

H. Greenberg sold the property on the southeast corner of Robey and Crystal Streets for \$23,000.

Abraham Resnick sold the property at 1325 North Campbell Avenue for \$17,000.

Samuel Greenfield, one of the best-known Jewish residents in Austin, who knows the districts of Oak Park and Austin, is now connected with the real-estate firm of Altgeld Realty Company, 5709 West Madison Street. This firm is one of the oldest real-estate offices in Austin. It has contributed greatly to the growth of that neighborhood. The firm deals in real estate in all its branches, rents and manages small and large buildings, make loans, sells a wide variety of sound securities, and represents the most important insurance companies. Mr. Greenfield, who has always taken an active interest in the Jewish community, is to be congratulated for establishing himself with this firm.

Daily Jewish Courier, Feb. 13, 1924.

ALBANY PARK AND NORTH SIDE

Louis Leavitt and Leon Silvertrust bought the commercial building on the northwest corner of Irving Park Boulevard and Sacramento Avenue from Jacob Goldman for \$75,000.

Samuel Katz bought the commercial garage building at 6241 Broadway for \$60,000.

Minnie Epstein bought the eighteen-apartment building on the northwest corner of Greenleaf and Greenview Avenues for \$131,000.

Boris Metz bought the property on the northwest corner of Leland Avenue and Robey Street from Max Astrahan for \$130,000.

Simon Michaelson and Milton Michaelson bought the twelve-apartment building on the corner of Troy Street and Sunnyside Avenue from Louis Weinstein for \$66,500. Samuel Konigsberg was the attorney.

Daily Jewish Courier, Feb. 13, 1924.

David Eisenstein bought the property at 4701 North Drake Avenue for \$74,000.

Albert Zelsky and Ben Manby bought the thirteen-apartment building on Central Park Avenue, at Sunnyside, from Asriel Goldstein and Nathan Cohen for \$80,000.

Albert Meyrowitz bought the property on the southwest corner of Broadway and Ardmore Avenue from Morris Fox and Martin Fox for \$78,000.

Frank Lewis bought the property on the northwest corner of Clarendon Avenue and Junior Terrace from Morris Perlman and David Provis for \$122,000.

Jacob Weinstein bought the property on the northeast corner of Irving Park Boulevard and Central Park Avenue for \$167,000.

In Other Neighborhoods

Grace Silberstein bought the twenty-four apartment building on the southeast corner of Wabash Avenue and 60th Street from Morris Fogelson for \$671,000.

Daily Jewish Courier, Feb. 13, 1924.

Samuel Bloom, David Bloom, and Isador Bernstein bought the twenty-one-apartment building on the southeast corner of Magnolia and Rosemont Avenues from Sam Katz for \$186,000.

Morris Ratner bought the commercial building on the northwest corner of 63rd Street and Princeton Avenue for \$140,000.

Nathan Schiff bought the property on the southwest corner of Ellis Avenue and 43rd Street for \$140,000.

Philip Cohen bought the commercial building on the northeast corner of 47th Street and Vincennes Avenue from Z. Klafter and M. Korshak for \$131,000.

Max Glick bought the six-apartment building at 5340 Prairie Avenue for \$32,000.

Benjamin Bell bought the fourteen-apartment building on the southwest corner of Stony Island Avenue and 69th Place from Abraham Davidson for \$90,000.

Daily Jewish Courier, Feb. 13, 1924.

Dr. Samuel Barnett and Jacob Pomerance bought the twenty-four apartment building on South Parkway and 58th Street for \$130,000.

Isidor Shor bought the property on the northwest corner of Pershing Road and Langley Avenue from Harry Weinstein for \$60,000.



Daily Jewish Courier, Feb. 7, 1924.

BUILDING ACTIVITIES

Balaban and Katz intend to make alterations in the Central Park Theater, 3531 Roosevelt Road. The cost is estimated at \$45,000. S. W. Rapp and N. L. Rapp, 190 North State Street, are the architects.

B. Pekorsky intends to build a two-story store and apartment building at 1240 South Kedzie Avenue. Rubin and Eisenberg, 14 West Washington Street, are the architects. The cost is estimated at \$15,000.

Jacob Siegel intends to build a forty-apartment building at 3427 Jackson Boulevard. Greenebaum and Sons Investment Company will finance the building. The cost is estimated at \$150,000.

The Bernstein Furniture Company intends to build a four-story store building at 6141 South Halsted Street. The cost is estimated at \$130,000.

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JEWISH

Daily Jewish Courier, Feb. 7, 1924.

Sam Krasneff intends to build a commercial building at 1236 South Halsted Street. The cost is estimated at \$18,000.

Balaban and Katz are building the largest theater in Chicago, to cost approximately three million dollars, at Lawrence Avenue and Broadway. The work began this week.

IPA (LL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 7, 1924.

REAL-ESTATE NEWS

Max Edelberg bought the three-apartment building on the northeast corner of Jackson Boulevard and Sacramento Avenue for \$22,000.

Morris Sklansky bought the ten-apartment building at 1245 Independence Boulevard from Isador Flam and I. Ber for \$90,000.

Albert Kirck bought the property at 809 Independence Boulevard from Elsie Goldy for \$70,000.

J. Hammeman bought the property at 1118 South Halsted Street from S. Froim for \$47,000.

Joseph Friedman bought the property at Lexington Street and Spaulding Avenue, 30 by 124 feet, from H. Wallach for \$15,000.

WPA (11) PRO...

Daily Jewish Courier, Feb. 7, 1924.

Abraham Davidson bought the property on the southeast corner of Ogden and Lawndale Avenues, 25 by 164 feet, from Sam Kaplan for \$11,000.

A. Barnet sold the property on the northwest corner of Robey and Iowa Streets for \$75,000.

Albany Park and North Side

Edward Levin bought the property at 549 Aldine Avenue, 50 by 166 feet, for \$30,000. The buyer plans to build an eighty-four-room hotel for \$200,000.

Samuel Baumgarten bought fifty-five lots in Albany Park, in the block between Foster, Avers, Carmen, and Springfield Avenues, from Joseph Goodman. A syndicate is being formed to build on these lots a number of two-flat buildings to cost \$17,000 each. Contracts have already been let for twenty-five buildings. David L. Golden, of the firm Becker and Goldman, is organizing

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JEWISH

Daily Jewish Courier, Feb. 7, 1924.

the syndicate for this deal, which will cost over \$900,000.

Ben Ratner bought the property at 2361 Milwaukee Avenue from L. Samson for \$60,000.

Millie Steinkopf bought the property at 2921 West Division Street from Morris Ressler for \$26,500.

Meyer Pomeranz bought the property at 716 North Monticello Avenue from Harry Kaplan for \$645,000.

Meyer Melzer bought the property at 1724 Jarvis Avenue from Abraham Goodman for \$75,000.

Louis Zimmerman bought the forty-eight-apartment building at Oak Park Avenue and Randolph Street, Oak Park, Illinois, for \$242,000.

WPA (ILL) PROJ. 1000

Daily Jewish Courier, Feb. 7, 1924.

Nathan Aranoff bought the leasehold on the Fullerton Building, 108 North Dearborn Street, from W. Liebling for \$135,000.

Samuel Barnett, Benjamin Pomeranz, and Jacob Pomeranz bought the twenty-four-apartment building on the northwest corner of 58th Street and South Park Avenue from Harry Weinstein for \$130,000.

I. Wolf bought the two stores and garage at 1546 East 67th Street from J. Rosenthal and Morris Rosenthal for \$45,000.

The L. Fish Furniture Company paid \$180,000 for the building at 1903 South State Street, where it now operates a store.

P. Horwich sold the twelve-apartment building on the northwest corner of Lawndale and Leland Avenues for \$77,000.

Ben Arkin sold the three buildings (sic) at 2639 West North Avenue for

WPA (ILL) RE

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JEWISH

Daily Jewish Courier, Feb. 7, 1924.

\$84,000.

Rosie Lieberman sold the two-story store building at 5232 North Clark Street for \$52,000.

Joseph Cohen sold the property at 1412 Jarvis Avenue for \$27,500.

WPA (ILL.) PROJ. 2011

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JEWISH

Daily Jewish Courier, Jan. 31, 1924.

### REAL-ESTATE NEWS

#### West Side

Nathan Schiff sold the thirteen-apartment and commercial building at the north-west corner of Garfield Boulevard and Lincoln Street for \$70,000. Mandel Mendelson was the attorney, and Friedman Brothers were the brokers.

Abe Saperstein sold the property on Jackson Boulevard at Hamlin Avenue to Simon Bernstein for \$23,000.

Goldie Levin sold the property on Independence Boulevard at Arthington Street to M. Salk for \$62,000.

Jacob Goldstein and Morris Meyrowich bought the property at Sawyer Avenue and 19th Street for about \$61,000.

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JEWISH

Daily Jewish Courier, Jan. 31, 1924.

Hyman Hurwich bought the property at Clifton Park and Ogden Avenues for about \$50,000.

Harry Seidenberg and Louis Ellis bought the eighteen-apartment building on the northwest corner of St. Louis Avenue and Monroe Street from Julius Gillis for \$82,500. Irving Pflaum was the attorney for the seller, and I. Eisenberg the attorney for the buyer. Hovain and Son were the brokers.

Charles Wolshen bought the property at 815 South Albany Avenue for \$10,000.

Paul Herman sold the property at Lawndale Avenue and 16th Street for about \$32,000.

David Rosen sold the property on the northwest corner of Avers Avenue and 15th Street to Ethel Bogen for \$37,000.

Jacob Zarabinsky bought the property on the northeast corner of Polk Street and St. Louis Avenue from the heirs of Alex Cohen for \$55,000.

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JEWISH

Daily Jewish Courier, Jan. 31, 1924.

Solomon Sineka and Herman Sineka bought the property on the northwest corner of Roosevelt Road and Mozart Street from William Levenfield for \$64,000.

Morris Finkelstein bought the property at 1621 South Sawyer Avenue for \$22,000.

Hyman Zeplowitz bought the lot on the southeast corner of St. Louis Avenue and 18th Street, 50 by 125 feet, for \$9,000.

Saul Silberman bought the property on the northwest corner of Turner Avenue and 13th Street from Aaron Gorenstein for about \$18,000.

Morris Maslinsky bought the lot on Roosevelt Road near Ashland Avenue, 24 by 120 feet, from Samuel Levin for \$11,000.

Morris Ziratzky bought the lot on St. Louis Avenue near 15th Street, 30 by

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Jan. 31, 1924.

125 feet, from Louis Katz for \$11,000.

Charles Branson and Lazar Bailin bought the property on the southwest corner of Avers Avenue and 26th Street from Harry Kaplan for \$102,000.

North Side and Albany Park.

Edward Levin bought the lot on Addison Street near Sheridan Road, 125 by 390 feet, for \$225,000. It is reported that the buyer will probably build an apartment hotel on the site at a cost of about two million dollars.

Albert Levy bought the twenty-four-apartment at 5055-61 North Robey Street for about \$110,000.

Doctor Brosiloff bought the thirty-one-apartment building at 4922-30 North Kedzie Avenue from Philip Itzkowich and J. Rudish for \$148,500.

Irving Zevin sold the property on the southwest corner of Sheridan Road and

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JEWISH

Daily Jewish Courier, Jan. 31, 1924.

Brompton Place to the Greenebaum Bank and Trust Company for \$280,000. A syndicate that is now being organized plans to build a ten-story apartment hotel on the site. The plans are now being worked out by Morrie Rustman, architect.

Bessie Leavitt bought the lot on the northeast corner of Montrose and Francisco Avenues, 50 by 125 feet, for \$8,000 in cash.

Louis Cohen sold the property on the northwest corner of Western and Pensacola Avenues for \$25,000.

Abraham Shapiro bought the property on the southeast corner of Lawrence Avenue and Troy Street from Joseph Holander for about \$40,000.

Ben Ratner bought the property at Milwaukee and Fullerton Avenues for \$34,500.

Albert Meyrowitz bought the property on the southeast corner of Broadway

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JEWISH

Daily Jewish Courier, Jan. 31, 1924.

and Ardmore Avenue from Morris Fox for \$71,000.

#### In Other Neighborhoods

Sylvia Morris bought the twenty-one-apartment building on the southwest corner of Indiana Avenue and 59th Street from Jacob Horwich for \$85,000.

Louis Sorkin bought the eighteen-apartment building on the northeast corner of Grand Boulevard and 58th Street for \$150,000.

Arthur Cohn sold the forty-two-apartment building on west corner of 45th Street and Drexel Boulevard to Edward Neiman for \$300,000.

Ruth Eisenberg and Rose Silver bought the fifteen-apartment building at Greenview and Schreiber Avenue for \$135,000.

Irving Zevin sold the property on the northwest corner of Morse and Hillsdale Avenues to Alexander Lasky for \$57,000.

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JEWISH

Daily Jewish Courier, Jan. 31, 1924.

David Travis bought the property at 1419 North LaSalle Street for \$14,000.

Jacob Alexander sold the lot at 1246 Pratt Boulevard, 50 by 172 feet, for \$25,000. He bought the lot not long ago for \$20,000. Edelson, Tanenbaum, and Polikoff were the attorneys.

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JEWISH

Daily Jewish Courier, Jan. 31, 1924.

### BUILDING ACTIVITIES

Edward Steinborn, architect, 111 North Dearborn Street, has completed plans for a three-story English-basement and court apartment building on North Rockwell Street, near Logan Square, for Samson Brothers, 1235 North Spaulding. The cost is estimated at \$135,000.

Messrs. Rubin and Eisenberg, architects, 14 West Washington Street, are now accepting bids for a three-story English-basement apartment building at 5020 Woodlawn Avenue, which they planned for Samuel Silberman and Simon Kerman. The cost is estimated at \$620,000.

Messrs. Leshonko and Esser, architects, 38 South Dearborn Street, are completing plans for a building for the Boys' Brotherhood Republic. The building will be erected at Hamlin Avenue and 16th Street, at an estimated cost of \$150,000.

Victor Aker intends to build a three-story apartment building at 4256 Van Buren

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JEWISH

Daily Jewish Courier, Jan. 31, 1924.

Street. Mortmon Leviton is the architect. The cost is estimated at \$90,000.

H. Siegel intends to build an automobile salesroom and garage at 3740 Lawrence Avenue, at an estimated cost of \$40,000.

Goodman and Fried intend to build an apartment building at 7740 North Marshfield Avenue, at an estimated cost of \$75,000.

WPA (ILL) PROJ. 30975



Daily Jewish Courier, Jan. 23, 1924.

BUILDING ACTIVITIES

Samuel Delkin intends to build a fifteen-apartment building on the northeast corner of Lincoln and Schubert Avenues, at an estimated cost of \$150,000. J. R. Klafter is the architect.

S. Goldberg, 5717 Jeffery Avenue, intends to build two 1-story frame buildings at 8106 (sic) Burnham Avenue at an estimated cost of \$12,000.

Messrs. Komaiko and Berkson, 175 West Jackson Boulevard, intend to build a three-story brick apartment building at 6400 South Sacramento Avenue at an estimated cost of \$50,000.

Max Israel intends to build a two-story apartment building at 7142 South Ashland Avenue. Joseph Cohen, 140 North Dearborn Street, is the architect. The cost is estimated at \$14,000.

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JEWISH

Daily Jewish Courier, Jan. 23, 1924.

Abe Gumbiner intends to build a commercial building at 4751 Sheridan Road at an estimated cost of \$35,000.

Morris Bloom intends to build an apartment hotel at 5336 Kenmore Avenue at an estimated cost of \$125,000.

S. Wien intends to build a three-story apartment building at 4944 Kimbal Avenue. David Klafter is the architect. The cost is estimated at \$100,000.

H. Shlachet intends to build a forty-apartment building at 4845 West Madison Street. Messrs. Lisheko and Essea are the architects. The cost is estimated at \$350,000.

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JEWISH

Daily Jewish Courier, Jan. 23, 1924.

REAL-ESTATE NEWS  
West Side and Northwest Side

Dora Rosenberg bought the thirteen-apartment building on the northwest corner of Van Buren Street and Kildare Avenue for \$60,000.

Hyman Hurwich sold the property at 2638 Jackson Boulevard for \$51,000.

David Mosesohn bought a lot, 25 by 124 feet, at Arthington Street and Independence Boulevard for \$10,400.

Hyman Hofberg bought the property at 1619 South Avers Avenue for \$20,500.

Morris Rosengarten bought a lot, 25 by 158 feet, on Independence Boulevard near Roosevelt Road from Albert Waldman for \$16,000.

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JEWISH

Daily Jewish Courier, Jan. 23, 1924.

Max Hirsch bought the property at 1554 South Homan Avenue from Isidor Feinstein for \$19,000.

Samuel Rubinstein bought the property at the southeast corner of Gladys and Keeler Avenue for \$46,000.

Israel Fefer bought a lot, 24 by 125 feet, on Roosevelt Road near Karlov Avenue for \$15,500.

Simon Solovey bought the property at the southeast corner of 113th Street and Spaulding Avenue from Bessie Friedman for \$17,000.

Isidor Foreman bought the property at Springfield Avenue and Division Street from Morris Levin for \$15,000.

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JEWISH

Daily Jewish Courier, Jan. 23, 1924.

David Leibovitz sold the property at Milwaukee Avenue and Morgan Street to D. Rosenfeld for \$14,500.

Nathan Smolinsky bought the six-apartment building at 2522 Washington Boulevard from Joseph Burnstein for \$15,000.

Jacob Ehrenstein bought the six-apartment building at 3122 Douglas Boulevard for \$53,000.

Rebecca Bernstein, Jennie Cohen, and Rebecca Siegel bought the commercial and four-apartment building at the northeast corner of Roosevelt Road and Springfield Avenue for \$51,000.

Henry Goldblatt bought the commercial and four-apartment building at 1646-54 West Madison Street from Morris Brown for \$102,000.

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JEWISH

Daily Jewish Courier, Jan. 23, 1924.

Harry Wolf sold the commercial and twenty-seven-apartment building at the northeast corner of Kedzie Avenue and Douglas Boulevard to P. Kaiser for \$63,000.

M. Fishbein sold the commercial and two-apartment building at the northwest corner of Crawford Avenue and Congress Street for \$75,000.

Albany Park and North Side

Sarah Grossman bought the six-apartment building at the northwest corner of Lawrence and Hamlin Avenues from Nathan Spilman for \$62,000.

Nathan Lefkowitz and Anna Barnett bought the thirty-apartment building at the southeast corner of Fullerton and Sacramento Avenues for \$125,000.

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JEWISH

Daily Jewish Courier, Jan. 23, 1924.

Abraham Koluga and others bought the twenty-four-apartment building at the northeast corner of Pratt Boulevard and Greenview Avenue from Ida Krater for \$200,000.

Morris Jacobson bought the commercial and twelve-apartment building at the southeast corner of Kedzie and Sunnyside Avenues for \$100,000.

Harry Goldman and Sol Eisenstein bought the six-apartment building at 820 Montrose Avenue from I. Bernstein for \$60,000.

Gussie Rosen bought the property at the southeast corner of Belmont and Seminary Avenues for \$35,000.

Bertha Glaser bought the property at 4650 North Rockwell Street for approximately \$52,000.

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JEWISH

Daily Jewish Courier, Jan. 23, 1924.

Ralph Levin bought the property at the northwest corner of Diversey and Sawyer Avenues for \$15,000.

David Klein bought the property at 5421 Glenwood Avenue for \$27,000.

Ed. Abramson bought the property at 1922 Irving Park Boulevard for \$35,000.

M. Schneider bought a half-interest in the property at the southeast corner of Wilson and Ravenswood Avenues from Herman Rotenberg for \$53,500.

J. Safer bought the property at 2996 Milwaukee Avenue for \$20,500 in cash, and the property at 3940 School Street from B. Morris for \$40,000.

A. Diamond sold the property at the southeast corner of Addison Street and

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JEWISH

Daily Jewish Courier, Jan. 23, 1924.

Hamlin Avenue to N. Heffner for approximately \$69,500.

Fay Shulman sold the property at the northeast corner of Bernard Street and Leland Avenue to Kalmon Waxstein and P. Siegel for approximately \$51,000.

Philip Jackson bought the property at the northeast corner of Irving Park Boulevard and St. Louis Avenue from Dora Graf for approximately \$78,000.

#### In Other Neighborhoods

Morris Adler and Harry Shamoff bought the thirty-apartment building at the southeast corner of Dante Avenue and 68th Street for \$141,500.

Julius Prosk bought the nine-apartment building at Buena and Clarendon

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Daily Jewish Courier, Jan. 23, 1924.

Avenues from Isaac Konigsberg for \$68,000.

Harry Stern sold the stone-front residence at the northwest corner of Greenwood Avenue and 50th Street for \$45,000.

The Baldwin Agency and Loan Corporation, 3450 Indiana Avenue, reports the sale of the following properties, through its office:

A. H. and Sam Simon bought the commercial and twenty-four-apartment building at the northeast corner of 31st Street and Prairie Avenue for \$160,000;

Louis J. Silverman sold the commercial and twenty-two-apartment building at the northeast corner of 31st Street and Vernon Avenue to Jessie Owen for \$125,000;

Sarah Kaplan bought the commercial and eighteen-apartment building at the southwest corner of 31st Street and Prairie Avenue for \$70,000.

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JEWISH

Daily Jewish Courier, Jan. 23, 1924.

Nathan Finder bought the twenty-one-apartment building at the northwest corner of 74th Street and Vincennes Avenue from Harry Levy and Hyman Hurwich for \$89,000.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Jan. 17, 1924.

REAL-ESTATE NEWS

Henry Moss bought the five-story Beach View Apartment Hotel at Sheridan Road and Rogers Avenue from Barney Fogel, Joseph Goldberg, and Max Schubert for \$550,000. The sellers made a profit of \$65,000, having bought this property six months ago for \$485,000.

Joseph Goldberg and Max Schubert bought the twenty-room hotel at 1234 South Wabash Avenue from M. Friedberg for \$90,000. Leo Edelman, of Edelman and Kaplan, was the attorney. The buyers plan to build a hundred-room hotel on the site at a cost of \$400,000.

A. Silverman and Ben Greenstein bought the apartment building at the southeast corner of Congress Street and Kildare Avenue from Morris Schultz for \$59,000.

Jessie Katz bought the twelve-apartment building at 721 Briar Place for \$57,000. Rosenfeld and Terman were the brokers.

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JEWISH

Daily Jewish Courier, Jan. 17, 1924.

A. Miller bought the twenty-four apartment building at 7632 Marshfield Avenue from Barney Handler and Hyman Jacobs for \$140,000.

Julius Ash and Jacob Goldberg bought the alley lot on Madison Street west of Jefferson Street, 38 by 100 feet, for \$57,000. Rosenberg and Lurie were the brokers.

Julius Landman bought the eighteen-apartment building at 6205 Langley Avenue from Leon Frank and R. Lubin for \$92,500.

The fifteen apartment building at the southeast corner of Douglas Boulevard and Clifton Park Avenue was sold by Max Rosenberg, A. Goldberg, and Hyman Cohen to H. Carl and S. Krivit for \$125,000. Katz, Sokoloff, and Company were the brokers; Ed. Berkson and Samuel Rosenthal the attorneys.

Jacob Alpert sold the forty-four and the thirty-six apartment buildings at 5645 and 5649 Washington Boulevard for \$555,000. Ed. Berkson was the attorney.

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JEWISH

Daily Jewish Courier, Jan. 17, 1924.

P. Feldman bought the property at North and Western Avenues for about \$20,000.

P. Abramowich bought the property at the northeast corner of Central Park and Grenshaw Avenues from I. Handler for \$25,000 in cash.

R. Simon bought the property at Washburne Avenue and Loomis Street from I. Erzman for \$15,500.

Joseph Meizel bought the property at Troy Street and Roosevelt Road from M. Pollack for \$20,000.

Dora Bloom bought the property at 3027 Madison Street from Sam Stalk for \$33,000.

Sam Finkel bought the property at Springfield Avenue and 13th Street from Solomon Marque for \$12,000.

Isidore Rappaport bought the property at Turner Avenue and 13th Street from

WPA (ILL.) PROJ. 3073

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JEWISH

Daily Jewish Courier, Jan. 17, 1924.

Lina Sackheim for \$13,000.

Max Kaplan bought the property at 3326 West Adams Street for \$33,000.

Isa Baikowich bought the property at Roosevelt Road and Mozart Street from David Shachter for about \$24,000.

Dora Goldstein bought the property at 5706 Madison Street from Nathan Beller for \$58,000.

I. Kendler bought the property at 3345 Douglas Boulevard from N. Levin for \$65,500 in cash.

Isaac Brook bought the property at the southeast corner of Sacramento Boulevard and Division Street for \$136,000.

Hyman Hurwich bought the property at 2638 Jackson Boulevard from Max Jaffe for

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Daily Jewish Courier, Jan. 17, 1924.

\$39,000.

M. Bronstein, 1529 Clifton Park Avenue, is building a three-story residence at 3819 Filmore Street. Rosen and Eisenberg, 5 North LaSalle, are the architects. The cost is estimated at \$22,000.

### Rogers Park

Wolf Leibowitz and J. Linder bought half of the 141 foot lot at Pratt Boulevard and Clark Street from Jerucham Zevin for \$333,000.

Isaac Hurwich sold the property at 1452 Farragut Avenue for \$44,500.

Lina Cohen sold the property at 1884 Devon Avenue for \$85,500 in cash.

Henry Moss bought the property at the northeast corner of Sheridan Road and Rogers Avenue from Joseph Goldberg for about \$550,000.

Morris Podolsky sold the property at the northwest corner of Estes Avenue and Paulina Street for \$165,000.



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JEWISH

Daily Jewish Courier, Jan. 17, 1924.

In Other Neighborhoods

Morris Faiwel sold the property at the northeast corner of Granville and Winthrop Avenues to the Granville Building Company for \$78,000.

M. Kanter bought the property at 5815 Winthrop Avenue from Leo Ginsberg for about \$40,000.

Harry Javitz sold the property at the southwest corner of Elmdale and Linkwood (sic) to Bernard Kirschbaum for \$23,500 in cash.

Blanche Cohen bought the property at the southwest corner of Winchester Avenue and Argyle Street from Lena Nathan for \$18,500 in cash.

Aaron Levy bought the property at 4940 North Lincoln Street from Joseph Kammer for \$22,000.

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JEWISH

Daily Jewish Courier, Jan. 17, 1924.

Sophia Levinson bought the property at 2629 Glenwood Avenue from Isidore Marcus for \$42,000.

Sam Arner bought the property at 4910-20 North Kedzie Avenue for \$100,000.

Lina Nathan bought the property at 3908 Lawrence Avenue from Blanche Cohen for \$25,000.

Samuel Siegel bought the eighty-eight feet on Albany Avenue at Argyle Street from Abe Sacks for \$15,500.

Abraham Matlevitz bought the property on the northeast corner of Drake Avenue and Ainslie Street for about \$29,000.

Morris Cohen bought the property at 4918 North St. Louis Avenue from Sam Meyrowitz for \$49,000.

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JEWISH

Daily Jewish Courier, Jan. 17, 1924.

Jacob Liebman sold the property at 4941 North St. Louis Avenue for about \$74,000.

Daily Jewish Courier, Jan. 17, 1924.

BUILDING ACTIVITIES

Edward Steinborn, architect, is completing plans for the following buildings:

An eighteen-apartment building which Joseph Graben intends to build at the northeast corner of West End and Kenneth Avenues, at an estimated cost of \$110,000;

A twelve-apartment building which Messrs. Mandel and Pollack intend to build at the southwest corner of Hamlin Avenue and Altgeld Street, at an estimated cost of \$80,000;

A twelve-apartment building which Sampson Brothers intend to build at the southeast corner of Colvin Street and Spaulding Avenue, at an estimated cost of \$85,000.

Max Kaplan, 2620 Evergreen Avenue, intends to build a three-story-twelve-apartment building at 3221 Belle Plaine Avenue, at an estimated cost of \$65,000. Albert Rutenberg is the architect.

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JEWISH

Daily Jewish Courier, Jan. 17, 1924.

Joseph Klafter, architect, 127 North Dearborn Street, has completed the plans for a three-story-apartment building which S. Dulkan intends to build at the northeast corner of Lincoln Street and Aubert Avenue, at an estimated cost of \$125,000.

Morris Samuels, 38 North Dearborn Street, intends to build a three-story-apartment building at Leland and North Talman Avenues, at an estimated cost of \$160,000.

Sam Stohl intends to remodel the two-story-loft building at Madison Street and St. Louis Avenue into a four-apartment building. The work will cost about \$10,000.

Abe Getlin, 3610 Leland Avenue, intends to build a fireproof garage with showrooms and modern improvements at Lawrence and North Ridgeway Avenues. David Sol Klafter is the architect. The cost is estimated at \$100,000.

Daily Jewish Courier, Jan. 17, 1924.

The Almore Dyeing House, Henry Fenber, president, intends to erect a factory and garage building at 4201 South State Street. Joseph Klafter is the architect. The cost is estimated at \$40,000.

The City Furniture Company intends to build a three-story rear addition to their building at 6156 South Halsted Street. A. Epstein, 2001 Roosevelt Road, is the architect.

Ginsburg Brothers, 3319 West 26th Street, intend to build a two-story commercial building. The cost is estimated at \$40,000.

A. Nemeroff, 4931 Central Park Avenue, intends to build a two-story apartment building at 4924 North Spaulding Avenue. Daniel Schaffner is the architect. The cost is estimated at \$24,000.

David Glutoff and Mr. Rubinstein, 2516 Division Street, intend to build a three-story apartment building at 4052 North Sacramento Avenue. Konigsberg

Daily Jewish Courier, Jan. 17, 1924.

and Weisfeld are the architects. The cost is estimated at \$75,000.

A. Kahan, 4818 North Albany Avenue, intends to build an apartment building at 3701 North Marshfield Avenue. The cost is estimated at \$40,000.

Louis Geler, 1308 North Rockwell Street, intends to build a three-story apartment building at 2600 Potomac Avenue. Morris Behn, 64 West Randolph Street, is the architect. The estimated cost is \$25,000.

Edward Steinborn, architect, 111 North Dearborn Street, has completed plans for a three-story apartment building which Messrs. Dickstein and Brown, 1832 Humboldt Boulevard, intend to build at 3215 Potomac Avenue. The cost is estimated at \$20,000.

H. Hofberg, 1449 South California Avenue, intends to build a three-story apartment and store building at 107 North Laramie Avenue. W. L. Himmelblau, 30 North Dearborn Street, is the architect. The cost is estimated at \$100,000.

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JEWISH

Daily Jewish Courier, Jan. 17, 1924.

Messrs. Meyerson and Zeitlin, 717 (sic) Potomac Avenue, intend to build a three-story apartment building at 1414 North Washtenaw Avenue. A. M. Rutenberg is the architect. The cost is estimated at \$30,000.



Daily Jewish Courier, Jan. 9, 1924.

BUILDING ACTIVITIES

A. Bartelson and Max Gold are completing plans for a 150-room hotel in Cicero. The hotel will cost \$300,000; Dubin and Eisenberg are the architects.

Samuel Wiehan and A. Goldberg will have completed by next May the 43-apartment building at 5125 University Avenue. The building will cost \$300,000

Max Polter will build a store and pressed brick garage building at Clark and Grace Streets at a cost of \$30,000. Hugo Lidberg, 77 West Washington Street, is the architect.

Edward Levin, 458 North Western Avenue, will build a three-story, 80-room hotel at 5107 Kenmore Avenue at a cost of \$165,000.

Burt Levy and Company, sausage casings dealers, will build a warehouse and

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Daily Jewish Courier, Jan. 9, 1924.

office building at Hamilton Avenue and Pershing Road at a cost of \$75,000. I. S. Praf & Company, 2001 West Roosevelt Road, are the architects.

Henry Goldblatt, 139 South Crawford Avenue, will build four apartment buildings at 515 to 553 North Homan Avenue at a cost of \$100,000.

Albert Novak, 1856 South Sawyer Avenue, will build a three-story apartment building at a cost of \$22,000. A Himmelblau is the architect.

A. Matlin will build a garage and automobile building at 3727 West Lawrence Avenue at a cost of \$50,000. David Klappter is the architects

Dikstein and Zevin, 1832 Humboldt Boulevard, will build a three-story apartment building at 3215 Potomac Avenue at a cost of \$25,000. I Steinburg is the architect.

Daily Jewish Courier, Jan. 9, 1924.

I. Karlin, 1524 South Sawyer Avenue, will build a three-story apartment building and garage at a cost of \$22,000.

A. Marcuson will build a residence at 8100 Harper Avenue at a cost of \$9,000.

D. Promsky will build an apartment building and garage at 1724 Kedzie Avenue at a cost of \$55,000.

H. Weiss has completed plans for a six-story apartment building to contain stores, and automobile salesroom, and 85 flats at a cost of \$425,000.

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JEWISH

Daily Jewish Courier, Jan. 9, 1924.

REAL-ESTATE NEWS

Gottlieb Levin bought the thirty-six-flat building located at 5644 Ridgeway Avenue from Barnet Greenberg for \$215,000.

J. Rosen bought the new thirty-six-apartment building located on the northeast corner of Albany and Blaine from Louis White and Ben Cohen for \$194,000.

Herman Gutfriend bought the five-apartment building located on the southeast corner of Drexel Boulevard and 44th Street from David Rosenheim for \$202,000.

Abe Cohen bought the three-story building located at Vincennes Avenue and 73rd Street from H. Gutfriend for \$85,000. The building is composed of twelve flats and three stores.

Samuel Davidson and Hyman Kernish bought the thirty-apartment building located at 557-559 North Pine Street from Jacob Edenstein for \$156,000. The Albany

WPA (ILL) PROJ. 3025

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JEWISH

Daily Jewish Courier, Jan. 9, 1924.

Realty Company acted as brokers.

William Silverman sold the property located on the southwest corner of Vernon Avenue and 69th Street to Rose Sherr and others for \$43,000.

Mina Kanter bought the property located at 5815 Winthrop Avenue from Leo Ginsburg for \$40,000.

Milton Fred bought the vacant [property] located on the southeast corner of 77th and Halsted Street for \$60,000.

Julius Lindman bought the eighteen apartment building located at 6205-6215 Langley Avenue from Leon Frank and R. Ruben for \$92,000.

Charles Goldman bought the property located on the southeast corner of Michigan Avenue and 63rd Street from Harry Weinstein for \$200,000.

MPA (LL) P101.30275

Daily Jewish Courier, Jan. 9, 1924.

Morris Podolsky sold the property located on the northwest corner of Estes Avenue and Paulina Street for \$156,000.

Wolf Libowitz and J. Linzer bought the building containing forty-six-flats and two offices located at 1645-1663 Pratt Boulevard from I. M. Levin and A. Wilens for \$325,000.

Henry Silber sold the eleven acres of land located at Howard and Kilbourne Avenues for \$51,320.

Sam Rosen bought the building containing two stores and seventeen flats located on the southwest corner of Robey Street and Evergreen Avenue for \$79,000.

Nathan Schiff sold the eighteen-apartment building located on the southeast corner of Prairie Avenue and 57th Street to Esther Lenzky for \$86,000.

Morris Lazar and Sam Finkel bought the building containing seventy-two flats

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JEWISH

Daily Jewish Courier, Jan. 9, 1924.

located at 5527 Kenmore Avenue for \$450,000.

S. Greenberg sold the property located on the corner of Roosevelt Road and Richmond Street to M. Putman for \$40,000.

S. Botkowski bought the property located on northwest corner of Douglas Boulevard and Central Park Avenue for \$53,000.

M. Krevitzky bought the property located at Central Park Avenue and Grenshaw Street from D. J. Tektin for \$12,000.

I. Goldberg sold the property located at 935-937 North Austin Avenue to M. Martel for \$23,000 cash.

S. Waldman bought the property located on the southeast corner of Alice Place and Leavitt Street from L. Edelstein for \$55,000.

P. Katzin sold the property located at 3834-3838 West Roosevelt Road for

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JEWISH

Daily Jewish Courier, Jan. 9, 1924.

approximately \$86,000.

B. Beris bought the property located on northeast corner of Kedzie Avenue and 16th Street for \$80,000.

B. Glazer bought the property located at 7635 North Ashland from M. Melin for \$15,000.

J. Pozner bought the property located on the northeast corner of Sawyer Avenue and 13th Street from Davidson for approximately \$69,000.

S. Goldberg bought the property located at 4828 West Quincy Street for a reported cash price of \$15,000.

Louis J. Silverman sold the property located on the northeast corner of 31st Street and Vernon Avenue to S. Alen for \$125,000. The property consists of a three-story building containing seven stores and twenty-two flats.

WPA (ILL) PROJ. 20275



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JEWISH

Daily Jewish Courier, Jan. 9, 1924.

B. Fishman, of the Atlantic and Pacific Steamship Agency, bought the property located on the southeast corner of Madison Street and Francisco Avenue for \$65,000.

Balas and Grundvig sold the property located on the southeast corner of Sacramento Avenue and Division Street to Isaac Brook for \$138,000.

WPA (LL) PROJ. 30175

Daily Jewish Courier, Jan. 1, 1924.

BUILDING ACTIVITIES

Max Miller intends to build a stone-front and pressed-brick garage building on Clark Street near Grace Street, at an estimated cost of \$30,000. Hugo Liberman, 77 West Washington Street, is the architect.

Edward Levin, 458 North Western Avenue, intends to build a three-story hotel at 5107 Kenmore Avenue at an estimated cost of \$165,000.

Kurt Levy and Company, sausage casings dealers, intend to build a warehouse and office building at Hamilton Avenue and Pershing Road, at an estimated cost of \$75,000. I. Spraf and Company, 2001 Roosevelt Road, are the contractors.

Henry Goldblatt, 139 South Crawford Avenue, intends to build a four-apartment building at 515-33 North Homan Avenue at an estimated cost of \$100,000.

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JEWISH

Daily Jewish Courier, Jan. 1, 1924.

M. Rifkin intends to build two apartment buildings at 2615-2621 North Ridgeway Avenue. Daniel Schaffner, 64 West Randolph Street, is the architect. The cost is estimated at \$75,000.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Jan. 1, 1924.

REAL-ESTATE TRANSFERS

Harry Leviton and Anna Flat sold the nine-flat building located on the corner of Douglas Boulevard and Central Park Avenue to Sadie and Anna Petrofsky for \$53,000.

Max Novak bought the building located on the northeast corner of 16th Street and Ridgeway Avenue for \$63,250. The building has seven stores and two flats. The attorneys negotiating the transaction were J. Rosenstein and Charles Goodman.

Mount Sinai Hospital bought the property located at California Avenue and 15th Street from N. Poznanski for \$23,000. The Hospital is to build a nursery home on the site.

S. Schuchman bought the property located at 1566 South Avers Avenue from

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JEWISH

Daily Jewish Courier, Jan. 1, 1924.

D. Kaplan for approximately \$34,000.

Meyer Abrams bought the property located at 1406 South Independence Boulevard from N. Schwartz, for approximately \$36,000.

B. Mazep bought the property located at 1519-1521 North Central Park Avenue for \$33,500.

D. N. Goldberg sold the property located at Ogden Avenue and Van Buren Street to L. Strauss for \$24,500.

I. Goldman bought the property located at Mozart and Fillmore for \$18,000.

J. Weinstein bought the property located at Division Street and Hoyne Avenue from H. Goldstein for \$12,500.

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JEWISH

Daily Jewish Courier, Jan. 1, 1924.

B. Azenberg bought the property located on the southeast corner of Francisco Avenue and Augusta Boulevard for \$35,000.

B. Lipman bought a half interest in the property located at Ogden and St. Louis Avenues from A. Axelrod for an undisclosed price.

B. Cohen bought the property located at 1547 South Spaulding Avenue from D. Goldstein for approximately \$20,000.

R. Arkin bought the property located at 2839-2845 West North Avenue from M. Rosenbaum for \$72,000 cash.

S. Handwerker bought the property at 2753 Augusta from I. Neiman for \$28,000.

L. S. Gordon bought the property located at Chicago and Hamlin Avenues from M. Wilner for \$10,000.

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JEWISH

Daily Jewish Courier, Jan. 1, 1924.

K. Budinsky bought the property located at the northwest corner of Congress Street and Springfield Avenue for \$37,000 cash.

H. E. Honoroff bought the property located at Grenshaw Street and Central Park Avenue for \$25,800.

B. Saxe sold the property located on the northeast corner of Jackson Boulevard and St. Louis Avenue for \$28,000 cash.

A. Lipman bought the property located at Springfield Avenue and Roosevelt Road from B. Herlich for approximately \$20,000.

J. Setin bought the property located at 3524-3526 West 13th Place from J. Edelman for \$31,500

S. Sherman sold the property located at Clifton Park Avenue and 16th Street to

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JEWISH

Daily Jewish Courier, Jan. 1, 1924.

N. Karkofsky for approximately \$25,000.

Samuel Epstein bought the property located on the southeast corner of Roosevelt Road and Lawndale Avenue from J. Counselman for \$79,000.

Samuel Freeman bought two thirds and Julius Snitkowsky one third of the property located at 1832-42 North Humboldt Boulevard for \$250,000. Attorneys Shulman, Shulman, and Abrams negotiated the transaction.

The Central Park Theater on Roosevelt Road was transferred to the Balaban and Katz corporation for \$688,000.

H. Goldstone sold the property located at Fulton Street and Kedzie Avenue for \$12,500.

J. Tanenbaum bought the property located on the southwest corner of Hamlin



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JEWISH

Daily Jewish Courier, Jan. 1, 1924.

Avenue and Fulton Street for \$48,900.

H. Goldberg sold the property located on the northeast corner of Chicago and Springfield Avenues for \$10,500 cash.

Emil Stein bought an interest in the property located at 5107 Kenmore from E. Levin for \$10,000.

J. Rosenberg sold the property located at 4944 Troy Street to Ida Glitzky for \$26,750.

Wolf Leiboff bought the property located at 4730-4742 Whipple Street from Morris Lazar for \$225,500.

Meyer Wasserman bought the property located at 3817 Wrightwood Avenue from Jennie Rifkin for \$28,000.

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JEWISH

Daily Jewish Courier, Jan. 1, 1924.

Esther Zechman bought the property located at 3808 to 3810 Montrose Avenue from Sol H. Rubin for \$37,000.

Isidore and Abraham Shapiro bought the property located on the corner of Montrose Avenue and Mozart Street from Wolf Feirstein et. al. for \$94,583.

Meyer Goldberg bought the eighteen-flat building on the southeast corner of Albany and Sunnyside Avenues for \$80,000. J. Puletz was the broker.

R. Fishman sold the property located at 4941-43 Prairie Avenue for \$55,000.

Sam Levy bought the property located on the southwest corner of Langley Avenue and 46th Street for \$16,500 cash.

Max Kaplan bought the property located at 4249-53 Cottage Grove Avenue for \$30,000 cash.

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JEWISH

Daily Jewish Courier, Jan. 1, 1924.

Louis L. Cohen bought the property located on the southeast corner of 50th Street and Forrestville Avenue for \$56,000, and resold it to Sam Harris.

Leon Goldfarb sold the property located at 5450-64 Kimbark Avenue for \$122,150.

Sam Rosenthal and Morris Zevin bought the building containing thirty-four flats and seven stores, located on the southwest corner of Washington Boulevard and Cicero Avenue, from Joseph Zelitzky and Morris Lemberg for \$265,000. Kaplow and Abelman of the Independence Bank Building were the brokers, and Shulman, Shulman, and Sam Kolender were the attorneys.

David Gutman bought the six-flat building located at 1349 East 53rd Street from Max Wintrich for \$43,000. H. Eckelson was the broker.

Israel Pearlman bought the business property, a seven-story building, located

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JEWISH

Daily Jewish Courier, Jan. 1, 1924.

at 314-316 South Franklin Street for \$410,000. Miltenberg and Mitel were the brokers, and S. Leder, of the law firm Lewis, Adler, Leder, and Adler, represented Mr. Pearlman.

Morris Baronchik bought the business building located on the southwest corner of Prairie Avenue and 58th Street from Isaac Gitler for \$104,000. Mr. Gitler bought this building a few weeks ago for \$95,000.

Rebecca Kirsch bought the property located on the southeast corner of Diversey and Ashland Avenues from Meyer Bronstein and J. Meyers for \$55,000. The property consists of two buildings, one containing three flats and a store, the other containing five flats.

Morris Brown and Elias Arkules bought the twenty-eight-flat building located at Lunt Avenue and Finger Street [sic] for \$165,000.

WPA (44) 600-0000

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JEWISH

Daily Jewish Courier, Jan. 1, 1924.

Jacob Ginsburg acquired the store and flat building located on the southeast corner of State and 50th Streets in exchange for a business building on the southwest side.

Jacob Rabinowitz bought the seventeen-flat building located on the southeast corner of Jackson Boulevard and St. Louis Avenue for \$137,000.

A. Wolfson bought the property located on the northwest corner of Western and Lexington Avenues for \$34,000 cash.

D. Bernstein bought the property located at Fullerton and Sacramento Avenues from W. Lavterman for \$14,500.

Morris Horwitz bought the property located on the southwest corner of Elston and Fullerton Avenues from M. Rubin for \$25,500 cash.

WPA (LL) 11-1-24

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JEWISH

Daily Jewish Courier, Jan. 3, 1923.

IN THE WORLD OF BUSINESS AND FINANCE

Among Banks

The Liberty Trust and Savings Bank issued six per cent bonds worth three-quarter of a million dollars in sixty days. During its tenth anniversary week, the above-mentioned bank gained 4,265 new depositors, each one depositing an average of \$31.

Messrs. Braude and Superfine of the Independent State Bank announced that this year the sale of gold bonds is by far greater than last year.

The Noel State Bank issued new bonds. The money will be used to erect a building on the corner of Montrose Avenue and Rockwell Street. Mr. James Davis is vice-president of the bank.

Real Estate News

Samuel Lederer sold the apartment building at 7735-7757 Sheridan Road to Edward

WPA (111) P.601.30275

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JEWISH

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Daily Jewish Courier, Jan. 3, 1923.

Satz for the stated price of \$90,000, over and above the mortgage of \$80,000.

Louis Zissman bought the thirty apartments at the southwest corner of Park and West End Avenues from Charles J. Miller for the stated price of \$134,000, over and above a mortgage of \$117,000.

Rose Cohen, together with a few other people, bought the twenty-two apartment building on the northeast corner of 49th Street and Calumet Avenue from Will Davis for \$144,000. Kaplan and Kaplan were the attorneys.

Nathan Goodman took over two properties: the southeast corner of 67th Street and Blackstone Avenue, and six apartments at 6734 Clyde Avenue.....

Simon and Samuel Strauss paid \$800,000 for the northwest corner of Michigan Avenue and Roosevelt Road, which contains two, five-story buildings on a lot 100 by 171 feet. Experts expect that this corner will become one of the most valuable in Chicago.

APR 11 1923

Daily Jewish Courier, Jan. 3, 1923.

Morris B. Rissman bought the lot on Washington Boulevard and Parkside Avenue with the intention of building ninety apartments on it. The price of the lot was \$53,500.

Abraham J. Epstein bought the Martin property, a lot 100 by 250 feet, which runs from Morgan Street to Sangamon Street, nearly 150 feet south of Madison Street. Since Mr. Epstein has also an option on the adjacent lot, he plans to erect a large garage and service station on both lots.

Aaron A. Alexander, vice-president of Alexander Woolens Company, bought the 18 flats on the southwest corner of Magnolia and Wilson Avenues. This building was sold by the heirs of Edwin Webber for the stated price of \$35,000, over and above the mortgage of \$32,000. The buyer intends to improve the building. Edelson, Tennenbaum, and Kotin were the attorneys for the buyer.

Alfred Stern and Paul Appelbaum bought the stores at 3607-11 Irving Park



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JEWISH

Daily Jewish Courier, Jan. 3, 1923.

Boulevard from S. Milton Eichberg, architect. The stores have seventy-five feet of frontage. They also bought the two-story building at 3965-69 Elston Avenue.....

Louis Zelig sold the northwest corner of Roosevelt Road and Mozart Street to J. Levin. The lot is 50 by 125 feet. The price was \$26,500, over and above the mortgage of \$22,000.

Rose Cohen bought the northeast corner of 59th Street and Calumet Avenue from Will M. Davis. There are twenty-two flats, and the price is \$94,000, over and above the mortgage of \$47,000.....

Greetings from Braude and Superfine

"To the Daily Jewish Courier, Chicago: We congratulate the Courier for starting a financial section. It is one of the most important things that a publication like the Courier could have undertaken.

MPA (11) 15701.30273

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JEWISH

Daily Jewish Courier, Jan. 3, 1923.

Braude and Superfine,  
Independent State Bank,  
Bond Department."

### Kuppenheimer Shows Great Profits

For the year ending October 28, 1922 the Kuppenheimer Clothing Company showed a clear profit of \$366,211. From this sum, however, they have not yet deducted their income tax.

WPA (H.L.)

Daily Jewish Courier, Jan. 3, 1935.

IN THE WORLD OF BUSINESS AND FINANCE  
Around and About the Contractors

Harry Kaplan and Harry Antin obtained a contract from Joseph L. Klafter to build a two-story building at 4364 Elston Avenue. The building will contain offices and two apartments; and it will cost about \$20,000.

On the southeast corner of Milwaukee and Warner Avenues, a building of five stores, eight apartments, and six offices, will be erected at the cost of \$90,000. Sam Fishkin will do the masonry, Appelman and Appelman, the carpentry, Marcus Weil, the plumbing, and the Northwestern Terra Cotta Company will supply the terra cotta.

New One-Hundred-Thousand-Dollar Building on the  
Far West Side

Philip Rosenberg took out a permit to build a two-story building of stores,

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JEWISH

Daily Jewish Courier, Jan. 5, 1923.

flats, and offices at 5948-58 Roosevelt Road.

According to the estimate, the building should cost one hundred thousand dollars. M. Bain is the architect, Hushman and Williams will supply certain materials.

At 892 North Sacramento Boulevard, M. Levin will build a three-story brick building. Lugin and Levitan are the architects.

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JEWISH

Daily Jewish Courier, Feb. 2, 1922.

TO BUILD A ONE HUNDRED AND TWENTY FIVE THOUSAND DOLLAR SYNAGOGUE

(In English)

Congregation Shaare Zedek, Logan Square, has long felt the need of a modern Synagogue and during the last six years many attempts were made to get the co-operation and support of that portion of Chicago Jewry located in that vicinity, but in each attempt the proponents of the project met with failure, due to the difficulty in harmonizing the various factions as to the form of Judaism that the synagogue should represent. There were those who wanted Reform, and those who insisted upon ultraorthodoxy, and others who thought between the two extremes would be best. And to this end, a meeting of all the factions and auxiliaries of the Congregation was convened Wednesday evening, January 25, at Cedric Hall. Rabbi A. L. Lassen of Congregation B'nai Zion, Rogers Park, addressed the meeting, and after his impressive and convincing address, it was voted unanimously by the two hundred men and women

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Feb. 2, 1922.

present to build a modern synagogue, such as would answer the present need of American Jewry and, nevertheless, adhere to traditional Judaism.

The Synagogue will be a two story structure built on a site of 100 by 175 on **the** corner of Kedzie and Fullerton Avenues. In addition to the main House of Worship which will have a seating capacity of about eight hundred, there will be facilities and equipment for class rooms, library rooms, Beth Hamidrosh, Dining Room, Dance Hall, Assembly Hall, etc. The plan of specifications has already been drawn up and sixty thousand dollars has already been secured as a nucleus to proceed with the work.

Mr. Harry B. Rubenstein, President of the Congregation, has rendered valuable service in making the building of the synagogue a reality.

The other officers of the Congregation are as follows: J. Rosenfeld, Vice President; A. S. Shapiro, Treasurer; Martin Wolf, Recording Secretary; J. J. Steiner, Financial Secretary.

WPA (ILL) PROJ. 30275

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II A 2

JEWISH

Abendpost, Aug. 15, 1919.

REAL ESTATE

The commercial building located at 1031-33 West Madison Street was sold by the Charles Estate to Henry Wolf for \$25,000.

The three-story commercial and residential building located at 3644-46 Lawrence Avenue, and mortgaged for \$16,000, was sold by Jeanette Abrams to Beckie Goldstein for \$28,000.

The commercial and residential building located at 3648 Lawrence Avenue, and mortgaged for \$7,000, was sold by Jeanette Abrams to Beckie Goldstein for \$13,500.

WPA (ILL) PROJ. 30275

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JEWISH

Abendpost, Aug. 11, 1919.

REAL ESTATE

E. Edelmann And Company have bought the unimproved property located at the southeast corner of Crawford and Schubert Avenues, 217 by 700 feet, from the Chicago Title and Trust Company for \$160,000, or a dollar per square foot. Buyer intends to erect a \$250,000 factory on the site as soon as building conditions are more favorable.

The modern two-story factory located on the northwest corner of Montana Street and Sheffield Avenue was sold by P. Adler to the Jennette Manufacturing Company for \$35,000.

The commercial and residential building located on the northeast corner of 16th Street and Willard Avenue, and mortgaged for \$18,000, was sold by Loewenstein to Dan S. Robinson for \$32,000.

WPA (ILL.) PROJ. 30275



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JEWISH

Abendpost, July 28, 1919.

REAL ESTATE

The commercial and residential building located on the southeast corner of North Avenue and Mohawk Street was sold by the heirs of John Garibaldi to Abraham L. Cohn, for \$35,000.

The commercial and residential building located on Roosevelt Road, 173 feet west of Springfield Avenue, and mortgaged for \$10,000, was sold by M. Goldman to Louis Goldberg.

WPA (ILL) PROJ. 30-1-5

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JEWISH

Abendpost, July 5, 1919.

BUILDING PERMITS

B'nai David Ohave Leder Congregation is building a two-story brick synagogue at 1908-10 Humboldt Boulevard for \$85,000. [Editor's note: Humboldt Boulevard Temple is now located at 1908-10 Humboldt Boulevard.]

WPA (ILL.) PROJ. 30275

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JEWISH

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Daily Jewish Courier, June 30, 1919.

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SKETCH OF THE BETH HAMEDROSH AND SOCIAL CENTER OF  
BNAI DUVID AUHAVI TZADUK SHUL

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[Half-tone, two column, quarter of a page view of  
synagogue to be erected.]



A true holiday spirit prevailed among the men and women who came to witness the ceremony of laying the cornerstone for the new synagogue to be erected at 1918 Humboldt Boulevard by the Hungarian Congregation, Bnai Duvid Auhavi Tzaduk.

This congregation, with Rabbi Elfenbein at its head, not only intends to build a synagogue, but intends also to set up, on the Northwest Side a great community center for all classes of Jews of all ages. There will be a Talmud Torah (school) for children, as well as a social center for young folks and a synagogue. That is why Jews of the Humboldt Park District joyfully witnessed, yesterday noon, the ceremony of laying the cornerstone of this large building.

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Daily Jewish Courier, June 30, 1919.

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Mr. Simon Seltzer presided with enthusiasm. The Marks Nathan

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Home Band played. Many prominent Chicago speakers addressed the

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crowd. In an appeal which called for aid, that the congregation might continue its work, many of those present responded generously.

Thus a goodly sum was collected.

For laying the cornerstone, Mrs. Philip Klofter and Mrs. H. Rusnak paid \$100. All in all, \$4,350 were raised.

The architect of this building is Mr. David Saul Klofter.

II F

JEWISH

Daily Jewish Courier, May 21, 1919.

ANNUAL MEETING OF THE ASSOCIATED



Yesterday evening the Associated Jewish Charities held its annual meeting in the Gold Room of the Congress Hotel. Three hundred guests were present.

As reported by president Bensinger, there was, this year ending May 1, an income of \$775,000 from subscriptions. Expenditures amounted to \$773,000. The Associated has 8,000 members.

Read at this meeting was a dispatch from Mr. Julius Rosenwald in New York, congratulating president Bensinger and all subscribers for their work and contributions to Jewish charity in Chicago.

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JEWISH

Abendpost, Jan. 28, 1919.

REALTY

Jacob M. Loeb, president of the School Board, has purchased the three-story business and residence building located at 1601-1609 Milwaukee Avenue, and mortgaged for \$30,000, from David Pauly for \$77,500.



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JEWISH

Abendpost, July 30, 1914.

REAL ESTATE

Gertrude Burns sold the four-story residential building at 534 North Clark Street to David Katz for \$25,000.

Mary A. Simons sold the commercial and residential building located on the southwest corner of Western and Leland Avenues to Abraham A. Weil for \$27,000.

. . . . .

WMA (ILL) PROJ. 50275

Illinois Staats-Zeitung, May 12, 1879.

REAL ESTATE

Simon Mandell bought a plot on Michigan Avenue south of 32nd Street. The frontage is forty-four feet, and he paid \$190 a front foot. He intends to build his own home on the site.

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## A. Segregation

Reform Advocate, Oct. 4, 1930.

disappoints those who might be his followers, by his shrinking.

He may have come to the conclusion, that he now publicly proclaimed, last year, when the storm broke out over Palestine, and any thinking man could have seen that what had been hopefully possible was no longer tenable, and that the very excited speeches that were being made, in which exaggerations reigned supreme, were damaging the whole cause of settlement in Palestine. It was then clear that the continuance of the policy that the eloquent stated so easily and fluently, not only wrecked nationalism, but jeopardized plain ordinary settlement in Palestine as well.

Even now we do not know whether Weizman's statement will be acceptable to the rank and file of the Zionists, who had but one idea and never changed it or adjusted it, or to the speakers who find it difficult to change the speeches that they have so often made. As far as we are concerned, we regard the speech of Weizman's as the beginning of the foundation on which can be laid an understanding between Zionists and non-Zionists for the upbuilding of a Jewish community in Palestine.

Reform Advocate, Oct. 4, 1930.

But that depends very largely on how the Zionists, themselves will take to the address that Dr. Weizman has delivered. There are still differences between the Zionists and the non-Zionists that have to be ironed out. The non-Zionists irked by the hyperbole and the exaggeration of the Zionists may have denied the settlement in Palestine any power or meaning at all. They may be able to say when all the exaggerations are removed that Zionism has played a very worthy part in modern Jewish life, and has in some cases strengthened and straightened the backbone of fearful Jews, without involving themselves by this word of gentlemanly praise in a whole philosophy of Jewish life and history that they could not possibly accept. And on the other hand, the Zionists seeing their problem as a real problem and not as a matter of elocution, may be willing to drop all their cloudland dreams. They may be willing to forget all the harsh things they have said about the future of the Jewry in the diaspora, they may even regret that they condemned all of it to an ignoble oblivion as the days go by. They may be able to see the problems of Palestine and the Jews settling in it as they would the settlement of immigrants in any other land, involving very necessarily a harmonious

Reform Advocate, Oct. 4, 1930.

adjustment between the newcomers and those already there.

On this last detail, Weizman may have seen the truth many years ago; he has just uttered it now. Zangwill, however, saw it many years ago and stated it. It was Zangwill who painted out that the real problem of Zionism is not the Jew outside of Palestine, who refuses to be a Zionist. The Jew outside of Palestine will survive with or without Palestine. Nor is it the arrangement that men make outside of Palestine that tell what Palestine can do. He said it long ago, and was of course blamed for it, that the problem of the settlement in Palestine is the Arab, who has been for centuries planted on Palestinian soil, who has his graves in Palestine, and who will not vanish at the breath of the fiery speeches made at Zionist conventions. He has a right to his land that he holds. And any settlement in Palestine must count on the fact that settlers are not moving into uninhabited territory. There must be peace between the Arab and the Jews. Magnes said something like this last year, immediately after the massacres, and he was called a traitor to the cause, as were all people who tried to see what the real

Reform Advocate, Oct. 4, 1930.

situation was in Palestine. We are glad to see that Weizman now publicly recognizes the situation. He says "Palestine could become a Jewish state if it were an unhabited country. But it is not an unhabited country. And I maintain that the finest and noblest forces in Jewry will be roused by our ideal none the less, and that they will devote themselves fully to our great creative cause even though existing conditions may limit the field of activity, It is my profound conviction that much political harm can be done by the dissemination of ideas which, while they are confessions of faith, render more difficult our work in Palestine. A number of Zionists have been guilty of doing this last year."

And we like Weizman's open dealing with the Balfour declaration. He confesses that the Balfour declaration has not been operating in a vacuum, that it has, on the contrary been subjected to the influences which changed conditions have brought to it. He is not quoting it as an immutable law, self-operative and enforcing. It is a human document with many details and Weizman has not settled on the one item that has changed most to declare it immutable. The one item that the Zionists

Reform Advocate, Oct. 4, 1930.

- Have forgotten so far, and which really is immutable, is that there are Arabs and Jews and Christians in Palestine and that there always will be, and that bloodshed will be avoided only if there is equal justice for all of them. The mandate guarantees that. It guarantees the Arabs in the possession of their property and it limits the extent of immigration.

The Jewish state in Palestine vanishes. A Palestinian state or colony under the British mandate, there may be - but a Jewish state, no. In other words, Palestine is not to be an ethnic nationality. That was one particular thing that some of us as Zionists dreaded most. It was the idea of the ethnic nationality that made for the persecutions in the lands of the old world. It is the recurrence of the idea of the ethnic nationality that has brought about the rise of Hitler and Hitlerism in Germany. To that we Jews have been protesting. But the advocacy of the Jewish state in Palestine was a surrender of the right to protest. We argue against ethnic nationalism when we are the sufferers, and when we are given a land, we join the ranks of the ethnic nationalists.



Reform Advocate, Oct. 4, 1930.

Personally, we always felt that the gain was too small for the price that we would have to pay for it, And we are on principle opposed to the whole theory of ethnic nationalism. Palestine, if anything happens to it to change its present condition, should be a land like Switzerland. It is not a German national homeland nor a French national homeland, nor an Italian national homeland. It is Switzerland, in which many different peoples live in harmony.

And therefore, while we praise Weizman for his abandonment of the idea of the Jewish state in Palestine, we still must say we disagree with him in the retention of the word "national." He himself, in his speech, avoids the use of "the national homeland." The difference between "the" and "a" is important, but the use of the word "national" we do not like. One can speak of the bi-national as does Weizman. But then it can become tri-national. If the division will not be Jewish, Arabic, and Christian, it will be something else. There are rights of many sorts of people to be guaranteed and protected in Palestine. It seems to us that the use of the word "national" is bad. What the settlement of human beings in Palestine might teach the world is that it is forgetful, governmentally,

Reform Advocate, Oct. 4, 1930.

or origins. It is mindful of present usefulness and loyalty and honesty. There is point in confessing that there is an Arabic Zionism, which Weizman confesses has grown up very rapidly in the face of the Jewish Zionism. Or that if there is a Jewish national homeland, it provokes an Arabic national homeland in Palestine. It is a homeland for peoples that will treat it as a home.

What we want the Zionists to do is to talk about Palestine exactly as they would talk of Switzerland or of America or of any country in which different elements, different by virtue of a tradition, live together in peace, and recognize that in their ability to live together amicably, they are justifying the claims of human brotherhood.

Anything less, endangers the future of the Jewish settlement in Palestine, which is yet to be achieved, but, what is more, endangers the Jews in the diaspora, which is indeed a serious matter for it concerns the largest section of Jewry, and, whether Zionists in the past have conceded it or not, a very worthy and heroic section of the sons of Israel. It is on some such basis that Zionists and non-Zionists can work together.



Reform Advocate, Oct. 4, 1930.

It means an abandonment of Zionist dreaming. It means facing the hard realities of an already inhabited land in Palestine. It means the careful reckoning with the future of the Jews the world over. To take such a step must be a wrench for old time Zionists. At least Weizman has shown the way and has taken a few steps into the way, himself. It depends on the Zionists whether Weizman will have a following in the new way or whether he will be compelled to retrace these steps that he has already made. With the present situation clearly defined, the non-Zionists can let the future take care of itself. What settlement of Jews in Palestine will do under freedom with their opportunities in the very land of some of the finest Jewish tradition, is for the future to decide. In those settlements the traditions of Israel will have to be taught as elsewhere. There will be varying opinions as to the validity of an old law or an old statement of religion. There may be influences, and there undoubtedly will be something that will blow into Palestine that will render the task of maintaining a Jewish tradition difficult in Palestine as in other lands.

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Reform Advocate, Oct. 4, 1930.

The settlers may talk Hebrew and the world be none the worse for it. If they are wise they will also learn Arabic and if they want to reach a learned world they will have a curriculum in their schools and in their university that will give them the means of handling the matters of learning the other languages as well. All of that the future will take care of. What we need at present is to have sense. We like Weizman's address because it is sensible. If the Zionists disagree with it and condemn it, we shall know that the road of the Zionists and the road of the non-Zionists cannot be the same for some time yet.

The Reform Advocate, May 3, 1930. Volume 79. Page 317.

Another sympathetic figure of exceptional ability and with a deep devotion to Orthodox Judaism in its broader and finer sense, is that of Mrs. Benjamin Davis (nee Jeanette Isaacs).

She was born, educated, and taught school in the city of New York. From her scholarly father and brother, she received a fine conception of Talmudic and prophetic literature.

Endowed with a fine imagination, keen, analytical mind and a wide secular knowledge, her Jewishness is at once philosophical, ethical, and poetical. Mrs. Davis has been a Chicagoan since 1881 and may claim a large share in the contributions to the early culture of Orthodox Jewry in this city. I know of no movement among the immigrants of eastern Europe, or in the furtherance

The Reform Advocate, May 3, 1930. Volume 79. Page 317.

of some good cause, in which Mrs. Davis did not take a leading part. Her activities, however, did not end there. She also took part in movements sponsored by liberal and Reform Judaism provided that they proved consistent with her own religious views. Her widest field of action began with renaissance of Jewish Nationalism. She was founder and head of many groups of women whose aim was to help rebuild Palestine and to ease the lot of those already there. Mrs. Davis has been active in the practical work of the local and national Zionist organizations. She was also more than instrumental in the building of several large institutions for the Jews of the West Side.

The Reform Advocate, Wk. of January 25, 1930, Vol. 78, p.669.

The South Side and the West Side Ghettos were settled mainly by Jews who had come from Lithuania and Poland. A new Ghetto was growing up in the Northwest portion of the city. This settlement was composed almost entirely of Jews who came from the heart of Russia. We find here a group of the intelligentsia who tried to force a Russian culture on their new environment. They even insisted upon the continual use of the Russian language in their new home.

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JEWISH

Chicago Hebrew Institute Observer, 1929.

In the 1913 publication of the Observer, it had already been discussed that there was a tendency of a shift in the population, in comment made on the attendance at a Patriotic Rally on the Fourth of July of that year. The Irish, Greeks, and Italians seem to have threatened the Jewish hegemony of that neighborhood already at that time. Still the district was predominantly Jewish, since at the above affair of a thousand children mentioned, only seven per cent were non-Jewish, while at a picnic that followed during the Summer of that year, only ten out of five-hundred and fifty persons were non-Jewish.

Something of the size and nature of the Institute activities may also be gleaned from its records of expense and income as reported in the Observer of that year. The English Department, for instance, records a total income of \$1,876.43 and an expenditure of \$2,691.99. Compare these figures with the figures of today and you will observe a startling change. You have

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JEWISH

Chicago Hebrew Institute Observer, 1929.

already heard from the Treasurer's Report, and I hope that you will take the time and interest to glance at the report of the Treasurer, which will be included in the Secretary's Report and which will be printed in the Observer shortly, and really get the significance of the growth that your Institute has made. In 1914 the deficit for the year was shown to be \$6,000.00. The Directors, at that time, were empowered to raise \$40,000.00 in order to help defray the expenses of the ensuing year. Today we are asked to raise approximately \$150,000.00 in order to meet the budget, which will run in the neighborhood of \$350,000.00 if we include the Northwest Branch and continue the responsibility as far as maintenance is concerned in our Taylor Street Branch.

The financial figures enumerated seem so trivial at this time. I am speaking now of a period of almost fifteen years ago. At a cursory view of the matter it may seem that the service of the Institute was very limited. Nothing could be further from the truth. The figures of attendance, the

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JEWISH

Chicago Hebrew Institute Observer, 1929.

number and variety of activities all belie this possibility. The Institute was indeed a very busy hive at this time. One fact alone will be sufficient to show the response made to the service offered. When, in 1914, the Penny Milk Station, made possible by the generosity of Dr. Rubel, was opened, one-thousand glasses of milk at one cent each were sold on the third day after the opening, and five-thousand glasses on one single day during the following Summer. The concerts, lectures, and English classes were all well attended. The new Gymnasium which was established in 1917 was the beginning of the present mammoth institution of physical education harbored by the Institute. I will refer to the activities of this department at greater length further on in this report. There were only eight officers of administration at that time, ten instructors in the English classes and five in the Gymnasium. Nevertheless, the Institute was the hub of the West Side Jewry. The next few years showed a rapid expansion of the various types of service rendered at the Institute as well as many additions to the activities formerly in vogue. This state of affairs may best be summarized by



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interpolating a page from the Observer of 1916. There the total aggregate attendance is shown as more than 65,000 a month. This represents a quintupling of figures in three years. Likewise we see in the Financial Report of the year a steady growth in both items of revenue and expense. Let me cite a single typical month for the purpose of comparison. The income in May, 1915, totalled \$6,581.53 while the expense amounted to \$10,061.77. This represents a deficit of \$3,480.24 for a single month.

In 1916 during the same month, the revenue income had jumped to \$11,984.40 while the expense amounting to \$12,013.66 showed a reduced deficit of only \$29.26. During this month the revenue almost equalled the expenditures, as may be seen.

1917 was a year of consolidation and broad expansion. In my report to you that year, I called to your attention the establishment of our Evening High School, now and for many years an accredited institution and one of the best secondary schools in the State of Illinois.

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JEWISH

MPA (ILL.) PROJ. 3C.75

Chicago Hebrew Institute Observer, 1929.

**CIVICS AND CITIZENSHIP.**

The work of this department extends over many years. Already in 1913 and 1914 the department was in charge of a competent paid attorney. All persons seeking information, whether technical or general, were able to apply and receive the information they solicited. The Bureau also dealt with individual cases, giving each applicant the necessary information and advice that would enable him to qualify for citizenship. It supplied him with the necessary papers and blanks, aided him in filling out the same and assisted him in his preparation for passing the examination for final naturalization papers. It conducted also a series of lectures which presented to those desiring citizenship the following phases of Americanization: (1) The necessity of citizenship; (2) the advantages and privileges which citizenship entail; (3) the duties and obligations of a citizen to his country; (4) a course in Civil Government, outlining of Federal, state and municipal governments, including a review of the history of our country until the adoption of the Constitution and a brief

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JEWISH

Chicago Hebrew Institute Observer, 1929.

study as well of the geographical divisions of the United States; (5) the study of political parties; (6) the study of English as the language medium of the country.

The department even at that time included special classes for women, a neighborhood city bureau, whose main purpose was to give particular attention to the needs from the standpoint of public health and efficiency. During the year 1914 to 1917, over 2,000 individuals came to the Bureau either to sign the Declaration of Intention or to prepare for the getting of their final citizenship papers. In this connection, the Institute organized The New Citizens' League. The League aimed at promulgating the ideals of good citizenship and its program can best be gleaned perhaps from the Preamble of its Constitution, adopted in 1917, which read as follows: We, the Jewish Citizens of the City of Chicago, realizing the importance of promulgating the ideals of good citizenship, of actively encouraging the unnaturalized among us to become citizens of this country, and

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JEWISH

Chicago Hebrew Institute Observer, 1929.

the promoting of Civic Education and participation among those already naturalized, organize herewith an association which shall hereafter be known as The New Citizens' League.

I remember very distinctly in 1917, when at the end of the first year's existence of this League, all of the new citizens were entertained at a banquet and as many as 400 of them were present in the Gymnasium Building. On this occasion there were excellent addresses made by outstanding persons in the community, urging the continuation of this splendid work. This banquet was not a complimentary one given to the citizens by the Institute or by an individual; it was a banquet which was arranged by the new citizens themselves and for which banquet they paid out of their own pockets. The object of a Citizenship Bureau of the kind that we conduct is to maintain a high standard of citizenship and to that end intelligent service must be offered, but as far as coercing or encouraging entirely too much on the basis of "Me thinks thou protesteth too much," that must be avoided. We have been successful - indeed very successful - because of

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JEWISH

Chicago Hebrew Institute Observer, 1929.

the fact that we have not pushed citizenship. We encouraged it. We used no high pressure methods. We taught it in an indirect method and it is due very largely, if not entirely, to this method that we have succeeded in the manner we did.

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JEWISH

Sinai Cong., Special Meeting of Members, 2-22-27.

4. About 5% of our members live in the far North - Glencoe, Winnetka and Highland Park. Most of these come on the holidays only, but continue to belong to Sinai because their names have meant much to Sinai, and because of a beautiful loyalty. They also belong to North Shore Congregation.

5. About 5% of our members live on the near North Side, that is from the loop to Lincoln Park.... It is interesting in passing, to note that, of this 5% who live in the near North, at almost any month in the year fully half of these are out of the city, either in California, Europe, or Florida....

7. About 50% of our entire membership lives within a few blocks of E. 56th Street and the Outer Drive) in the so called hotel district of the South Side.

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JEWISH

Daily Jewish Forward, Dec. 4, 1926.

JEWS, CATHOLICS, AND PROTESTANTS ASSEMBLE AT HANUKAH FESTIVAL  
TO PREACH LOVE AND TOLERANCE TOWARD ALL RACES

A Hanukah feast was served in the banquet hall of Kehilath Anshe Mayriv, the oldest Jewish Reform congregation in Chicago, last Thursday evening. The chief guests were the Catholic and Protestant representatives. It was a feast of "brotherhood" among the Jews and the Christians, and many compliments were exchanged.

The Hanukah feast was arranged by the congregation of Kehilath Anshe Mayriv. Seventy Jewish guests were invited. Each guest was to bring a Christian friend who was introduced as "my best Christian friend". At the head of the table were seated both rabbis of the congregation, Tobias Schanfarber and Solomon [B.] Freehof; the Catholic priest, Father Joseph Reiner, dean of Loyola University; and the Reverend Ralph Davis, pastor of the Hyde Park Presbyterian Church. The feast lasted three hours. The clergymen praised the Jews in

WPA FILE PROJ. 1027

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JEWISH

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Daily Jewish Forward, Dec. 4, 1926.

IV their speeches, and the rabbis, in return, complimented the Christians.

Reverend Ralph Davis, who was introduced by the president of Kehilath Anshe Mayriv as "our good friend and neighbor", gave a lengthy talk in which he said that we should no longer think in terms of the intolerant concepts of the Middle Ages. We should now live peacefully like brothers, respecting each other's convictions and working together in a mutually sympathetic and friendly manner. Then Father Reiner, dean of Loyola University, was introduced. He said that he preached intolerance, but that he was intolerant only toward the criminal, the immoral, and the home breaker. Rabbi Freehof ended his speech, the last of the evening, with these words: "How unimportant are the things that divide us, and how great are the things we have in common!"

WPA (ILL.) PROJ. 30275



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JEWISH

Sinai Cong., Executive Board, Minutes, 10-6-26.

These thereupon ensued a discussion as to the future location of Sinai Temple. After considerable deliberation, all of which revealed the recognition of the urgent need for the removal of Sinai Temple and Center from its present location at 46th and South Parkway, the President (M.E. Greenebaum) was authorized to appoint a committee to thoroughly investigate possible sites for the building of a new edifice which might serve the needs of the Congregation more effectively.

Daily Jewish Forward, Aug. 22, 1926.

ARE YOU JEW-CONSCIOUS?

I am not "Jew-conscious". Furthermore, I believe, that while genuine Jew-consciousness is a state of mind that is no more within human control than, let us say, using the vernacular of the day, "sex appeal," it is one of the greatest evils we have to contend with, and one of the greatest obstacles Jews must meet in working for human progress.

Let us carry our analogy a little further. Some people are so conscious of sex that they cannot forget it--day or night. That is their misfortune. To deny the importance of sex in human life is to deny life itself. One who is sexless misses a large and very important part of life. Sensible people, however, know that there is more to life than sex. And sensible people will endeavor to live in such a way as to relegate sex to its proper, subordinate place in life. Much in the same manner, sensible people, who know that they cannot live without food, and who enjoy food, nevertheless do not spend all their lives dreaming about eating because that would make men into gourmands

Daily Jewish Forward, Aug. 22, 1926.

and swine. Those who are obsessed with sex see life "crookedly;" and by constantly harping on sex they contribute to the maladjustment of other people. Those who are constantly reminding themselves and others about their racial origins are doing approximately the same thing in another sphere.

I am a Jew. Not only do I not deny it, but I also make no attempt to conceal the fact. I have never changed my name, not because of any chauvinistic pride in my race or in my ancestry, but because changing my name would have meant that I were trying to conceal my origin--a shameful and contemptible process so many Jews indulge in, and admit, by implication, that there is something wrong in being a Jew.

I have a friend named Brodsky. He goes by the name of Brady. "I have changed my name," he says, "and I have, long ago, given up my religion, for which I have no use, but I can never change my nose." Not only is it a degrading and disgusting thing to try to conceal one's origin, but in most cases it is impossible. Yet, while I am not ashamed of my nose or of my ancestry, and while I have never in all my life attempted to conceal the fact that I am a Jew, why

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should I take particular pride in that fact? It is not my fault. I am not responsible for it. To me it is as much a matter of indifference as the color of my hair. It is neither a discredit nor particularly a credit to me. It is just like my height.

As I say I am a Jew. I know it but I cannot become very much excited about it--one way or the other. Maybe my upbringing was wrong, or maybe there is a "taint" in my blood; but I can't seem to think about it all the time. You know, I live twenty-four hours a day; and while part of the time I think about Jewish things, most of the time I do not. I am a Jew; but I am also a man and a socialist. Similarly, to a lesser degree, I have other interests. Let us clear the ground [for our discussion] by considering several less important things.

There are certain racial publications--we Jews call them national--that gloat over every Jewish achievement, no matter how small. When a Jew has a play produced on Broadway their hosannas reach the skies--no matter how poor the play may be. When the play has a Jewish theme they make a Jewish issue out of it and seem to take credit for it. Such a play was the utterly worthless and

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even vicious play, "The Jazz Singer," written by a Jew about Jewish life--an utterly cheap and false portrayal of Jewish life, yet it was a big success because Jews went to see it. I saw a play last night which was written by a Jew and which was worse, if that is possible, than "Abie's Irish Rose". I shall not reveal the name of the author, and shall refrain from mentioning her name. Moreover, of the several Jewish actors and actresses that have appeared on the stages on Broadway all are vile except a genius like Rudolph Schildkraut, one of the world's greatest actors in any language. Yet consider how these plays and players are ballyhooed in the racial press! You would think that "The Jazz Singer" was another "Hamlet".

The audience last night was almost entirely Jewish and they acted like it. They cheered wildly at all the passages which were written for Jewish consumption. I nearly died of shame. They were not New Yorkers of Jewish descent at the theater; they were Jews acting as Jews--a totally different proposition. Do you suppose I would go hear that rhythmic rubbish of the Jewish boy, Irving Berlin, when I have an opportunity to hear the Philharmonic play something

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written by the notorious anti-Semite, Richard Wagner? And the general public is like that: it loves Elman, Heifetz, and Paderewski only because they are great musicians.

Zangwill was great because he had something to say, and he said it nobly and well--not because he was a Jew. Marx was great because he had something to say and something to do, and he said it and did it--not because he was a Jew. La Salle was great because he had something to do in the world, and he did it --not because he was a Jew. The author of My Country has nothing to say and he says it atrociously; therefore, he is nothing at all in the literary world--not because, or in spite of, the fact that he is a Jew, but because he has nothing to say. And I fear that I'll be ridiculed for saying this; just as I was "crucified" for giving my honest opinion about "The Jazz Singer" last year.

I am a socialist and am socialist-conscious. Anything that happens anywhere in the world that advances the cause of socialism fills me with joy. A setback for socialism anywhere depresses me. I consider men like Bernard Shaw, Ramsay MacDonald, Theodore Stauning, and the late Hjalmar Branting among the great men

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of the day because of what they have been able to do to advance my cause. I consider Gregory Zinoviev one of the most evil influences of the past decade because he has been able to render the progress of socialism difficult. Zinoviev is a Jew; the others are not. I certainly do not feel any more warmly toward the disrupter of the world socialist movement because he is a Jew. I am assuredly not Jew-conscious in this respect.

"But," I can hear people say, "you care for socialism and that's why you are socialist-conscious. Other people care for Judaism and, therefore, they are Jew-conscious. What's the difference?" I'd like to know!

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MR. ELIOT WARNS AGAINST THE MENACE OF INTERMARRIAGE

by

Nathaniel Zalowitz

It is indeed regrettable that, despite the herculean labors of the venerable President Emeritus of Harvard University on behalf of American higher education and innumerable civic causes, radicals should know next to nothing about him, and never mention the name of Charles W. Eliot without sneering at him for having once spoken disparagingly of the organized labor movement. On the contrary, his statement that "the scab is the national hero of America" is the only blot on his escutcheon. Everything else that he has said and done during many decades has been characterized by liberality of mind and heart. American college curriculums owe more to Eliot than to any other single individual. It was he who liberalized and humanized Harvard. He has rarely failed to speak up in defense of everything that forms the creed of a liberal.

Eliot is perhaps the last of the Brahmins. He typifies the best of the New



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England tradition. The scion of an old Yankee family, Eliot has given small comfort to "one-hundred-per-cents". He sees America not as the paradise of the Nordics but as the land of the oppressed of every clime. His sympathies have always been with the stranger knocking at our gates. Eliot is no "restrictionist," no Ku Kluxer, and no believer in the Anglo-Saxon myth of superiority; and he always has shown a peculiar understanding of the Jewish problem.

Recently Dr. Eliot took occasion to address a group of Jewish students at Harvard. What he said was so sensible and penetrating, so kind and shrewd, that we need not take alarm because Rabbi Samuel Schulman and several Irish politicians of Boston have taken issue with Dr. Eliot. With admirable frankness and forthrightness Eliot told his listeners:

"I have noticed with regret the increasing tendency of Jews to marry Christians. I have had an opportunity to observe intermarriages between people who are not kindred and I have never known them to turn out well. I hope that you Jews will consider that."

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No truer words have ever been uttered on the subject of intermarriage. Coming from a man ripe in years and in wisdom, a gentleman and a scholar in the best sense of the term, this advice should be pondered upon and taken to heart by everyone who feels concerned over the future of the Jews in America. Dr. Eliot spoke as a friend of the Jewish race who frankly admits and admires the contribution which the Hebrews, ancient and modern, have made to the world. He does not blink at the truth. He recognizes that intermarriage is but another and less ugly name for apostasy; for intermarriage, if generally practiced, would result the total disappearance of the Jewish race. Dr. Eliot raises his voice in warning. Rabbi Schulman, the spiritual guide of the fashionable members of Congregation Beth-El, hastened to assure his wealthy listeners that the advice of Dr. Eliot need not be heeded.

In considering the problem of intermarriage, there are, I suppose, three questions that should be answered: First, does intermarriage make for the happiness of the young people? Second, will the offspring be happy? And third, what will be the

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effect on the Jewish race? I do not want to lay down the law. It is fatuous to say that in every case intermarriage turns out badly. There is no scientific data on the subject. I doubt if there could be. Even the records of the divorce courts would not be conclusive proof. Not every marriage that lands on the rocks winds up in the divorce court. Marital happiness or unhappiness is too subtle and subjective and is hardly a subject for the statistician. Rather it is material for the psychologist. It would be futile to deny that some mixed marriages are anything but successful. But I think that it is safe to say that in the case of a mixed marriage, all things considered, there is greater likelihood of a calamitous climax. The odds are against it, so to speak. The differences in habit and upbringing, the distinct racial backgrounds, the ties of family and religion, the manners and mannerisms, and the hundred other things that come up every day and every week bring ugly shocks--and still uglier words.

Judaism is in our blood. Even the least religious among us is Jewish to the core. Even so, ninety-nine out of every hundred Gentiles are filled with peculiar

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prejudices and mistaken notions concerning Jews. Likes and dislikes and habits of thought and action that are the accumulation of countless centuries cannot be sloughed off. Marriages, as every one knows, are made or marred by little things--by trifles. Seemingly insignificant habits of speech or food have a way of becoming tremendously important later on.

Moreover, one must never forget the parents and relatives of the young couple. Is the Jewish young man who marries a Christian girl prepared to break definitely and permanently with his Orthodox parents and relatives? Does he expect his Gentile in-laws to receive his bearded father or his foreign-sounding aunt on terms of equality? Can he expect his wife's aunts and uncles, not to speak of the neighbors and friends, to show him the cordiality for which he hungers? Can he promise himself never to bristle when his wife or her relatives speak contemptuously or patronizingly of any member of his race? In trying to run away from his Jewish surroundings he will discover himself to be more Jewish than he had ever suspected. He will be more race conscious--more "touchy" than ever. He will imagine insults and gibes where none were intended. This is likely to happen in

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many cases.

Now we come to the children. How are they to be brought up? Will it be a Sunday school or a Sabbath school? Will the male child be circumcized or not? Will it be Christmas and Easter or Hanukah and Purim? In case the child dies will the father allow its body to be buried in a Christian cemetery, or will he insist upon a Jewish burial? If you think these questions are far fetched you are mistaken. If space permitted I could tell you many true stories that would make you sad. I do not say that the offspring of a mixed marriage is less virile or less brilliant than other children; but when the offspring is not one-hundred-per-cent Christian he will suffer mental and spiritual anguish. The child is torn between two worlds--between two allegiances. In many instances the child despises one of its parents when it becomes older--usually the Jewish parent. The child usually wishes to become a Christian completely but his Jewish physiognomy stands in the way. I venture to say that even a free-thinking Jew would be greatly hurt to discover that his child worships in a Christian church. A Bar Mizvah /ceremony of confirmation when a Jewish boy is thirteen years old/ may prove

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unpalatable to some radical Jews, but they would find a Christian confirmation infinitely less desirable. And it may be questioned whether all of these things would tend to increase the happiness of the mixed marriage.

It remains to be pointed out that intermarriage inevitably leads to the disintegration of the minority group. Of course those that are indifferent to the fate of the Jewish race need not trouble themselves with what Dr. Eliot has said. Judaism is a very real burden and I do not quarrel with the weak and timid souls that yearn to snuggle in the arms of the church. Let them go their way. But let it be understood that intermarriage is the less heroic method of abandoning the Jewish nation for the flesh pots of Egypt. There have been Jewish apostates in every age, and no tears have been shed over them. I believe that apostasy in any form is furthest from the thought or wish of American Jewry. If American Jewry is to continue to live and have its own existence intermarriage must be frowned upon. To condone mixed marriages, as Reverend Schulman has seen fit to do, is to invite disaster for the Jewish race. Dr. Eliot deserves the commendation of every right-thinking Jew for his brave and necessary counsel.

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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

[STRUGGLE AGAINST MISSIONARY PLAGUE]

by

Dr. A. Marsolin

The fight, which is being conducted in mass meetings in our synagogues, against the missionary plague will help to advertise the activity of the "soul snatchers" rather than weaken it. The danger to Jewish children of missionary propaganda cannot be removed by resolutions of condemnation, or by appeals to the parents to protect their children from the pestilence by a voluntary police guard. Negative ways of struggle, prohibitions, and condemnations will only serve to inflame the minds of our children, and their desire to taste the forbidden fruit will drive them to visit the nests of the "soul snatchers" where their young minds will be poisoned.

The missionary plague can only be removed by positive and productive means of struggle--primarily by propaganda for national and religious Jewish education. Our religious leaders, representatives of national movements, community and

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cultural workers must provide the West Side with Jewish cultural institutions, with educational institutions for adults, with Jewish clubs, libraries, lecture halls, and lecturers to spread Jewish thought, Jewish knowledge, and national ideas. These will be the most productive means of struggle against the plague of conversion.

The national education of Jewish youth, a strong Jewish consciousness, and atmosphere of Jewish ideals--all these will form a powerful front against the missionary pestilence. The "soul snatchers" will not be able to sneak through such a fortress of Jewish culture.

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Daily Jewish Courier, Feb. 26, 1924.

THE COMMITTEE TO FIGHT THE MISSIONARY PLAGUE IN THE  
JEWISH DISTRICTS BEGINS ITS WORK

Synagogue presidents, rabbis, and prominent citizens of the West Side held a big meeting Sunday evening at Congregation Agudath Jacob Anshe Kroz to consider ways of fighting the missionary plague on the West Side. The meeting appointed a committee of thirteen to lead the fight against the latest plague, which has sneaked into the heart of the Jewish district and which threatens to catch many Jewish children in its net.

The members of the committee of thirteen are: Gerson Gottlieb, K. Brody, Samuel Lazansky, Sam Shuchhalter, M. Statler, S. Goldstein, L. Schoenberg, I. Arker, Sam Silverman, M. Brodsky, I. Goldberg, M. Kershman, and J. Brener. Joseph M. Hirsch is the secretary. This executive board of thirteen will have the co-operation of the following synagogue presidents who were present at the meeting last Sunday: B. Hirsch, Congregation Agudath Jacob; Zelig Rosman, Congregation Anshe Odessa; M. Lewis, Congregation Biker Cholim Anshe

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Rusish Polen; A. Kaplan, Congregation Ezrath Israel Anshe Motele; M. Tunik and Mitlik, Congregation Kehilath Yeshurin; A. Guaholtz, Sam Weineu, and M. Wiskowsky, Congregation Agudath Israel; I. Goldberg, Congregation Kehilath Jacob.

This large committee will soon begin a campaign among Jewish parents to prohibit their children from going to the missionary schools. They will go from house to house and see to it that the missionary plague does not spread.

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JEWISH

Daily Jewish Courier, Feb. 22, 1924.

JEWISH ALBANY PARK  
by  
Loebner

The Jewish settlement in Albany Park, on the Northwest Side of Chicago, is becoming more and more prominent. Our brethren there live in the finest residences. There are many Jewish business establishments there. There are butcher shops, bakeries, fruit stores, groceries, millinery, and men's and women's clothing stores. There are also a few synagogues and Talmud Torahs. As the Jewish population in Albany Park increases, so the number of such institutions will also increase. Albany Park is a fine and large part of Jewish Chicago. The Jews keep moving into the neighborhood.

A. Fried, vice-president of the newly established Congregation Beth Mordecai in Albany Park, writes us an enthusiastic letter about the undertakings of that organization, about the possibilities of establishing a real Orthodox center there, where the old-fashioned Jew would be able to worship God the way he used to in the old country, and where the youth would receive a traditional Jewish

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education. He also says in his letter that Congregation Beth Mordecai holds its religious services in a hall at the present time, but that it will start building a synagogue right after the holidays. In the meantime, they have organized a Talmud Torah where quite a number of Jewish children of the neighborhood study Hebrew and the Old Testament.

All this was to be expected from the members of Beth Mordecai. They were Jews when they lived on Canal Street, or on other streets in the wards of the West Side, and they remained Jews when they moved to Albany Park. There are many Jews in Albany Park who have not yet had time to enroll as members of Congregation Beth Mordecai. They are urged to do so now. The planned Orthodox center--a synagogue, a Talmud Torah, reading rooms, and other necessities--must be large and beautiful, appropriate to the needs of a district like Albany Park. A great deal of money will be required to establish that center. A small group of people should not be held responsible for everything.

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JEWISH

Daily Jewish Courier, Jan. 18, 1924.

[JEWISH SLACKERS IN CHICAGO]

by

Dr. S. M. Melamed

Switzerland is the worst country in the world for Jewish slackers, that is for Jews who do not belong to any synagogue, who do not send their children to a Talmud Torah, and who do not donate to charity. In the little Swiss republic, Jews enjoy the freedom of not belonging to any synagogue, of not sending their children to a Talmud Torah, of not giving to charity, but they must do all those things because if they do not, they are notified officially that the Jewish community will not take care of them after their death; that it will refuse them a burial place on the cemetery. Every Jewish community in Switzerland has only one burial society and only one cemetery. Even Jewish slackers are afraid of a cemetery. That is why they do what the community tells them to do. Just imagine what would happen if the Chicago Jewish community, as a unit, controlled the burials, and if there were only one cemetery--. The

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Talmud Torahs would be crowded, every Chicago Jew would belong to a synagogue, and everyone would contribute his share to charity.

Only eight thousand Jews, of the two hundred thousand Orthodox Jews in Chicago, belong to a synagogue. Only three or four thousand, of the twenty thousand Jewish children in Chicago, attend a Talmud Torah. The biggest Jewish organization in Chicago, the United Charities, has barely ten thousand members, whereas it should have fifty thousand. Why do such conditions prevail in Chicago? These conditions exist because the Jews have all sorts of freedom, because the community has no means of compelling the individual to do his duty. Everything that is done by the Chicago Jewish community for religion, charity, or education, is done by a small minority which bears upon its shoulders the financial burden that should be borne by the majority. Jews do not abuse their political freedom as citizens, but they abuse their freedom as Jews shamefully.

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Forward, Aug. 29, 1923.

Local 195 Retail Clerks Union, at a well-attended meeting Monday evening, unanimously determined to rejoin the United Hebrew Trades.

The organization committee of Local 195 and President Cooper recommended that the Union re-enter the central body of the Jewish Trades, because they want to be connected with the Jewish labor movement and with the activities, which are concentrated in the Jewish districts, where most of their members are working.

Their recommendation was unanimously adopted.

S.D. Cooper, president, and William Dash, a member of the executive board, Local 195, were the delegates of the United Hebrew Trades.

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JEWISH

Daily Jewish Courier, June 1, 1923.

### THE MISSION OF ISRAEL

(Editorial in English)

We do not hear so much nowadays, as we used to, about the mission of Israel, but it is still advanced by some people as a reason for holding aloof from, if not for opposing the Zionist movement. The explanation that is offered in declaring the ideal of Zionism to be inconsistent with the existence of a mission, is that the latter requires the continued dispersion of Jewry, whereas the former calls for its reunion in its ancestral land. But those who believe that [that] disposition is essential for the fulfillment of Israel's destiny betray a gross ignorance of Jewish thought and tradition, for the exile from the Holy Land was always proclaimed not as a blessing, not as a means toward the propagation of a mission, but as a national punishment. "It is because of our sins that we are exiled from our land and removed far from our soil"--runs the prayer in our ritual.. If our dispersion had been considered to be necessary or desirable, we should not have repeated throughout the ages: "Next year in

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Jerusalem!," but "Next century" or "Next millenium in Jerusalem!" And instead of our eyes and our souls being always turned in worship toward the site of the Temple, they would have been turned away from it.

The doctrine that seeks in the mission of Israel justification of the Diaspora is a fallacy designed to deflect the aspirations of Israel from their rightful goal. However we may define or formulate that mission, it cannot be seriously contended that it cannot be discharged more efficiently by the nation living in its own land than by the myriads of national fragments scattered throughout the globe: for these fragments are more likely to coalesce with the greater masses around them than to preserve their distinct identity unimpaired and influence their surroundings.

There are some who are impatient of the idea that Israel should have to justify his continued existence by a specific task. They point to all the other nations of the world whose right to existence has never been challenged or made dependent

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upon the exercise of a mission, and they claim that there shall be no differentiation between them. Have the Poles a mission or have the Czechoslovaks? Nobody asks and nobody cares, yet the creation of States for the Poles and Czechoslovaks is held to be **one** of the most important fruits of the great war. If, however, Israel had to justify his existence before the bar of the civilized world (when there is a civilized world), he could render an account that could put his judges to the blush. He could point to his wonderful spiritual achievement--the Bible, with its incomparable teaching of pure monotheism, its impressive revelation of the Decalogue, its unsurpassable code of social righteousness, and proclaim aloud that these, the cardinal principles of his national polity, are not for his sole possession, but to be shared by the whole of mankind. And when the nations of the world all put into practice the spiritual and moral precepts of Israel, his mission--unto them--may be said to have been fulfilled.

But the first and most instinctive privilege of a nation, as well as of an individual, is self-preservation. The Jewish people must first look after itself,

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must assure the continuance of its national existence. Its mission will then also have a better prospect of preservation and favorable acceptance. Even the most pious of Jewish communities fails to make an impression upon their persecuting neighbors; much less communities of easy-going conformity. But assembled and settled in the national home, living amid all the inspiring scenes of Scripture, and breathing "an air that maketh wise," the Jewish people will have an opportunity of realizing in their own commonwealth the virtues of their inherited teachings and thus presenting a concrete and vital embodiment of the mission of Israel.

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JEWISH

Daily Jewish Courier, May 24, 1923.

PRODUCTIVE EDUCATIONAL WORK

(Editorial)

A few days ago the Courier published a statement issued by Ben Zion Lazarowich, president of the Montefiore Talmud Torah (Hebrew school), regarding the progress made by that institution during the past few years. Mr. Lazarowich points out the fact that most of the students of the Yeshivah Etz Chaim (a branch of the Hebrew Theological College) come from the Montefiore Talmud Torah and [that] without the latter there would be no Hebrew Theological College.

We do not contest the facts presented by Mr. Lazarowich. What he says is quite true. But in Chicago there are many Talmud Torahs, and what accomplishments can they show in spite of their having been in existence for many years? And even the Montefiore Talmud Torah itself, which has exceeded other Talmud Torahs in accomplishment during the past few years, need not brag too much about its success for, after all, it is not rabbis or even scholars **that a**

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Talmud Torah is expected to produce, but a generation of conscious Jews. For the past forty years during which the Montefiore Talmud Torah has been in existence, it should have produced five or six thousand Orthodox Jews, who would constitute the backbone of the Chicago Jewish Community today. This it did not do. The best it has done consists in its turning out a few score of young men who are either continuing their studies or engaged in Jewish work. What has become of the other thousands of students who received their Jewish education in Montefiore Talmud Torah? It often happens that great and world-renowned scientists graduate from a small and insignificant university. The fact that great men graduate from such a university does not necessarily mean that the latter is good. One must not judge from the exception, but rather from the rule. Mr. Lazarowich points out an exception. Of the five or six thousand Jewish children who attended the Montefiore Talmud Torah, a few hundred are conscientious Jews and a few have become scholars. Also, in the old country not all the Talmud Torah children become scholars or even rabbis. But there they all remained Jews, whereas in this country, most of them are indifferent Jews, and this fact condemns the entire system upon which the

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Montefiore Talmud Torah, as well as all other old-fashioned Talmud Torahs, is built. If the Montefiore Talmud Torah is in some degree better than the other outmoded Talmud Torahs, it can be attributed to the fact that it was fortunate in the selection of its president. Mr. Lazarowich takes his work seriously and he does everything possible for the strengthening and development of the Talmud Torah. Other similar institutions, not having such devoted and energetic leaders as Mr. Lazarowich, can point to much less accomplishments.

We would be the last to underestimate the work of Mr. Lazarowich and the accomplishments of the Montefiore Talmud Torah. As an **outmoded** institution, it does very good work. Were it a modern institution, it could do much better work. The question is, Why is the Montefiore Talmud Torah not a modern institution, and why aren't the many other institutions more modern? We know of a few Talmud Torahs here that are no less Orthodox than the Montefiore Talmud Torah and that can point to great accomplishment because their study course and curriculum are modern. Judaism cannot be taught to a child in Chicago as it was in Yanishok, Populan, and Girtigolia (small towns in Europe)

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Here living conditions are quite different, and that is why educational methods must be different. We consider it absolutely out of the question that the old-fashioned method of education can be as effective here as it was in the small Lithuanian or Polish towns, because in the **latter** places the center of gravity of Jewish education was not the theory but the practice. There the Jewish family and the Jewish home instilled Jewish sentiment in the Jewish child. But this factor of Jewish education does not exist here, and for that reason, in this country the dead weight must be **laid** on theoretical instruction--more Hebrew, more Jewish History, more Jewish literature, a more theoretical educational system than is being realized in the Montefiore Talmud Torah or in similar institutions.

In Europe one can be a conscientious Jew without being a scholar, for, even if one's Jewish mind and intellect are not highly developed, one's Jewish instinct, Jewish heart and Jewish sentiments are developed and alert. But in this country, if a Jew knows little about Judaism, he is practically no longer a Jew, since the great and mighty American civilization, as well as a tumultous

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life, dulls his Jewish instincts and his Jewish sentiments. And what sort of Jew can one be without a developed Jewish intellect and emotions?

In America the education of the Jews must be placed on a new and modern basis, if it is to be productive at all and so that the majority of the students of our educational institutions may remain Jews, loyal to their God and to their people.

Just as the former Hebrew Theological Seminary, an old-fashioned theological seminary, has developed into a modern institution--the Hebrew Theological College, where certain order and system has been introduced in teaching--so must the old-fashioned Talmud Torah be transformed into modern Hebrew schools. Only then will our educational work be productive. The aim of the Jewish educational institutions in America must be, above all, to bring up a generation of Jews. If the generation will be a Jewish one, there will be found Jewish scholars in it. But if the generation will grow up indifferent, a few scholars will then be of little consequence.



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Daily Jewish Courier, May 23, 1923.

## THE EDUCATIONAL CONFERENCE

(Editorial in English)

Nearly a year has elapsed since the leaders of the community convened [for] the first educational conference at the Hebrew Institute to discuss ways and means [on] how to better Jewish education in the city of Chicago. The leaders of the conference, General Abel Davis and Mr. James, promised to convene a second conference within a short time but the second conference has not been convened, although the report of an expert on matters of Jewish education was completed long ago. The conference is more necessary now than ever, because as soon as the Community Building Fund Drive is over, plans for a new and better Hebrew Institute will be laid out and it is of utmost importance that the leaders of the West Side be given an opportunity to express their views and opinions on the pending educational reforms in general and on the new Institute in particular.

Chicago Jewry needs an organization to unify and supervise all the educational activities in the community, and it also needs a good and up-to-date Jewish center

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for the youth, the main object of the center to be a substitute for the destroyed Jewish spirit and atmosphere of the Jewish family. Book learning alone will not make one a Jew. A child or an adult may know a thousand and one things about Judaism and still be a poor Jew. The Jewish child must live in a certain atmosphere to grow up as a Jew, and inasmuch as the average Jewish family in Chicago can no longer offer the child that atmosphere and that spirit, a center must be created where the child **will** have the opportunity to grow up in a genuine Jewish atmosphere. Needless to say the new Institute to be established must also be an educational and intellectual agency, and what sort of an educational and intellectual agency it should be, is up to the West Side Jews to say because the Institute is primarily for their children, and only they have a right to say how they want to bring up their children. It is therefore of utmost importance that the educational conference be reconvened as soon as the drive is over and that an opportunity be given the leaders of the West Side to tell the community what is on their mind regarding the general educational problem and especially regarding the Institute.

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The Courier is committed to the policy of a strong central educational organization to unify and centralize all the educational activities within the community and such an organization can be established without difficulties and it can be made to function in such a manner that it be a blessing to Chicago Jewry, and such an organization can only be established as a result of an understanding between the various groups and factions in the community.

We therefore urge that the conference be reconvened without delay because a little later people will begin to leave town, and before September or October nothing will be done, and when the conference will be convened in September or October the central educational organization will not be established before the winter is over, and there is no earthly reason why we should lose another year, and waste so much energy during the year.

The conference should be called in the first or second week in June, and appoint its committees right away. Then upon resuming its work at the beginning of the new season everything will be ready to do actual work.

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We hope that the gentlemen who were responsible for the convening of the first conference and who are in a position to call a second will not delay matters and will act as soon as they are in a position to act.

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JEWISH CONSCIOUSNESS

(Editorial in English)

The Jewish consciousness is the spiritual force that keeps the Jew alive as a member of his own people. It is unique among the spiritual forces of the world, for no nation has so remarkable a past or has so variegated a present. No other nation has been divorced from its land for nineteen centuries and continued to preserve its national identity; but Israel has survived amid all the corroding forces of ceaseless dispersion. The power that has animated the Jew in this victorious struggle against the elements of destruction, embracing in varying degree and proportion his family instinct, his religious zeal, his pride of race, his national solidarity, is that which we understand as the Jewish consciousness. It may still be potent in the soul of the man who is out of sympathy with the synagogue; it may even be feeble in him for whom religion is only a combination of stereotyped prayers and meaningless customs. But it is vital in him who realizes "the rock that bore" him and clings

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unto it.

The Jewish consciousness is keenest in him whose mind is filled with the knowledge of his people's past. Those to whom the generations uniting the last days of Judea's independence with our own times are as an uncharted sea cannot feel the reality and significance of Jewish being; those who know nought of the wanderings and vicissitudes of their ancestors, of their piety in persecution, of their racial pride under humiliation, of their intellectual fires that illumined the Ghetto, of their achievements in suffering, of their triumph over intolerance, and of their indomitable belief in the day of their national regeneration--they cannot have anything but a dim and feeble notion of the meaning of the Jew and the message of Judaism.

The Jewish consciousness is best cultivated in a Jewish environment, in a Jewish home, with an intelligent father and a devoted mother. The impressions of childhood may not always be the most precious, for parents vary, but they are certainly the most lasting; and so the links of the great chain of tradition,

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which binds the modern Jew to his forefathers who witnessed and wept at the fall of the Temple, are forged most strongly when the mind is tender and malleable. But paternal example, even when most exemplary, is not enough for the young Jew to withstand all the unknown temptations of the modern world. His mind must be steeled and strengthened by a study of his people's history. In the adolescent craving for intellectual freedom, he may perhaps be repelled by the synagogue if the rites of worship seem to him to degenerate into a worship of rites; but when all his passion for freedom is gratified he cannot fail to be stirred by the annals of his people to a view of pride in all that they have suffered and wrought, to a feeling of kinship with a chosen race.

Only if the Jewish consciousness is thus informed with knowledge can it become an active and beneficent force, for how can you appeal to a Jew to be worthy of the past if he is ignorant of the past? The Jewish consciousness must be confined to sterile retrospection. It demands, apart from a high standard of civic conduct, the fullest self-realization of the Jewish personality--willing service to the community, sympathetic aid for brethren oppressed, and zealous

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co-operation in the task of national salvation.

Never did the Jewish consciousness receive so powerful a stimulus as from the call to work for the upbuilding of the Land of Israel. It has been roused and revived throughout all the Jewries in the world. It has been quickened into an active making for the betterment of Israel's national work. But it has still to be raised to a higher degree of potentiality before Israel can worthily enter upon his heritage in his ancestral land.



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THE MISAPPREHENSION OF THE CHICAGO TRIBUNE

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(Editorial in English)

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III H In an editorial entitled "For Our American Heritage," the Chicago

I E Tribune lays stress on the fact that the American Jewry does not constitute an organic unit; that it is divided into two parts, one part, genuinely American and completely assimilated, and another of Eastern European origin, unassimilated and unassimilative, because it succumbs to un-American influences in the Ghetto.

According to the Tribune's editorial, there is a minority of truly American Jews and a majority of un-American Jews in this country and that the later so-called un-American Jews, mostly of Eastern European origin, are radicals, reds, and opposed to everything American. Instead of arguing with the Tribune, we beg to submit the following facts and figures:

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There are in America about three and a half million Jews. No more than three million hail from Eastern and Central Europe and a few hundred thousand from Western Europe. The bulk of American Jewry, nay, its vast majority, is of Eastern and Central European origin, and to maintain that Jews of Eastern European origin are openly defiant and hostile to American institutions is a charge against the majority of American Jews that they are disloyal to America. What are the real facts? 1. There are in this country eight Yiddish dailies with a total circulation exceeding six to seven hundred thousand. Six of these eight dailies are conservative in all matters of policy, both Jewish and American. Of the other two, one described as malevolent, the Forward, is malevolent mainly because it is an imitation of the yellowest hue of American journalism. The last of these Yiddish dailies, incidentally also the one with the least influenced circulation, is a publication preaching radical policies, but so do many American publications printed in the English language. Each and everyone of the two score or more of Jewish weeklies, with the exception of two, published by zealots for their own gratification, are conservative.

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As to the religious and social organizations of the American Jewry, we beg to submit the following facts:

2. There are in this country fifty-five hundred Orthodox Jewish Congregations, members of the United Orthodox Congregations of America, the membership of which is opposed to radicalism, political, religious, social or otherwise. There are also three hundred synagogues affiliated with the United Synagogues, Orthodox and conservative in spirit and in practice. There are also about four hundred Reform Jewish Temples, and their membership consists of Jews of Western European origin, whom the Tribune praises for their good Americanism.

3. There are in this country some half million Jewish working men and working women. Most, if not all, of them are, of course, unionized, but the fact that they belong to labor unions does not mean that they are radicals.

Resent conservative editorial utterances expressed the opinion that labor

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organizations like the Amalgamated Clothing Workers of America, strictly Jewish in membership and leadership, an organization which Jew-baiters always wave as a specter of "dictatorship of the proletariat", has exhibited sagacity, tact, and a sense of justice in dealing with the employers. They have emphasized employee's duties as well as rights, have sought to promote efficiency and steady stabilization of the clothing industry. Recognition of the principles of conciliation and arbitration has been a never-wavering policy of this or other Jewish labor organizations. Surely nothing more American than this display of fairness in industry can be expected from any labor organization.

4. There are in this country a score of Jewish fraternal organizations with a total membership of six hundred thousand. Only one of these fraternal organizations, with a membership of fifty thousand, is half-way radical. We say deliberately half-way radical, because it is divided in its own house, one group of the rank and file inclining to radicalism and the other group inclining to conservatism. All other fraternal organizations are outspokenly pro-American, outspokenly patriotic, and outspokenly conservative.

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5. You mention the name of Hilquitt and Cahan as representatives of Jewish radicalism. In the first place no intelligent radical takes Cahan or Hilquitt seriously as radicals. They have vague socialist conceptions and their socialism is not acceptable to the real socialist in this country. Hilquitt has even been charged in his own party with being a reactionary.

6. We do not deny that there are Jewish radicals in this country, but in comparison to the number of Jews in America, their number is ridiculously small and their influence is nil. To say that they are a factor in American Jewish life is to utter the greatest nonsense. They are actually outside of the pale of Jewish activities and have no standing in Jewish circles. For the most part they are a group of Russified Jews, men and women who have been brought up on the traditions of Russian revolutionism and are more Russian than Jews. They are not only anti-religious Jews, but they are also against everything that is Jewish culturally, educationally, spiritually, etc.

7. Polish or Russian Jews in America are neither Poles nor Russians, but Americans, live American lives, and raise their children as Americans. These

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Polish and Russian Jews send their sons and daughters to American colleges and other institutions of learning in such numbers that college authorities surreptitiously attempt to limit their numbers in a thoroughly un-American manner. Out of the seventeen thousand Jewish college boys and college girls in this country, fifteen thousand are sons and daughters of these same Polish and Russian Jews and the only grudge a Gentile can bear against these college boys and college girls is that they carry away most of the scholastic and academic honors.

These Polish and Russian Jews whom the Tribune seems to consider as outcasts have enriched American life in many respects. They have made noble contributions to American culture and civilization, they have distinguished themselves as scientists and artists, as men of letters, as poets, organizers, social workers, and, of course, in business and in philanthropy. Most of these Russian and Polish Jews spend from ten to twenty per cent of their income on local, general Jewish and Palestine Jewish charities and on helping their distressed friends and relatives in Europe. You complain that these

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Polish and Russian Jews are not assimilated and are not assimilative at all. The fact of the matter is that they assimilate too quickly, and it is this fast process of their assimilation that makes them often lose their Jewish equilibrium for a while.

Among the outstanding leaders in American thought, art, commerce, industry, etc., are Jews of these same European lands or their children. How can anyone suspect such people of being raised in a non-American atmosphere? But still the Tribune asserts that they are poor Americans.

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### THE THIRD GENERATION

(Editorial)

The Jewish community of Chicago, like all large communities which have rapidly developed and which have no historical background, has only the skeleton of an effective communal organization. It has the few necessary institutions which it could not get along without; it has its charities, a few Talmud Torahs (Hebrew schools), and of late a Hebrew Theological College, but not the institutions which should cement the four hundred thousand Jews in Chicago to one large community, having one purpose and one goal. That such institutions are lacking in the Jewish community of Chicago all will admit, the pious and the freethinkers, the young and the old, and we are not in accord as to the character of these very desirable and very necessary institutions.

In the old country such institutions were not so necessary to the extent that they are here. In the old country Jewish traditions formed the cementing power

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in the community and the Jewish character was moulded in the home. This, however, is not the case here. We do not have, as yet, any Jewish traditions here. They must first be created. The Jewish home in Chicago, or in any other American Jewish community, is not that which it had been in the old country. It has little influence upon the moral, religious, and general spiritual refinement of the Jewish child. Due to the absence of proper home training and Jewish traditions, the establishment of a special institution, which should supply both missing factors, is an absolute necessity.

Upon this venture rests more than that--there rests the establishment of an organically united community, instead of the existence of cliques, countrymen societies, congregations, alliances, and so forth. This is only possible if the present growing generation receives the opportunity to function in an atmosphere which, on the one hand, is strictly Jewish, and on the other, strictly American, and not **Landsmanschaftlich** (in terms of countrymen societies)--Polish Russian, Ukranian, Hungarian, etc.

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Such an atmosphere can only be created in a large and modern Jewish center in a large Jewish district of Chicago. In this Jewish center, the character of the Jewish child and of the Jewish young man or girl must be shaped. In such a center, the traditions of a united [Jewish community of] Chicago must be created, and for this reason alone, the center must be strictly Jewish in spirit and management, in its program and methods.

The great needs of the Jewish community of Chicago do not consist so much in the development of philanthropic work as in the development of social and educational work. And the Chicago Jewish community will never become an organically united group until it will seriously consider the establishment of such an institution, which should give the Jewish youth an opportunity to grow up as Chicago Jews.

We haven't enough Hebrew schools in the city at present. At least, twenty additional schools are needed to give the majority of the Jewish children in Chicago

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a Hebrew education. A Jewish center must, above all else, have a well-equipped and modern Hebrew school to accommodate from five to six hundred children. Chicago is in need of not one but three Jewish centers, and when these centers will be established the problem of Jewish education in this city will be partly solved. A Hebrew school in the Jewish center, in the center of all sorts of Jewish activities, will be of greater value and more productive than a Hebrew school that is isolated from Jewish activity, because it will not only give the child a practical education but will also serve as a substitute for home training.

The center must have a place for all Jewish activities, social, spiritual, cultural, and artistic. The center must be a sort of Jewish people's university for the adults and a general Jewish school for the youth; and it therefore stands to reason that, in such a center, there must be all sorts of adults, classes in Hebrew, in Jewish history, in Jewish literature, etc. Then there are the different categories of the youth and adults--literary, social, and popular science--controlled by a Board of Directors having a profound knowledge of such matters.

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When this work is first laid on a solid foundation, then they can proceed with other work, such as welfare and recreational.

The establishment of such centers in every large [Jewish] district of Chicago will accomplish one great thing. In the course of twenty years, we will have a sound and glorious generation of Jews in Chicago, and without such institutions we will have, in twenty years hence, spiritual and moral disrupters in the Jewish community of Chicago.

The needs of the Jewish community in Chicago are many, because Chicago grew up rapidly materially, and very slowly spiritually, and if we shall not concentrate on spiritual work now, we will lose the third generation as we have already lost the second generation of the immigrant Jews.

We must reconstruct the entire spiritual and educational work of the Jewish community in Chicago and that means that we must establish Jewish centers here.

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GOOD MORNING!

by

Dr. Melamed

When one reads Jewish newspapers regularly, one arrives at the conclusion that Jewish life is productively one-sided. What one reads every day in Jewish newspapers is either about pogroms or struggles against pogroms or reports on planned pogroms, and one is impressed that the entire Jewish life is marked only with pogroms. This impression, however, is false. It is true that millions of Jews are constantly facing the danger of being massacred, and yet, despite this menace, the Jewish mind, Jewish working hands, and the Jewish people are more active now than ever before. Slowly but surely, Palestine is being built. The Jews of Diaspora are active in many fields of life, and we do not remain stationary. The pogrom menace hinders the work in many countries, but it does not paralyze it completely because the impetus of Jewish life will not permit itself to become paralyzed.

What Jews are doing today and how Jewish work is progressing can best be seen in Chicago, where the Jews are advancing public life. In the past few years

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we have built many beautiful institutions; we have learned to give large sums for charity and Torah; we take more interest in Palestine; we have become more interested in Jewish problems, and we now have a stronger sense of duty than ever before. In lesser communities than Chicago, where Jewish life moves faster, Jewish progress makes greater strides. Despite pogroms and the constant menace of pogroms, we have given much of our attention, money, and time to further Jewish life, and we have still found time to solve important problems as they arise from day to day and from year to year. Then, why isn't this reflected in the Jewish press? Very simple. The report of a pogrom makes a greater impression than the announcement of the opening of a certain beneficial institution. The eye catches the abnormal much quicker than it does the normal.

A bill has now been introduced in the New York Legislature, which proposes to establish a severe censorship on books. A bill has been recently introduced in the Springfield Legislature, which proposes to establish the blue laws in Illinois. The fanatics of many other states are now girding their loins....

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but there is nothing to fear. The American people have a sound sense of responsibility and will not permit themselves to be dragged into the mire.

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JEWISH

Daily Jewish Courier, Apr. 19, 1923.

### A DEFINITION OF ZIONISM

(Editorial in English)

A reader asks us to define Zionism. We do it gladly and say that Zionism is not an abstruse philosophy, but a national movement. It expresses the resolve of the Jewish people not to be wholly merged among the nations of the earth, but to revive its own national existence in its ancestral land. It is a protest against drift and decadence, a call to collective action for the common good.

There are many who believe that merely to preserve the customs and institutions of Jewish life in the lands of dispersion is the be all and end all of Judaism. Laudable as such an effort undoubtedly is, and growing in difficulty with every generation, it represents but a shortsighted view of Jewish destiny. It is not enough to battle against the inroads of assimilation, which works its way through a myriad cunning channels. However much energy is spent on this task of self-

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preservation, much is also lost, for the forces of assimilation are as irresistible as their operation is universal. There is only one way in which those forces can be forever defeated: by restoring Israel to the land of his national birth, the scene of his national glories, where he may resume once more a normal course of national development, free from the trammels and corrosion of an alien environment.

Three factors are needed for the fulfillment of Zionism: nation, land, and language. They are the triple foundation upon which alone, on fabric of Israel's future, can be built with safety.

Those who declare that they are Jews simply on the ground that they are followers of the Jewish religion often follow it at a great distance behind--further behind than their fathers, and further still than their grandfathers, whilst their children will follow at an even greater interval, and their grandchildren may lose their way altogether.

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The true children of Israel realize that they are members of the Jewish nation as well as adherents of the Jewish faith. For them Judaism is not merely a cycle of observance or a series of rites, however highly they esteem their value and significance; it is an all dominating spirit that animates their souls, colors their lives, and gives poise and direction to their mental outlook. They feel that beyond the celebration of festivals of tradition, commemorating landmarks in the national development of Israel two, three, or even four thousand years ago, they have to continue the chain of tradition by renewed activity in the land of the past. They are not content merely to mark time; they wish to record progress.

In no other region but the Land of Israel can the Jewish people realize its rightful destiny, for there it was that it first acquired nationhood and rose to renown. There it was that it **evolved** its faith, culture, and polity, fashioned its language and produced its holy writ. There its prophets taught, its psalmists sang, its kings ruled. From every hill and dale, from every city, plain and river, the land speaks of the doings of the people of Israel. From

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the days when Israel went into exile Palestine has had no history but a barren record of incursion and devastation, and only from the days of Israel's return has its history begun anew. No other land can call the Jewish people back to national rejuvenation.

Coming from the four corners of the earth to their ancestral domain, the children of Israel can understand one another only through their ancestral language. Only by elevating Hebrew to the speech of the home and the mart, as well as of the school, can they avoid a babel of tongues. Only by employing the speech of David and Solomon, of Isaiah and Jeremiah, can they hope to reanimate the soul of their forefathers and rekindle a spark of the ancient flame.

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The Chicago Chronicle, Wk. of April 13, 1923. Vol. 4, p.4.

EDITORIAL. THE TRIBUNE REVEALS THE HIDEOUS TRUTH.

Jewish residents of Lawndale and of the Northwest Side may have labored under the impression that they were bringing up their children in a reasonably wholesome environment; that these children had in the main decent homes and were in a fair way to become respectable and worthy citizens.

"There are 99,000 Jews in the Lawndale District, and 72,000 in the neighborhood of the Northwest Side (Jewish People's) Institute. The bulk of these people are of foreign birth, or are children limited by environment to foreign or street influences. A great many of them are distressingly poor and ignorant.

"As they live at present, they are Not The Best Of Citizens, and have only a limited chance of becoming the best of citizens. That is due more to their Environment, Poverty, and Ignorance than to innate inferiority. The Jewish People's Institute works toward the education and Americanization of these people. It breaks down their Red tendencies."

Thus speaks the Tribune in its editorial designed to help the drive for funds, soon to be launched by the Jewish charities on the behalf of the J. P. I. and other philanthropies.

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Daily Jewish Courier, Mar. 26, 1923.

THE COURSE OF JEWISH LITERATURE

(Editorial in English)

By its literature and art, a people waxes great or perishes. For unless a people transmute its spiritual life experiences into creative form, so that he who runs may read, it has no emotional significance to humanity at large because the history of mankind is, after all, the concrete narrative of the progress of civilization, and civilization is the product of man's spirit, and without this spirit, no real progress may be achieved. The Jewish people is distinguished from all others by the distinction of its contribution to civilization, and this contribution, it need hardly be repeated, is that which has been made in its literature. The Jewish people would never have known persecution in any large sense, if it had been content with a physical life merely. But if the expression of our spirit has caused us some persecution, and in its reaction upon ourselves has given us a taint of melancholy and has made us at times an elegiac people, it has also been our light of hope through

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the centuries, and only as creators have we been able to sustain our life as a people.

However, in this respect, it is essential to make clear the fact that it was not only our literature of ancient times, our literature of the Bible and the Talmud, which has perpetuated our life as a people. The Bible and the Talmud have merely served as the foundations of our structure, and the literatures that we have created in the different countries of the Diaspora and in the different ages of our history have been the rivets and the steel girders which have lent strength to our structure and enabled it to bear up its load and even to send its spires into the blue skies of hope.

No people can nourish itself wholly upon the food of its past. To be consistent to life, to co-ordinate its actions into thoughts, and to create a response that will sustain it further, it requires nourishment all the time. It requires a translation of its current life into literature and art forms. Thus it is enabled to reach a perspective of the life it is leading, as well as

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to know how to direct its overflowing currents. Life is never stable, of course, and the wisdom that is gleaned from the Past may teach us traditions and forms of our present creative efforts. More than that, as in the case of our own experience as a people, our ancient literature may radiate an ever-illuminating and warming energy to light us and strengthen us in our present tasks, yet every age and place has its conditions and characters of life and unless we give expression to the latter, we are dead to the actual life that we are leading, and thus resemble not the living oaks of the forest, but rather the petrified flora and fauna of bygone ages, which may have a geological, but can have no Spiritual interest of any real sort.

The Jewish people have sustained its life throughout the revolutionary changes of civilization both in ancient times and modern times, not by a physical adhesion to one group, which our evilly disposed critics think clannish, but rather by the creation of such spiritual forces within us as **have welded** our people into a spiritual whole.

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Thus at the very beginning of our Diaspora life, Philo, influenced by new currents of life, in a center of civilization hostile to the Jewish spirit, sees in Hellenistic philosophy not what a Greek philosopher could see in it, but a philosophy of life which is in many respects profoundly Jewish. Likewise, Maimonides translates Aristotle into a philosophy of his own which again is Jewish rather than Greek or Arabic. In medieval Spain, Portugal, and Italy, Jewish life, though it ran independently in each of these countries, yet reflected a common spirit and has been continuous in some of its manifestations down to our own day.

But while the Jewish creative men of letters have always found not only their medium but even their content in the countries of their sojourn, the literary expression which is current in American Jewish life has been grafted from alien soil. As long as we were not native here and lived in the light of our past, there was some justification for our literature to be alien to the soil. But now American Jewry is fast becoming the most organic group of Jewry in the world. We cannot attain an organic character, however, unless there is a

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spiritual fire to fuse our whole people together in a common aim. This can be achieved only by a full devotion of our creative men and women to an expression of our American life here.

Most of our Jewish contemporary men of letters in America, it is true, have themselves been born abroad, and having come here at a mature age, it is probably not to be expected of them that they write of a life which is novel to them and the nature of which they do not as yet fully comprehend. However, the new generation of our men and women know American life and should be able to create in the field of American life. Too often many of them who know more about Jewish American life than of non-Jewish American life, employ all their efforts in describing conditions and characters who can be known to a group other than themselves. That is a great error on their part. They should not forget that when they write on subjects that possess no Jewish significance, they will yet betray their spirit, which if it is at all powerful, must be Jewish in its intensity, since they are children of the Jewish people.

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So far American Jewry has produced only a few works of scholarship and translation. This is not enough. Eastern European Jewry is at present disorganized and not in a position to do a great deal of constructive work either in the field of scholarship or creative writing. If we wish to continue the spiritual expression of our people, we must not only help Eastern European Jewry to return to its normal state of life. We need not only to encourage Russian Jewry economically, so that it might reassume its Spiritual life, which we doubt not will shortly come to pass, but we must not break up the continuity of the Jewish spirit. The remarkable achievement of the Jewish people in the Spiritual field lies in the fact that a score of Jewries in different countries of the Diaspora and in different periods and ages of history have produced so many literatures. We have thus entertained many points of view and have gained a greater coordination of the human spirit perhaps than any other people by viewing life in so many forms. What is still more remarkable is that we have succeeded in imbuing all these different phases of our activity with the one spirit common to our genius, the spirit which is present in the Bible and in all our literature since, in greater or lesser forms, the spirit of devotion to a few

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fundamental ideals, which have been the beacon lights not only of the history of the Jewish people, but the history of the civilized world.

It is essential, therefore, that the American Jewry reflect its current of life in a literature that shall be both native to the soil and in continuation of Jewish creative traditions.

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JEWISH

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## THE COUNTRY JEW

(Editorial in English)

One of the pressing problems facing American Jewry, and calling for an early solution, is that of the country Jew. Throughout the length and breadth of the United States, in villages, hamlets and townlets, there are scattered many thousands of Jewish families who, in so far as their Jewish life is concerned, are completely isolated from the rest of their people. There may be only two or three such families in a village. They, as a rule, are prosperous owners of the leading shops and occupants of the finest homes of the place. Spiritually, however, they are strangers among strangers. They have not even the semblance of an organized Jewish life to remind them that they are Jews; yet they know they are people. They know that "man doth not live by bread alone," that their growing children should and must have a Jewish education. But this they can in no wise obtain. The result is a growing estrangement from Jews and the Jewish faith. Judaism can thrive only through knowledge, but these country Jews are doomed to

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ignorance, and where the parents have at least the memories of their childhood days in the religious atmosphere of the old world to bind them to their people, their children are without even such safeguards against their submergence and utter assimilation with the non-Jewish population.

The menace to the religious life of the country Jew has long been recognized by the leaders of American Jewry. The Union of American Hebrew Congregations some twenty years ago organized its Synagogue and School Extension Department for the special purpose of aiding these isolated country Jews in their struggle against submersion and assimilation. Agents were sent out to visit as many of the towns and villages as could be reached, Sunday schools were organized and placed in charge of local young men and young women, and an attempt was even made to have weekly or bi-weekly services held for such country people by rabbis from neighboring communities. The problem, however, has not been solved, and has even grown more acute. The Synagogue and School Extension Department could only reach a few of such isolated communities, and the system of having rabbis of nearby places visit

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them could not be successful for the reason that such rabbis have their own work to do and cannot always be spared by their congregations. A sporadic effort to have religious services is almost as bad as no effort at all, and Sunday Schools that are in charge of young men and women who in most cases are themselves ignorant of Hebrew, the Bible and the tenets of Judaism, are at best but a makeshift for Jewish education, however much praise and credit the Union of American Hebrew Congregations deserves for its willingness and anxiety to save the country Jew from the spiritual death that awaits him.

In the last twenty years the Jewish population in the United States has about doubled, and while the majority of the newcomers settled in the East, and helped to swell the already large Jewish centers of the great Eastern cities, there has been a corresponding increase in the number of country Jews, thus adding to the severity of the problem. Moreover, a new phase has developed meriting consideration. The American country Jew often presents a problem within a problem. There are some country towns and villages where a Reform

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congregation and a Temple exist, but where the Orthodox Jews are too few to have their own Synagogue and Talmud Torah [Hebrew School]. Their boys and girls go to the Sunday School of the Reform Temple where no discrimination is made and where all Jewish children are welcome. Their parents, however, are not very happy over this fact. They would prefer to have their children brought up in a more traditional atmosphere, and to have them receive a more thorough grounding in the Hebrew language and [in] the Jewish ceremonies and observances than what the average Reform Sunday School offers. Yet they are too few and too poor to have a Talmud Torah or even a special teacher for the education they would give to their young. For them the problem remains unsolved even with the Temple and the Sunday School which are not to them expressive of the religious life they have known from their childhood days.

Such isolated Orthodox Jews hold on to their Judaism "by the skin of their teeth". Without sacrificing any of their business interests which are paramount with them as with the others, they nevertheless do what they can by way of religious observance. The Yiddish newspaper is a daily or weekly visitor to remind them of the bonds that connect them with their people.

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They will pray as often as an opportunity is offered, and when a Yahrzeit [anniversary of the death of a loved one] occurs they will even go to the nearby town to say Kaddish [a prayer for the dead] at the Synagogue. But they feel the futility of their Jewish existence in the midst of their alien environment and are unhappy over it, sometimes even to the extent of deciding to sacrifice their business and property and to remove to one of the larger Jewish centers where the spectre of their children's inter-marriage will not stare them daily in the face.

It is not easy to offer a solution to this vexatious problem. American Jewry, now nearly four million strong, is still in the need of organization. There is ample wealth among us to provide the necessary means for the re-Judaization of the country Jew, to have paid itinerant rabbis and teachers in sufficient numbers to cover the entire country, to have a well-planned-out system of visiting all of the rural settlements, and of combining two or more of them for the purpose of teaching religion, of holding services, or of even building Synagogues. A special large fund



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is needed, and one that shall be used for religious needs of the Orthodox as of Reform Jew. But such a fund will not be forthcoming until the various religious factions in our midst, having recognized the seriousness of the existing situations in rural Jewry, will have united to combat the evil and to reorganize American Jewish life in a manner to afford a Jewish education for the few as for the many.

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## THE DARK SIDE OF CHICAGO JEWRY

(Editorial)

At the present time, the Chicago Jewish community is playing a great role in the world. Not only in America, but also in Europe, Chicago is known for its philanthropic services and its wonderful institutions, which can serve as a model for other communities. Of all the Jewish centers in America, Chicago's prestige ranks highest, and no Chicago Jew, traveling in America or abroad, need feel ashamed of the community of which he is a member. The greatest virtue of the Chicago Jewry is its generosity and mercifulness. The Chicago Jews respond more quickly to philanthropic appeals than do the Jews of any other city in America. A five-dollar bill for charity means nothing even to a poor Chicago Jew. The Chicago Jews are generous and give wholeheartedly.

Chicago, however, also has its dark side and the dark side sometimes covers

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so much territory that it eclipses the bright side.

Jewish Chicago is very generous, but it is also very irresponsible and negligent. In many respects, the Chicago Jewish community does not take the religious question seriously. Chicago [Jewry] does not care about its community problems nor about its organizational problems. Chicago [Jewry] permits [the existence of] a condition of chaos, which would be impossible in any other community, and Chicago [Jewry] moves very slowly. In every other Jewish community, a certain sincerity prevails on the question of carrying out certain improvements in community life. The Chicago Jews know that certain improvements must be made and that the attitude of irresponsibility must be curbed immediately. But it is difficult, infinitely difficult, to induce them to do the work. That is why certain evils exist-- evils which are known to everybody and which could easily be eliminated.

For a number of years, the Chicago Jews have been taken up with the question of Kashruth and have sought to settle it peacefully. But it is still

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unsettled. For a number of years, the Chicago Jews have been engaged in regulating the question of Shehitah [laws governing slaughter of fowl in accordance with Jewish ritual] and the shohatim, and the question still remains unregulated. For many years the Chicago rabbis have been contemplating the establishment of a Beth Din [Jewish court of arbitration]. This question has often been discussed; committees have been appointed, and resolutions adopted. But there is still no Beth Din in Chicago. We could enumerate a number of questions which affect the Chicago Jewry and which could easily be settled, if our leaders were a little more energetic and serious about their responsibilities. These questions remain unsolved because the leaders of Chicago Jewry move so slowly and because they are not sufficiently sincere.

The dark side of Chicago Jewry totally eclipses its bright side because instead of being a well-organized community, the Chicago Jewish community gives the impression of being a large colony of immigrants who are still helpers, or of an unorganized group who live from day to day and care

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nothing about tomorrow.

Chicago cannot become a model Jewish community if its present dark side remains. Chicago has the requisite forces -- economic and financial--to make it a first-class community. If it does not change its attitude toward organization, if the present condition of chaos continues, it will not only be unable to develop, it will retrogress.

It is difficult to say what Chicago needs most, because it has nothing that a well-organized community should have. It does not have a properly functioning Kashruth organization, nor a Beth Din, nor a Jewish Board of Education, nor a Central Committee for Foreign Charities; it has no community organization which would be responsible for the life of the community and to which we could appeal in case of need. There are many isolated committees in Chicago that work independently in various fields of our community life. There are trees, but there is no forest.

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There is a Council of Synagogue Presidents in Chicago which could have become the nucleus of a large community organization, but this Council works without plan or aim, and, therefore, accomplishes very little. This Council of Synagogue Presidents could have easily provided the means necessary for productive work. It could have worked methodically and laid the foundation for a large community organization. It is difficult to say why it did not do so.

What does Chicago [Jewry] need most at this moment? Its primary need is uniformity in community work and systematic organizational work. If the synagogue presidents are sincere in their efforts, they must, at their next meeting, which is to be held tomorrow evening, appoint a competent ways and means committee to draw up plans for the future, in order to unite all the groups in the community and to co-ordinate and consolidate their work. Then, perhaps, the many shadows that now obscure the bright side of Chicago Jewry will be removed.

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### A HELPLESS COMMUNITY

(Editorial in English)

A community is helpless when it has no control over the actions of the individual, and since the Orthodox Jewish community of Chicago has no control over the Jewish individual even in matters affecting the fundamental laws of the Jewish religion, it is helpless, and as such cannot do anything that is constructive in nature.

There are in Chicago some twenty-five rabbis, and some of them are men of great learning and great piety. There is one Orthodox rabbi in Chicago, Rabbi J. L. Gordon, who is one of the greatest rabbinic authorities living and therefore a man of international reputation in the Jewish world. There is in addition a Council of Presidents of the Orthodox Synagogues, headed by the leaders of the largest congregations, and there is also a Va-ad Hakashruth in existence to supervise the Jewish ritual life. All these three forces

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together cannot prevent one frivolous individual from defying the Jewish law or the rabbinate, or the community at large. The situation is more tragic when one takes into consideration that the individual in question is not a peddler, workingman, or a small businessman, but a functionary of Jewish religious law, a shohet.

The Chicago rabbinate, after a careful investigation and inquiry, has found out that this man is not fit to be a shohet because he is not a religious Jew, because he knows nothing about Shehitah [laws governing slaughter of fowl in accordance with Jewish ritual]. They have told him privately and then publicly that he must not be a Shohet, they have proclaimed his Shehitah, Trefa, and they have announced it in the Jewish press as well as in the synagogues, but the man is still on the job, as if nothing has happened, and continues to defy the community and to defy the rabbis whose business it is to look after just such things.

He is not the only sinner of his kind in the community. There are a few more

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like him. Their cases are the same as his. They have been told privately and publicly to give up the Shehitah, but they defy the rabbinate and they defy the community.

Now it is not a question of the behavior of one or two individuals. One will find in each and every community men and women who would not abide by the law and who would just do as they please to the moral, religious, or political detriment of the community of which they are members. But while each and every community has the power to deal with such individuals, and as a rule deals with them as they deserve, the Orthodox Jewish community in Chicago, although known all over the world for its conservativeness and piety, is helpless to enforce its law and its control upon a few privileged individuals because it is helpless.

The Chicago Orthodox Jewish community is helpless not because it has no authoritative and able spokesman and not because it is too poor financially, but because it is not organized. If it were organized, no individual, no

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matter how powerful or how frivolous, would dare to defy it. A well-organized community can always bring pressure to bear on the individual with a view to bringing him under its control. An unorganized community can do nothing of the sort, and it is exposed to humiliation and degradation. We would like to find out whether the thinking Orthodox Jews in Chicago have not come to the conclusion that the time is ripe to organize a regular Jewish community. Or do they believe that Chicago Orthodox Jewry can continue to exist and to flourish with such a state of affairs as prevails at present? We do not believe that Chicago Jewry will develop to be a powerful factor in American Jewish life and in Jewish life in general as long as it is not organized properly. At present we may be able to establish one or another institution, one or another organization, to remedy certain evils or to meet certain needs, but we are not able to do real productive work as a body corporate because we are lacking in an organized community.

In a city like New York, where there are more than a million and a half Jews, the establishment of a regular Jewish community will prove to be a Herculean

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task, but in Chicago it should not be at all difficult [to] organize all the Jewish forces in one community so that the body corporate will be always in control of the actions of the individuals, at least as far as they may effect general Jewish life, and unless such a community will be established, Chicago Jewry will not make any real headway and will not progress. Is there a valid reason why the Jewish community in Chicago should not be established?

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Daily Jewish Courier, Mar. 6, 1923.

GOOD MORNING

by

Dr. S. M. Melamed

The rabbis in America are in a dilemma. They feel that, after the Tillinger scandal [a renegade Jew in New York who posed as a rabbi], something must be done to get rid of the pseudo rabbis who are a disgrace to American Jewry. They will ruin the whole institution of rabbinism in America. Something must be done to clean this camp, but who is to do it? The rabbis feel that it is the task of the laymen and the laymen believe that the rabbis must do it. This question would not even arise if there were organized Jewish kehillah in America. There are no fake rabbis in Europe because there are organized kehillah in all the cities. I repeat that as long as we in America do not have any organized kehillah, chaos will prevail, and rabbinism and Jewish life will sink lower and lower. Is there any reason why we should not have a kehillah in Chicago?

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Sunday Jewish Courier, Feb. 18, 1923.

GOOD MORNING

by

Dr. S. M. Malamed

Are we the grandchildren of our grandfathers? Are we Semites and does pure blood run in our veins? Are we a homogeneous race? Ronald Dixon answers these three questions in the negative in an article appearing in the Nation. He does not furnish us with the source of his information. When a person makes such statements, he should not make them wildly, but should supply ample evidence [to substantiate his position]. Mr. Ronald [Dixon] wishes to do us a favor by asserting that we are not the grandchildren of our ancestors, that we have no pure blood in our veins, and that we are a heterogeneous race. He believes that if the world shared his opinion of the Jews, anti-Semitism would disappear. However, doesn't Mr. Dixon know that the greatest theorist of modern anti-Semitism, Chamberlain, says exactly the same thing about the Jews, viz., that we are not the grandchildren of our ancestors and that we are a heterogeneous race. Chamberlain does not furnish any proof for his claims either. He

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simply talks through his hat.

If we are not the descendants of our forefathers, what has become of those grandchildren? If we are not a pure race, with whom have we intermarried? Have we intermarried with the Romans, the Greeks, the barbarians who destroyed Rome, or with the Germans, the Slavs, or the people of the romance languages? It seems as though everyone realizes that we Jews have always lived our own lives and have not intermingled with those people. Why, therefore, deny something that everybody knows? They do it because they hate us and want to deprive and rob us of our genealogy.

. . . . .

After proclaiming his disbelief in the devine origin of the Ten Commandments and pleading that he be excommunicated, Dr. Stephen Wise has raised his voice against the Reform rabbis who are opposed to Yiddish as a [national] language, declaring that those who oppose Yiddish and despise Yiddish are the true heretics who will be punished in the next world. It cannot be said that the

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high bishop of the New York Free Synagogue is a person of little consequence. On the contrary, he is a person of considerable consequence, particularly when it comes to getting publicity. He received plenty of publicity for his statement in which he denied the divine origin of the Ten Commandments and for his second statement that he was pro-Yiddish as a [national] language. I must say that I marvel at the tolerance of the American Jews. If the same Dr. Stephen Wise would try to pull such stuff in Europe, he would by now have entered the insurance business, or, at least, have retired. But to the Jews of America, nothing is overly important.

. . . . .

Tomorrow evening, at the meeting of synagogue presidents, rabbis, and civic leaders, our representatives will hear things that they have never heard before because they did not want to hear them. Tomorrow evening they will learn how many M'shulochim [agents representing charitable institutions and theological seminaries] solicit contributions in Chicago, how much of this money reaches the institutions they represent, and how much is pocketed by the M'shulochim.

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I can assure you that this matter will come to a showdown tomorrow. Nothing will be hidden; everything will be revealed. The chaos existing in the field of foreign charities, which leads to theft and fraud on the part of a few parasites, must stop, once and for all. Anyone who opposes the establishment of some degree of order in this field will brand himself as a supporter of vile corruption.

One central committee must control the whole M'shulochim business. The private trustees must go; otherwise, a central committee cannot function. Only M'shulochim who are endorsed by a responsible committee and who are under the control of that committee, shall be permitted to collect money in Chicago for foreign institutions of charity. This is the only way we can establish order and put an end to the present chaotic system.



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## REMEMBER THE YOUTH

(Editorial)

The one great problem which American Jewry must solve, is the problem of education for the youth. In every Jewish center in America, we have a number of Jewish youth societies, youth organizations, and youth clubs. Despite this, the Jewish youth in this country grows up not only without a Jewish education, but also without Jewish traditions, because it will not, under any circumstances, accept the traditions of the parents. In many cases, parents have already severed the traditions which they brought from abroad, and if the parents live without Jewish traditions, how are the children to know what Judaism is?

We are already so accustomed to the phenomenon of almost complete illiteracy among the Jewish youth, that it no longer surprises us. It is more striking

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to strangers than it is to us. When a European Jew or prominent Jews, educators, Zionist leaders, Hebraists, etc., visit us and witness the intellectual condition of the American-Jewish youth, they are bound to ask: Is America a wilderness as far as Jewish education is concerned?

It is also true that in Western Europe, Jewish education is not as strongly developed, and in certain countries, like France, Italy, and in the Scandinavian countries, Jewish education stands on a very low level; nevertheless, it is not on as low a level as in America, because even in those countries, Jewish knowledge is valued and Jewish erudition guarded, whereas in America this is not the case. American-Jewish youth not only grows up without a Jewish education, but still worse--without respect for Jewish ideas, for Jewish education, etc.

The many Jewish welfare workers in America, who devote their time and energy

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to Jewish welfare work, never stop to ask: Why are we working? If they are working for the consolidation of American Jewry, then it means that they are working for the young generation, and the young generation is abandoning us--has already abandoned us. If it is not for the young generation, of what value is all their work? If the young generation does not understand what Judaism means, cannot value Judaism, has no respect for Jewish ideas, and has no love for the Jewish tradition, what fruit can the work of our welfare workers yield?

Since American Jewry has consolidated itself economically, it seems to us that it should now concern itself with the solution of one more problem--to bring the youth back to Judaism and to create, as far as possible, conditions that will enable the third generation of immigrants to adhere to Judaism.

In order to carry this through, the youth must be given an opportunity to

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acquaint itself with Jewish traditions and Jewish theories. The beginning must be made in the family--the rest must be done in Hebrew schools and Jewish centers.

A Jewish educational campaign must be organized throughout America, an educational campaign in a twofold sense--one to teach parents their Jewish duty to their children; two, a campaign to raise money for Jewish educational purposes--for Jewish schools and Jewish centers.

There is no doubt but that if the leaders of the American Jewry would carry on an educational campaign with as much zeal and inspiration as they do a relief campaign, adequate financial means could be raised to reconstruct the whole educational movement in America, and to place Jewish education on a solid basis.

Many of the more intelligent welfare workers understand the significance of

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the educational question, but the majority of our welfare workers still think in terms of charity and not in terms of education. Even our Orthodox welfare workers think in terms of philanthropy and forget completely that this concept is not Orthodox but rather Reform, and was created by Reform Jews in order to justify the whole destructive movement of Reform Jewry.

The Orthodox welfare workers do not realize that whereas they are pretending to strengthen and fortify Orthodoxy, they are actually aiding Reform when they think in terms of charity, instead of thinking in terms of Jewish education.

Not until our own [Orthodox] welfare workers understand that our chief aim is, "And you shall teach them," will the question of Jewish education in America be raised.

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GOOD MORNING

by

Dr. S. M. Melamed

At their conference in New York, the Reform Jews declared that one of the troubles from which the American Jews suffer, but which is not responsible for the growing anti-Semitism, is the Yiddish language.....Should the American Jews cease speaking Yiddish, their salvation would immediately be at hand. On the other hand, the Yiddishists claim that as soon as all the American Jews speak Yiddish only, salvation will definitely come. The truth is that salvation will come as soon as we rid ourselves of both the Reform Jews and the Yiddishists because each is a group that constantly isolates itself and establishes its own Shulhan Aruch /Orthodox legal code governing all phases of Jewish religious life/. A people can exist and have a future only when it follows one Shulhan Aruch.

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Daily Jewish Courier, Jan. 29, 1923.

### VOICE OF THE PEOPLE

Editor of the Jewish Courier: Permit me to express my opinion on the question of Jewish centers for the youth, which you have recommended. It grieves me to think that we need even debate this question. From the very first day that I took the pulpit of Congregation Rodfei Zedek, up to this very day, I have always endeavored to attract the young people to Judaism and even to bring back those who have alienated themselves.

I have set down before me the ideals of Moses--not only to be contented with being the shepherd of my own flock, but to endeavor to bring back to the flock of Israel, those sheep that have wandered far off to drink from foreign waters, and if necessary, to carry them back on my shoulders, because the midrash (books containing old Jewish sayings and Jewish folklore) tells us that only when Moses became interested in the lost sheep, did the Lord select him to be the leader of Israel.

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During the five years that I have been connected with this congregation, I have, with the aid of God, realized this ideal to a large extent. On Friday evenings and Saturday mornings, we have had an attendance of young people that would put to shame every accusation hurled at the American-born Jews--accuse yourself and not them--but by beating your breasts, you will never achieve that which you wish--centers for the youth. The synagogues, however, must not work separately. Let us gather all the pebbles to form a large stone. Then the abandoned youth will begin to visualize higher ideals, and then, heaven and earth --the older generation with its celestial spirituality and the younger generation with its earthly materialism--will be combined in the symbol of building--the erection of a center for the youth.

Rabbi Benjamin Daskal

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Daily Jewish Courier, Jan. 19, 1923.

## THE JEWISH MILL GRINDS SLOWLY

(Editorial)

For the past three or four years a new spirit has been seen among Chicago Jewry. The leaders of the community understand that the Chicago Jewry now occupies a certain position in the Jewish World and that it has obligations to the Jewish World, as well as to itself. They also understand that the Jewish community in Chicago is not completely built, but rather that it has just begun to build. At first glance it might appear that Chicago Jewry already has everything that a Jewish community should have: synagogues, educational institutions, various institutions for all those whom fate persecutes bitterly, an orphan asylum, a home for the incurables, infant homes, a Jewish hospital, a home for the aged, etc. The first impression made by the Jewish Orthodoxy in Chicago is very good. There is life in the community. However, if we looked more closely, we would soon discover that there are trees, but no forest.

Everything that has been done, or is being done in the Jewish community

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I C of Chicago can be credited to certain groups of middle-aged or elderly people. Jewish social work in Chicago is not community work, but is rather [individual] group work; there is no co-ordination of energy for the development of our community. One group, independent of every other group, works for the Jewish hospital; another group works for the Home for the Aged; a third group works for the infant home, etc. In the realm of our purely religious life, the same lack of co-ordination of energy prevails. One group is interested in the question of Kashruth (dietary food laws); another is interested in religious education, and a third is interested in burials. There is no organic connection between all these groups. Each one isolates itself from the other.

Chicago possesses Jewish institutions, but there is no organized [Jewish] community life for two reasons: first, many of the social workers are individualistically inclined. Individualism clouds their perspective, so that they see only the separate parts, rather than the whole. Second, the youth is not a factor in our community life. Youth does not possess any Landsmannschaftliche.

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I C traditions [traditions binding them to their own people]. It knows nothing about the towns, cities and villages in the Old Country, to which the Jew in Chicago is still intellectually and spiritually bound. The Jewish youth of Chicago knows nothing beyond Chicago. If it were active in our public life, we would accomplish two things: first, the individualism of the older generation would be broken; the vogue of isolation would cease. The spirit of the small towns in Europe would disappear and would be replaced by the spirit of Chicago Jewry. Second, Jewish activity in Chicago would not proceed so slowly.

Elderly people move slowly and are inclined to be conservative and dull in their thinking and acting. Youth moves quickly and thinks quickly. If the youth would participate in our public life, everything in Chicago would be accelerated. Resolutions which are passed would not remain on paper, but would be carried through. "Movements" would move--there would be life in the city, and that life would be colorful. Now that only the middle-aged and elderly people participate in public life, everything moves slowly

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I C and everything appears drab.

Even if the elderly Jews who are active in public life would become more industrious than they are, and more devoted to the cause, the Jewish community life in Chicago would still be colorless as long as the Jewish activity in Chicago proceeded so slowly. A large community cannot be built solely by elderly people. Youth must help to build and create. But youth stands aloof. It is not interested in Judaism; it has no understanding of the needs and problems of our people, and does not concern itself with Jewish problems, whether local, national, or international.

Thus, the basic question in Chicago [concerning the Jews] is: How can we bring the Jewish youth back to Judaism? The question is important not only because Chicago Jewry will perish in time unless its youth is activized, but the question is also important from the standpoint of our present work. With the aid of youth we can accomplish many things; without that aid we can do very little.

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I C      Now, when Chicago has the most essential Jewish institutions, when a single part should develop into an organic unity, the aid and participation of the youth in our public life is most essential. It is not accidental that we are now beginning to hear voices saying, "Let's win back our youth."

At its last membership meeting, Congregation Anshe Kneseth Israel decided to consider the question of a center for the Jewish youth in order that it [youth] should have an opportunity to acquire a practical and theoretical Jewish education. The Adath Bnai Israel, an organization made up of young men and women, also decided to take up the question of a Jewish center for our youth. If other synagogues and organizations would follow the example of the Congregation Anshe Kneseth Israel and the Adath Bnai Israel, the movement for centers, with which we sympathize wholeheartedly because we are convinced that it will help win back our youth, would soon take definite form. And with centers for our youth in Chicago, our public life would acquire movement and color and Jewish activity in Chicago would proceed with

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I C greater speed.

We must win the Jewish youth for the Jewish people, and we believe that Jewish centers for the youth are the best means of attaining this objective.

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Daily Jewish Courier, Jan. 12, 1923.

A CENTER FOR THE YOUTH

(Editorial)

Rabbis and welfare workers are both complaining, and with good reason, about the religious and spiritual abandonment of our youth. They seldom see the youth in the synagogues or at Jewish affairs and they cannot conceive of the Jewish youth constituting a factor in Jewish life. Should a person attend the synagogue, he would meet only elderly people. Should he frequent Jewish lodges, he, likewise, would meet only elderly Jews. It is obvious that if such a condition continues, Judaism in Chicago will not endure.

The question is often asked: who can be blamed for this sad and deplorable condition? Some blame the deficiency in Jewish education; others argue that the old-fashioned methods of the rabbis are to blame; and still others, who

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can see farther than their noses, understand that the new American atmosphere is basically at fault, because it creates its own relationship between Jewish parents and Jewish children, a relationship which affects disastrously the elderly Jew who has given his child a practical Jewish education.

We wish to ask those who hold the old-fashioned methods of the rabbis responsible: Have the modern rabbis accomplished more than the old-fashioned rabbis? Are the Reform temples full? It seems that the Reform temples are also empty; that the Jewish youth does not enter them. How can we say, therefore, that the old-fashioned methods of the [Orthodox] rabbis are responsible for the spiritual and religious abandonment of the Jewish youth generally in America, and particularly in Chicago? The Reform rabbi makes it so easy for the youth. He does not impose upon them any arduous tasks. Nor does he impose difficult precepts upon them. On the contrary, he offers them things which should attract them, viz., a trained choir, shortened prayers, sermons on topics of

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the day--and yet, only elderly people can be seen in the Reform temples.

Consequently, we cannot say that the old-fashioned methods of the rabbis have caused the spiritual and religious abandonment of our youth.

As far as the other accusation is concerned--the deficiency in Jewish education--we admit that this is a more reasonable explanation. Had the Jewish youth in America been reared in a Jewish manner--at home, and received his theoretical training in the Hebrew school--he would have been more interested in Jewish matters. But in America he got neither a practical Jewish upbringing at home nor a Jewish theoretical education in Hebrew school; and the result is deplorable. There is no Jewish youth in America. There are plenty of young Jewish people, but there is no Jewish youth, which could be a driving force in the Jewish life of America.

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American Jewry now faces the great problem of bringing the Jewish youth back to Judaism. This is a very difficult problem, which cannot easily be solved.

The American way of life has destroyed the old Jewish home with its old Jewish atmosphere, and the Hebrew schools here can only accommodate ten per cent of our children. But we can still build Hebrew schools. That is a matter of money. However, we cannot so easily re-establish the old Jewish home with its typically Jewish atmosphere. Therefore, we must seek to establish the next best, viz., a Jewish center for the Jewish youth.

This Jewish center may take the place of the Jewish home and the Jewish school. In this center the Jewish youth must find [the atmosphere of] a Jewish home; in this center the spirit of the Jewish youth must develop; in this center there must be Hebrew classes for adults; in this center there must be courses

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in Jewish history and literature; in short, this center must be the center of the activities of the Jewish youth.

The large Jewish settlements, such as the Lawndale District, the Northwest Side, the South Side, etc., must have their local Jewish centers for the youth, and at the helm of these centers should stand academically trained Jews, who have great pedagogical and administrative abilities, and who also have an excellent Jewish education.

Let the Jews of the Lawndale District take the initiative in establishing such a center. We are convinced that the results will be so favorable that the other Jewish groups will soon follow the example of the Lawndale Jews by establishing their own centers.

We are firmly convinced that only Jewish centers can bring the Jewish youth

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back to their people and make them a driving factor in the life of our people in America.

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JEWISH

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Forward, October 3, 1922.

The Naturalization Aid League, the organization which was founded with the object of naturalizing our masses, has systemized and enlarged its work. It opened branches on the West Side, on the North West Side and in Douglas Park District, in order to inform those desiring to become citizens, without any difficulties.

A manager was also appointed, who will devote himself to this important work and see that the work should be carried through accurately. Sophie Rodiriguse, a former school teacher and noted lecturer, who contributed much to naturalization work, was appointed manager. The offices of the League are open Monday evening - in the Northwest Side Socialist Institute, Tolman and Lemoine; Tuesday evening in the Douglas District Workmen's Circle school, 1224 S. Albany Ave.; and Saturday evening on the West Side, in the office of the United Hebrew Trades, 1126 Blue Island Ave.

Organizations, Unions, Workmen's Circle branches, societies, all those who organized the league - the league is in need of money! Not one cent is taken for all information given out by the league. The league is financed by contributions from Jewish organizations. If your organization decided

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Forward, October 3, 1922.

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to contribute to the league, see that the money is submitted. If your organization did not as yet decide to donate anything, see that it should immediately be done.

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JEWISH

Daily Jewish Courier, Sept. 25, 1922.

[THE FUTURE OF ORTHODOX JUDAISM]

by

Dr. S. M. Melamed

There was a gala holiday spirit in the Jewish districts of Chicago, particularly near the synagogues. However, it was not a Rosh Hashanah spirit. A merry, boisterous mood prevailed instead of a reflective one. The synagogues were crowded but the lobbies and the streets near the synagogues were also crowded--with young people. The old people remained inside the synagogues and prayed; the young stayed outside and enjoyed themselves immensely. Their faces showed no trace of religious feeling but did express unmistakable signs of merriment.

I wonder how Rosh Hashanah will be observed in the future in the Jewish districts of Chicago when the present older generation is no longer here, and its place is taken by the young generation which now stands on the stairways and in the corridors during the services and enjoys itself.

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Rosh Hashanah offers the best opportunity to observe how the Chicago Orthodoxy has brought up its youth. If I were an Orthodox rabbi in Chicago and if it were permissible to tear one's clothes on Rosh Hashanah as a sign of mourning, I would tear my clothes and cover my head with ashes when I observe the behavior of the young Orthodox generation on Rosh Hashanah.

Nearly all the rabbis preached from their pulpits on Rosh Hashanah. One rabbi reproached the Jews for carrying packages on Saturday; another complained that the Jewish girls are dressed immodestly; a third rabbi rebuked the men for sending flowers to their women while the latter were in the synagogue. But how many rabbis had the courage and the understanding to ask these questions of their congregations: Why are you raising a generation of non-Jews? How many of the twenty thousand Jewish boys and girls who stood in the corridors or near the entrance of the synagogues during the services have any Jewish feeling? How many of them know anything about Judaism? How many of them are interested in Judaism?

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How many of them know or sympathize with the destruction of our people [which is going on] across the seas? How many of them know of our work in Palestine? How many of them are interested in our national work?

I assure you that I myself am no saint, but my blood began to boil when I observed the Orthodox youth of Chicago during the Rosh Hashanah, when I saw by their faces how uninterested they were in Judaism and how ignorant they were of Judaism; they behaved during the services as though they were at a vaudeville show. I asked myself: Why am I struggling? A feeling of sadness, dejection, and revulsion came over me.

What kind of a future has Judaism in America?

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JEWISH

Daily Jewish Courier, Aug. 30, 1922.

[MEETING OF CHICAGO'S ORTHODOX JEWS]

by

Dr. S. M. Melamed

This evening is a "community evening" in Chicago. The leaders of the Orthodox Jewish community--its rabbis, businessmen, philanthropists, heads of institutions--will gather at the Grenshaw Street Talmud Torah to consider some very important problems which face the Jews of Chicago at the present time.

The intelligent Orthodox Jews of Chicago realize that the present situation cannot continue. Something must be done to create order in our community life. All branches of community activity should be reorganized and coordinated. The representatives of Chicago Jewry face a great task this evening. Will they be able to come to an agreement upon the important problems which must be considered? Will they be able to arouse the organizational energy which is needed for this gigantic task?

The most important problem to be considered is the one concerning the Hebrew

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Theological College. The future of Jewish education in Chicago and the fate of Jewish cultural life in Chicago, depend upon that institution. The Hebrew Theological College can become a great spiritual and cultural center in Chicago. If the leaders of the city realized that not only is the existence of a local, petty seminary at stake here, but also the education of future Jewish generations, they would certainly try harder to have the building of the Hebrew Theological College completed, so that it could open its doors within a short time. However, if the leaders of the city do not understand what is at stake here--then the work and struggle of a few workers, who have given all their time and energy to this institution, have been in vain.

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THE GROWTH OF JEWISH CHICAGO

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(Editorial)

Jewish Chicago is growing very rapidly. A great deal of progress has been made during the last few years in all fields of Jewish life in our city. This progress has been particularly noticeable in the field of institutional life. Many new institutions have arisen. The most important of them are: the Hebrew Theological College, the two infant homes, the home at Lake Forest for Jews who are incurables or cripples, and the establishment of a Jewish kosher hospital on the West Side.

The growth of the Jewish press in Chicago has kept pace during the last few years with the growth of institutional life. Chicago now has more Jewish newspapers proportionally, than any other city in America. This is particularly

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II D 4 true of the Jewish press in the English language. New York has two  
III C Jewish weeklies in English, Chicago has six. Just as Chicago has  
IV been for many years the center of Jewish philanthropy in America, so  
it is now the center of Jewish journalism in America.

This rapid growth of Jewish life in Chicago must lead to a unity of forces. Life itself demands a concentration of our forces because growth of activity and division of forces do not harmonize. This struggle to unite our forces has already expressed itself in the philanthropic field. The so-called German Jews are ready to accede to the demands of the Orthodox Jews, in order to make possible the merger of both institutions. We understand that all the necessary spiritual and administrative preparations have already been made for the merger of these two great charity organizations of our city.

The Orthodox Jews in Chicago, however, are still unable to understand the

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II D 4 importance of uniting our forces. Neither the Chicago Orthodox rabbis  
III C nor the Chicago Orthodox congregations are properly organized. The  
IV Reform rabbis are organized; they have their Rabbinical Association.

The congregations of the United Synagogues are also organized in one body, but the Orthodox congregations are not yet united. We now have every opportunity of creating an official judicial council in Chicago, which could become an ornament to Chicago Orthodox Jewry. We can do it at the present time because one of the great men of our age is now living in Chicago. He is a genius of the Torah and of wisdom, a man any judicial council would be proud to have at its head. However, Chicago Orthodoxy moves very slowly; it is slower than any other Jewish group in Chicago.

We believe that it is high time for the Chicago Orthodoxy to attempt to unite its forces, because later it may be too late. The Orthodox Jews must be united, now that the entire philanthropic life in our community is regulated by one management, now that the Amalgamated Jewish Charities have included an

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II D 4 educational program in their activities. Furthermore, there is soon

III C going to be founded an educational council, which will represent

IV various groups.

The Chicago Orthodoxy should utilize the presence of such a great man as the rabbi from Lomza in the work of uniting our forces. We understand that Rabbi Judah Gordon, although he is nearly seventy years old, is ready to put his great authority and his great influence at the service of the Orthodox Jews of Chicago, to help unite the forces of the Chicago Orthodoxy.

The representatives of the Association of Orthodox Synagogues of Chicago, with the approval of Rabbi Gordon, have called a meeting for this evening at the Grenshaw Street Talmud Torah. Problems relating to the unification of the Orthodox forces in Chicago will be considered, we are told, at this meeting of rabbis and synagogue presidents. We hope that no rabbi or

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II D 4 synagogue president will fail to attend this meeting. The rabbi of

III C Lomza will address the meeting and plans of great importance to

IV Chicago Orthodox Jewry will be discussed.

This meeting may become an historic one if the rabbis and prominent citizens who represent Chicago Orthodoxy, should begin to work seriously, conscientiously, and with a firm will.

We expect a great deal from this meeting because the Orthodox Jews of Chicago now have a great rabbinical authority upon which they can lean.

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Forward, July 6, 1922.

The Naturalization Conference determines to start a systematic campaign to make our masses into citizens.

The Naturalization Aid League Conference, at the meeting last Friday, approved a number of decisions to broaden the activities of important branches represented by delegates of various organizations. They are as follows: 1. The organizations now being organized by unions, the Workmen's Circle, Socialist branches, and other Jewish organizations, shall be known as the Naturalization Aid League and shall, on a broad systematic plan, introduce the work which the Naturalization Aid League has accomplished in the last few months. 2. The purpose of the Naturalization Aid League shall be - (a) To help make our Jewish masses into citizens. (b) To combat all efforts made to rob our immigrants of their right to naturalize. 3. The League shall have a permanent office with at least one responsible person in charge, as soon as funds will permit. The League shall, as until now, have sub offices in various parts of the city and shall, besides the regular routine work, help people fill ap-

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plications for first and second papers, write letters to officials, go to court, etc., keep up classes on naturalization and, if possible, classes in Jewish and English history.

4. The League shall not consider it sufficient to be helping those calling on them, but shall have a steady agitator among the Jewish masses, urging them to become citizens. This shall be done - (a) through the press, (b) through naturalization meetings. A competent committee of the League shall visit the meetings of the organizations belonging to the League and when a request is made, these committees shall declare the necessity of becoming a citizen and provide the necessary information. The League shall not accept any recompense from applicants for its work. In order to be able to carry on the work, each organization belonging to the League shall give a sum of not less than \$5.00 a year. Larger organizations shall pay more in proportion, and from time to time run some sort of program.

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Forward, July 6, 1922.

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5. The League's money shall be deposited in the Amalgamated Bank.
6. The Naturalization Aid League belongs to the whole labor movement, in that it must hold its conferences very often, and must have a central body to whom the officials of the League are always responsible. Therefore it became necessary to elect an Executive Board of fifteen who select among themselves a Chairman, Vice-Chairman, Secretary, and a Treasurer. The Executive shall also select a manager, who shall be responsible to the Board. The Board shall appoint an Advisory Committee of lawyers who also shall become members of the Executive Board. The Board shall also select one representative from each of the following bodies: The City Central Workmen's Circle; The United Hebrew Trades City Central Alliance; The International Union and the Amalgamated Unions. The Executive Board shall meet at least once a week. The Naturalization Committee shall meet every three months for the first year.

The Naturalization Aid Conference finds it necessary that such Naturalization Aid Leagues shall be organized in all large cities of America, and they shall be combined in one National Bureau.

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Forward, July 6, 1922.

This Bureau is to be able to speak with authority on questions in general that may involve the whole nation.

The Conference is thankful to the New York League, which was the example and guide in the work, for its warm greetings and its assistance. Thanks also to the Manager, Comrade Yeshurin, who is assured that as he undertook to organize the East, so shall the West be organized; that a chain of Naturalization Leagues shall cross the nation to make the organizing of a National Bureau possible. There are questions of a general national interest that the New York League, with the Chicago League should take up for discussion; such as hardships being planned against people who want to become citizens and new laws planned against non-citizens, etc. The Conference recommends to the Executive Board that contact be made with the New York Executive Board to take up these questions. The Conference expresses its heartiest thanks to the Forward for its agitation on the naturalization movement, also to the lawyers and all Comrades for their sincere work at the Conference.

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JEWISH

Daily Jewish Courier, June 5, 1922.

[CHICAGO'S "LIVING ORPHANS"]

by

Dr. S. M. Melamed

There are four thousand Jewish orphans in the city of Poltava [Russia]. There are, perhaps, fifteen thousand Jews in the whole province of Poltava. The four thousand Jewish orphans in Poltava lack either one or both of their parents and their only comfort lies in the thought that the Jewish people will educate them and will take care of them.

There are about four hundred thousand Jews and forty thousand Jewish orphans in Chicago. The Jewish orphans of Chicago are not orphaned--God forbid--from their parents, but from their people; they are estranged, torn away from their people, and, in a certain sense, from their parents as well. What is sacred to the parents, is a common thing to the children; what the parents hold dear --the children hold cheap; what the parents consider worthy of attainment, the children deem of no importance.

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III H The children are neglected, estranged, torn away from their people.

IV When a child is neglected, we say that he is a "living orphan" even if he has parents. In Chicago we have about forty thousand such living Jewish orphans, forty thousand Jewish children who do not receive any Jewish education and who thus become estranged from and neglected by their people. Forty thousand Jewish orphans in Chicago! Tear your clothes, cover your head with ashes, and lament this terrible calamity!

The synagogue presidents are busy with the affairs of their synagogues--a new cantor, a new building, a mortgage payment, synagogue decoration, organization of a new choir, increase of dues, etc. In short, they are very busy. What are the one hundred synagogue presidents of Chicago doing for the forty thousand Jewish orphans in the city? For whom are they building the Synagogues? You see only grown-up or elderly Jews in the Synagogues. Where are the children? Haven't the Chicago Jews any children? They have. But the children are orphans, they do not have guardians. From the point of view of Judaism, Chicago Jews are stepparents to their children; they give their

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children everything but Judaism. They do not do anything, as Jews, for their children and the children grow up as Gentiles. At present, the older Jews are building synagogues--for their own use and not for the children's use because the children, who know nothing about Judaism, grow up like Gentiles and Gentiles do not go to synagogues.

You, synagogue presidents of Chicago, supervisors prominent citizens, leaders of society--tear your clothes, cover your head with ashes, and weep over this terrible catastrophe! Forty thousand living orphans in the city and nobody cares, nobody does anything to help those forty thousand orphans!

You believe that you will succeed in perpetuating Judaism without the school children. You are fools! Jerusalem was destroyed because of the school children and you want to build Judaism in Chicago without the school children --and Chicago is not Jerusalem, even with the school children.

What shall be done with the forty-thousand Jewish orphans in Chicago? You

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III H are all ready to help the orphans in Poltava; why don't you want to  
IV help your own orphans?

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Daily Jewish Courier, May 16, 1922.

[A NATIONAL HEBREW WEEK]

by

Dr. S. M. Melamed

We are in the habit of naming our weeks after certain activities. We have a relief week, a Keren Hayesod [ "exchequer" of World Zionist Organization ] Week, a [ Jewish ] Federation [ of Orthodox Charities ] Week, and so on. Why shouldn't we also have a Hebrew Week, during which we would propagandize in favor of Hebrew? We would explain to the public the importance of Hebrew for the continuation of our people.

The lovers of Hebrew culture in New York have chosen this week as a week to be devoted to Hebrew. Every Jew who understands Hebrew, who understands the importance of Hebrew to our national future, should [ sometime ] during this week visit a Hebrew meeting, think about the Hebrew literature, and resolve to support Hebrew education and all constructive Hebrew undertakings, from founding Hebrew schools to supporting Hebrew newspapers and supporting, materially and

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morally, all the lovers of Hebrew culture.

There are thousands of Jews in Chicago who understand Hebrew and hundreds of Jews who love Hebrew. If each one of them will do his duty, we will be able to have a fine Hebrew press in America, fine Hebrew publishing concerns, and a rich Hebrew life.

There will be a great Hebrew mass meeting tonight at the Anshe Sholom Center. The purpose of this meeting is not only to give the Hebraists of Chicago an opportunity to attend a Hebrew meeting and hear Hebrew spoken, but also to consider what we in Chicago can and must do now to strengthen the Hebrew movement in America. Something is being done in every city in America, and something should be done here. The Hebrew-loving Jews of Chicago have only to desire it.

I hope to meet all my Hebrew friends tonight. Maybe we will be able to accomplish

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something in Chicago. Maybe we will be able to awaken our sleeping Hebraists and persuade them to do some constructive work.

Remember! Tonight at the Anshe Sholom Center!

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Forward, May 15, 1922

Today. - Class in Naturalization.

The Naturalization Aid League, has determined to arrange classes to teach non-citizens how to become citizens.

The first class is to be held on the North West side at the Socialist Institute, Talman and LeMoine Avenues. The class will meet every Monday night. The teacher will be Samuel Holland, lawyer. The office will also be open every Monday night.

In the Douglas Park district the League is open Mondays, Wednesdays, and Thursdays. The League office is at the Workmens Circle Lyceum, Kedzie and Ogden Aves.

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JEWISH

Daily Jewish Courier, Feb. 27, 1922.

## LOCAL JEWISH HISTORY

(Editorial in English)

Nearly all the larger European Jewish communities have already found their historians, and there are even a number of historical monographs dealing with the history of minor Jewish communities. One of the best known Jewish historians of recent times, Professor Brann of Breslau, has made a name for himself as a local historian. His history of the Jews in Silesia is a monumental contribution to modern Jewish historiography. The American Jewish communities, of course, most of which have been established in the latter half of the nineteenth century and are still in the process of consolidation, could not have found their historians, because they have no history in the real meaning of the term. A few decades in the life of a people like ours do not mean anything and can scarcely be considered as a historical past. American Jewry is now making history, and engaged in creating the perspectives for the future historian, but in the main, it

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has no history to speak of. One might compile a monograph of the first Jewish settlement in America, and another monograph of the recent Jewish settlement in America, but both only form historical monographies and would not constitute an American Jewish history. To write the history of a group of people, the historian must not only possess dates, figures, facts, documents, etc., but he must also have the necessary historical perspective to enable him to describe and review the past in a certain light, and this perspective is just now being created. Consequently one cannot think as yet of American Jewish history or of the history of a certain American Jewish community. The best we can do is to establish a Jewish archive, a Jewish historical record, or an official Jewish chronicle, to serve as material for the future historian. This can be done in every Jewish community.

If the founders of the Jewish Historical Society of Illinois have this in mind, the enterprise is a laudable one and a credit to the initiators of the movement, but if the men heading the Jewish Historical Society of

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Illinois believe that the time is ripe to write a history of the Jews in Illinois, they are badly mistaken and the enterprise must only result in failure.

The Jewish community of Chicago is not quite fifty years old. Most of the things that have happened in the Jewish community of Chicago are more or less known to every intelligent Jew in Chicago, and thousands of Chicago Jews have been witnessing the rise and development of the Chicago Jewish community. How a history of the Chicago Jewish community or of the Jews in Illinois is possible under such circumstances, we fail to understand. A history of a community cannot possibly give a description of recent happenings. A compilation of happenings and events of recent date can at the very best be described as a chronicle, but not as history. In short, a community without a past, without traditions, and without a definite historical background, has no history, because the very notion of history involves the notion of a historical past, and Chicago Jewry or Illinois Jewry has not a historical past as yet. While it is a praiseworthy undertaking to begin to gather

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material for the future Jewish historian of Chicago, it is altogether wrong to begin now with the writing of a history of a Jewish community that has no historical past.

We fully sympathize with the movement to establish in Chicago a sort of an official Jewish chronicle, and we pledge our support to such a movement, but we cannot possibly sympathize with the impossible attempt to create a Chicago Jewish history, because it is a futile attempt. Chicago Jewry has no history as yet, and consequently it cannot as yet be written.

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Daily Jewish Forward, Oct. 23, 1920.

THE MISSIONARIES AND THEIR MISSION HOMES IN CHICAGO  
by  
Eugene Spivak

The editor of the Forward, often receives letters complaining of the activities of the missionaries among Chicago Jewry. Orthodox and radical Jews resent the fact that these missionaries spread a net to lure the innocent, naive people into their centers and wean them away from Judaism. The Orthodox Jews say that **their neighborhoods** are surrounded by hired, Jewish "preachers" who preach about a "Messiah" that came two thousand years ago and brought "salvation and peace". The radicals claim that the missionaries are poisoning the minds of many Jews with their sermons and are spreading darkness--especially at a time when light, education, and progress are necessary.

With great effort on my part I visited the mission homes in our city and I came to the conclusion that the missionaries are a menace to Judaism and to free progressive ideas. I had many arguments prepared for them regarding their

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declaration that Christianity is the true religion and that Judaism is "old". I was prepared to argue with them that Judaism is a religion that is close to the nature of men; that it does proclaim love for the superhatural; and that in the Old Testament there is no command that a person should hate and persecute people of other creeds and those who are one's political opponents. Moreover, I was ready to point out that Christianity **adores** the dead body. This idea originated among the ancient nations who believed that their dead parents become saints. Judaism, on the other hand, is a simple, natural historical phenomenon. Christianity humiliated the human being by inventing a fantasy that a person is born of God; whereas Judaism designated every hero as a "son of man". When Judaism appeared on the world scene human sacrifices were abolished. And Abraham heard a voice telling him to offer a lamb instead of his son. Christianity, on the other hand, several thousand years later declared: "For God so loved the world, that He gave His only begotten Son, that whosoever believed in Him should have everlasting life".

Equipped with such arguments I came to the first mission house during the hour

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of worship. First I looked around to see if I was noticed by any of my friends. If they would see me they would think that I go to the missionaries because I have no better place to go to. Seeing no one I ran in quickly. What I saw and heard I shall attempt to describe so that the people may have an idea about the great danger lurking among Jewry which menaces the existence of Orthodox Judaism in particular, and of free, progressive thought in general.

The missionary was talking to a middle-aged Jew, who was very attentive to him. An elderly lady greeted me with the following words: "Peace be with you". She gave me a chair and presented me with a New Testament in the Yiddish language and then tried to discover the impression the New Testament made upon me. The audience in the mission consisted of that middle-aged Jew, a few elderly Gentile ladies, and myself. The missionary started to speak in a loud voice. He declared that Christianity began with the birth of Jesus. He then remarked: "With the help of God we shall see what the Scriptures have to say about the birth of Jesus of Nazareth." Isaiah said: Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Properly interpreted this means that Jesus must have been born

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of a virgin; His mother must have been a virgin at the time He was born."

"Excuse me," said the middle-aged Jew, "I would like to tell you something. You know I am a friend of yours, and I have been coming to the mission for the past ten years. My wife and I are very thankful for your kindness, and especially for the good news you have brought us in time of need." I looked at the Jew, and saw that he had fallen into the net which the missionary had spread out for him. I wanted to start my argument and to show the Jew that evangelism is far from good Jews for humanity but the Jew continued to speak to the missionary and I did not have a chance to say a word. The Jew told the following story to the missionary. "My wife is in bed," he said. "A new baby boy was born to us. You know that he must be circumcised. I know that you are an expert circumciser. Would you please be so kind and come tomorrow and circumcise my baby?"

From there I went to another mission. The prayer meeting was going on and there was not a single Jew except the missionary, who was standing at a small altar, and myself. There were also about fifteen elderly and middle-aged women. The

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missionary was very happy to see me. I could see that on his face. I sat down, closing my eyes as though I were praying. As a matter of fact I was thinking about an old atheist who did not believe in prayer. I opened my eyes and saw, a woman standing near me with eyes closed, probably praying. I thought: "Maybe her thoughts are also sinful, as mine are. Who knows?" The playing of the organ was too loud for my ears to stand and I became nervous. I wanted to leave the mission but I couldn't. The women surrounded me and began to talk very nicely to me and to give me all kinds of gifts. One lady gave me a prayer book; another showed me the prayer; a third pointed out the page with her finger; and a fourth smiled at me. Then they started to sing hymns--one after another. I wanted to leave the mission and go out. The words of the Psalmist came to me: "From whence shall come my help," and helped me get out of that atmosphere. But I could not leave the place on account of the good ladies who sincerely believed that the world would not be happy until the Jews were converted to Christianity. All the time I wished that another Jew would come and take my place. Then it would be easy for me to leave. But to my astonishment nobody came in. And I could not leave.

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After they stopped singing the missionary started his sermon--in a broken Yiddish. He quoted verses from the Old Testament and compared them with the New Testament proving that Jesus of Nazareth was the True Son of the Living God and not an impostor, and said that all Jewry should believe in the Word of God and study the true history of Christ and accept Him as their own Redeemer and Savior.

I could not stand it any longer. I reminded myself of the words of the great prophet Isaiah: "To make the blind to see, to free the prisoners from bondage". I quickly opened the door and went out into the street leaving the missionary in the midst of his sermon. While walking out of the mission I considered the type of arguments it is necessary to use against the missionaries in order to weaken the danger. Should the argument be theological or practical? What have mine eyes seen?

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## A PERIOD OF WORK

(Editorial)

The holidays are over and the days of work and activity have begun. All Jewish organizations, local, national, and international are preparing themselves for the great tasks, and the coming season promises to be a very fruitful and productive one. Even the average Jew, who never before concerned himself with public affairs, understands very well that he has certain duties to perform, and is willing to perform them. Almost every Jew is interested today in relief work and great masses of our people are interested in work on behalf of Palestine; furthermore, all conscious Jews are interested in the question of Jewish education, as well as in the civic problems of the community. There is a certain group of philanthropists who are interested in philanthropic institutions; these local philanthropists will soon begin the task of enlarging and beautifying the institutions in which they are interested.

The Jewish community of Chicago looks forward to the new season and also faces

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great problems. It is one of the largest Jewish communities in the world, so far as its numerical strength is concerned, but not so far as its political, moral, and cultural forces are concerned. A Jewish community as large as Chicago's must accomplish something for itself and for the Jewish people if it wishes to occupy a certain position in the life of the Jewish people, if it wishes to be respected, and if its voice is to be heard.

It is true that in the Jewish community of Chicago, the wheels do not stand still. Everything is in motion, everything vibrates and moves; but the motion of Jewish public life in Chicago is not rhythmic nor is it harmonious. One can see the trees, but there is no forest. There are many beautiful Jewish institutions in Chicago, of which any other Jewish community might be proud. This is especially true in regards to the philanthropic institutions, like the Home for the Aged, the Marks Nathan Orphan Home, the Jewish Center for Incurables in Oak Forest, the three Jewish day and night nurseries which our brave women founded; furthermore, the Mount Sinai Hospital looks as though it would become a well-established institution.

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Yet our educational and cultural institutions, like our local religious organizations, are not such as we can be proud of. There are rabbis in Chicago, but no Beth Din (Jewish religious court). There are Jews in Chicago who are authorized to determine religious questions, but there is no unified Kashruth organization. There are Talmud Torahs and a Yeshiva in Chicago, but no Jewish board of education. There is not a single intellectual center in Chicago where scholars, savants, authors, and artists can assemble and spend a few hours in a cultural atmosphere. Jewish intellectual life is particularly lacking in Chicago, notwithstanding the fact that Chicago is one of the largest Jewish communities in the world.

Actually, the Jewish community of Chicago has only one great task, namely, the task of uniting all its forces, and all its institutions, of establishing a central authority to control the whole Jewish community life. True, the synagogues do not include the large masses of people. Of the three hundred thousand Jews in Chicago, only six or seven thousand of them are organized in synagogues. Nevertheless, if the synagogues made an effort, if the presidents of synagogues understood the importance of the task, much could be accomplished

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despite the tacit opposition of certain elements that are hindering the work of unity because their interests are basically different from the interests of the majority. Chicago Jewry is certainly responsible for the shameful conditions that prevail in our community life, and for the chaos and anarchy that prevail in Jewish life. But history will hold the synagogues, i.e., the organized Orthodox Jewry, responsible for the prevailing conditions. The synagogues could not only have laid the foundation for unity, but they could have strengthened their own forces, if they had not remained isolated but were united into one organization.

An attempt was made in Chicago to unite all the congregations into one Kehilah [Hebrew name given to organized Orthodox community]. The Kehilah, on the other hand, should strengthen the congregations. This, naturally, is only a beginning. The aim of the Kehilah is to organize all the Jews in Chicago, who are neither Reform nor radical. But there are parasitic forces in Chicago which hinder this movement for unity, and as long as our institutions remain disunited, Jewish life in Chicago will remain sick and indolent.

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Even though Jewish community life in Chicago may develop intellectually--as long as there is no united force in the form of a powerful Kehilah, as long as there is no rabbinate in Chicago in the form of a Beth Din--the Jewish community of Chicago will remain a desert, and the perpetuation of Judaism will depend upon immigration. Every Chicago Jew should bear this in mind at the beginning of the new season.

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### A NATURALIZATION BUREAU

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The first duty of the Workmen's Circle to its members is to open a naturalization bureau, an office to help them to become citizens. Those seeking information or legal advice regarding citizenship-papers will be accommodated.

The Young American Branch of the W.C. took it upon themselves to provide everything necessary in order to have an effective bureau which would help everyone desiring to become a citizen.

Every evening, except Saturday and Sunday, at the office of the Labor Lyceum there will be attorneys who will make out the first and second papers, and will give all the necessary information to those who apply.

They are also planning to open classes on citizenship and other questions that will be of interest to the workers.

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Jewish Chicago - Then and Now. by Eugene Spivack.

The Jewish life and the Jewish neighborhoods of Chicago are continually changing even before our eyes.

We do not know whether there were any Jews in the early days of Chicago's founding. No records of any such first settlers have come down to us and we do not know the level of Jewish life existing at that time. Under the cloud of forgetfulness lies the childhood of Chicago Jewish life.

However, there are several Jewish individuals who can recall very well the historical Chicago fire of 1871. There are many Jews who can recall Chicago in the 1880s when it began to grow again, and when Canal street became the main Jewish business street and when Jewish life concentrated itself around that street. There were the synagogues, Hebrew schools, the Jewish Theater, and there also was heard for the first time the free sayings of the radical street corner speaker who addressed the Jewish masses, which consisted of a large number of shop workers.

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Not a trace of this Jewish life on Canal street has remained. The district is covered with railroad tracks and the dominating sound is the constant panting of the locomotives.

It is not so long ago since Ashland Blvd. was the main street of Chicago's bourgeoisie. To live on Ashland Blvd. in those days was equivalent to living on Michigan Blvd. today. Now the wealthy have moved and their homes have been preempted by the workingman.

It was not so long ago that the lower portion of the West Side, near the downtown district was densely populated with Jews. Now the streets of that district are being rapidly emptied of Jews, who are being replaced by Italians and various Slavic nationalities. An interesting observation - the Hebrew Institute, on Taylor and Lyttle streets, which six years ago was in the heart of the Jewish ghetto, is now the central point of the Italian population and one can see more Italian visitors than Jewish ones.

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It is only during the past 15 years that the lower West Side rich Jews began to move into the Lawndale district, and, in so short a time, they have successfully developed that beautiful neighborhood.

Only a few years ago, the 12th Street car ended at Kedzie Ave. It did not pay to extend its service because of the thinness of the population. Now Kedzie and Roosevelt are smothered with Jews. It is the busiest street in Chicago, besides downtown. The entire Jewish life is concentrated in the Lawndale district.

Also, the Jewish ghetto of the Northwest Side has moved, in the last five years, from the district centered around Division street and Milwaukee avenue to the Humboldt Park district. Their place was taken by Poles.

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JEWISH NAMES IN AMERICA

by

Dr. Isaac A. Millner

(In English)

There is an erroneous impression abroad regarding the importance of proper names and surnames and their true relation to their bearers. A name is a name, say many--a mere label. You may modify it, change it, discard it as one discards his outworn raiment, without impairment of any constituent part of your composite nature. If you are a Jew neither the Jew nor the man in you suffers in the least through such a change.

This is a mistake; or to be more exact--this is only partially true. For changing one's name without any compelling motive is not in itself moral sickness but rather a symptom, indicating, as it does, some inward laxity of either the man or the Jew or both, as the case may be.



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True, there is no inward relation between the name and the nature of the individual. There was a time when Jewish surnames did at least indicate the profession, trade, occupation, or the nativity of Jews. Or they would betray the wickedness and whimsicalities of many a brutal, barbaric official of the eighteenth century, who used to force and foist on their Jewish subjects such flattering names as Eselkopf, Gottlos, Stinker, Geldschrank, Groberklotz, and others of a similar nature. But as time went on and surnames were changed or became stereotypical, even that much meaning disappeared from them. Names today are mere labels, in so far as their meaning is concerned. And yet, your name and your nature, you label and the laws of your soul, in their old, long association with each other, have been too closely attached to, or rather identified with, each other to permit of separation, unless it be that some moral or religious or national or Jewish strain in you has become obtuse. To determine what part in you has become dulled, it is necessary to consider the manner and the motive, the right and the reason, as well as the degree and nature of your change. Nor does every change of name

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indicate inward obtuseness. Mere modification may sometimes mean necessary adaptation and be quite commendable.

We have to distinguish from the standpoint of Jewish nomenclature in the United States between three types of Jews:

1) The Spanish-Portugese Jews, who are persistent in retaining their old time-honored labels without any modification or change. They still have the very same names of their ancestors who were driven out of Spain and Portugal some four hundred years ago. In spite of their many migrations from land to land--from Spain to Holland or the Orient, from Holland to Germany and England, from the latter countries to South America, North America, Canada, and the West Indies--they have retained, by and large, their Spanish names without any modification. We can well account for such conservativeness in the case of the Spanish Jew living in Morocco or the Near East, by reason of their superior culture to that of their environment. But we are the more puzzled in the case

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of the West European and American Sephardim; for a higher and superior culture should have led them long since to the adoption of names in consonance with their environment. A good example therefore are the Spanish-Portugese Jews of Hamburg. It is well known what a leveling effect German life has always exercised on groups of other nationalities within the German empire. As regards the Jews of Germany, they are all, orthodox no less than heterodox, full Germans in every regard, by their names no less than in nature. An exception hereto are the Hamburg Sephardim who, though in every other respect truly and fully Germans, still cling to their old Spanish-Portugese names.

2) The German Jews. The latter are all and all conservative on this score: the more progressive their reforms in religion the more conservative and stubborn do we find them in defending their German names. Yet there are already so many exceptions to this rule that we can fitly speak of a tendency among certain classes of German Jews toward modification, adaption,

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and translation of names. One thinks of Bloomingdale for the German Blumenthal, of Greenewald for the old Gruenwald, and of Belmont for the original Schoenberg, and a good many more.

Austrian, Bohemian, and Hungarian Jews seem to cling to the names of their ancestry with about the same degree of tenacity as their German coreligionists.

3) The Eastern European and, in especial, the Russian-Polish Jews. Here it would be a great understatement to talk of a tendency toward change; the word "mania" would be quite fitting and adequate. The changing and modifying of one's name is with the Eastern European Jews not even a sign of Americanization; it is very often done in the perfectly "green" state, when Yiddish still takes the place of the vernacular and all other true signs of Americanization are still totally absent. The writer of these lines knows two brothers who changed their family name Stein to Stone on the same day when they doffed their European clothes and donned American ones. (This was naturally done at

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the instance of some American relative).

For the process of change and modification there are various kinds of devices, as seen from the following:

a. (Dropping of Suffix.) The Slavic ending "itz" and "witz" as well as the frequent ending "sky" is dropped altogether or replaced by a corresponding English suffix for the reason of its telltale nature. Meyer as the shortened form of Meyerowitz does not betray Russian-Polish nationality; but the full form does it too well. The same applies also to the German ending "sohn" which is either dropped or replaced by English "son".

An old friend of mine, known on the other side as Malshinsohn, shortened his name in this country to Malshin. His business name is Lane Bryant--a name well known in certain business circles all over the United States.

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b. (Assimilation.) Those with a strong assimilative tendency, who would not satisfy themselves with a mere clipping, submit their old names to a process of adaptation the result of which seems and sounds genuinely Anglo-Saxon or Irish. Etymology or no etymology, their chief aim is a full and true American name with a secret reminder of the old one. I know a highly refined and respectable teacher whose name, Mearson, goes back evolutionally to his Polish grandfather's name, Meyerovitz. Here at least the philologist gets some linguistic satisfaction. But Robinson (the son of a Robin) changed from Rabinovitz, (which actually means the son of Rabbi) arouses his scientific ire. The story of the immigrant "Yankele" without a surname from the Old Country, who split his name and made of it John Kelly, may be, and really is, a characteristic joke. But here are a few facts culled at random: McClosky, an orthodox Jew of Staten Island, answered formerly to the name of Magelnitzky. A certain Margolies changed his name to McGill. Simpler but none the less radical is the orthographical change of Olshinsky from Ashinsky. Others are Mitchel from Michalovsky, Hilquit for Hilcovitz, Livingston for Levy, and

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Foster, Tavan, Fergusson, Delson, Kane from Hvastow, Taviansky, Fahrgutstein, Yudelsohn, and Kohn, respectively.

c. (Translation.) He who was known in his native land by the name of Schwartz is called Black in his land of adoption. The historical continuity of the name in this case and similar ones is not one of sound but rather of sense or meaning.

d. (Radical change.) The bearer of the new name has discarded his old label without retaining in the former any vestige of the latter, either of sense or of sound. There is a captain in the United States Army by the good American name Mock, whose old patronymic was Lebensohn. Pat Logan, a former resident of Chicago and now dead from the present epidemic, was originally Motte Rosenberg.

e. Some people with a practical turn of mind find it expedient to have two

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names, according to what they consider the exigencies of time and place and environment. Mr. Magilnitzky has still his old nominative identity within his old circle of friends and in the Yiddish-speaking world; elsewhere he will only answer to the name of Magil. The following is called from the Chicago Israelite, September 6, 1919: "Dr. Irving, formerly Dr. Isacovitz, has returned from a thirteen months' oversea service with the United States Army and has resumed his practice at \_\_\_\_\_ Roosevelt Road." It is to be presumed that Dr. Irving, having a very practical turn of mind, still practices under his old name. The change from Isacovitz to Irving while entering the United States Army was naturally dictated by most obvious reasons. Since we all know them, why state them? But I wish I could state the number of the Jewish gentlemen who, like Dr. Isacovitz, entered Uncle Sam's army under new-fangled names. It would have proved a much-wanted item for the Jewish statistician who at present has very meager data on this score.

f. (Change of accent.) Insignificant as the change of accent of a name may seem, it makes a world of difference to the ear. Friedel, with the accent



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on the first syllable, sounds very Yiddish; but pronounce the same name (spelled the same identical way), with the accent on the second syllable--and you have a most refined, French-sounding patronymic. The writer knows a Dr. Friedel of Greater New York, who once voiced his complaint to the former that many of his Jewish patients and acquaintances had an inveterate habit of mispronouncing his name (that is, in the old Jewish way), a thing which seemed to mortify him very much.

That modification of one's name in this country should not be limited to Jews only is altogether natural. One thinks of the following two very great names in modern American history: Lansing and Pershing. Pershing's family, of old Alsatian descent, spelled originally its name in (horribile dictu) true German fashion "Pferschin". The change was gradual: first Perschin or Pershin (to simplify the pronunciation), and later in Americanized form, Pershing. Lansing traces his name back to a Dutch-sounding and Dutch-seeming Lansinck--a seemingly slight modification, yet one that changed a thorough Dutch name into an English one.

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By the by, the Brooklyn judge who some time ago refused to change a typically Jewish name into a similar-sounding but more American one, for the reason, as he argued, that he who would hide his original nationality had not the stuff of good citizenship, did not seem to know that he was actually reflecting with his peculiar way of reasoning on such great citizens as Lansing and Pershing.

The difference we noticed above in the attitude of various Jewries toward their old names is easily explainable. Centuries of leadership and scholarship, of deepest Jewish consciousness coupled with a poetic and philosophic spirit such as made the history of the Spanish Jews famous, instilled into the latter such deep love for and pride of their great medieval past as to last long after the expulsion of their ancestors from the Iberian peninsula, and to manifest itself in the tenacious clinging to their old, unmodified names. To some extent, the same holds good of the Russian-Polish Jews in their relation to their former German past, and to a still greater extent of

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the German Jews in this country in their relation toward their recent German past. As for the Russian Polish Jew in this country, he sees very little in his Eastern European past to be proud of. Neither the word Russian-Polish nor the combination Russian-Jewish or Polish-Jewish connotes anything flattering--to put it very mildly. Hence his readiness, or rather eagerness, to wipe all trace of his former nationality off his old label as surely and speedily as possible.

That the Jew should have a greater tendency toward changing his name under new conditions of life is natural from the peculiar and singular nature of his history. Being no nation in the proper sense of the word, the Jews of each country, under free, untrammelled social and economic conditions, have always showed an assimilative inclination in names and language. Such was the case with the Arabic and Spanish Jews of the Early Middle Ages, and in later centuries we see the same process repeated in other countries. But while there has always been something distinctive, something to mark off the Jew from

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the Gentile, even about the secular names of the latter class of Jews; and while the half-assimilated Jews of all ages and all countries have always had and frequently made use of additional Hebrew or religious names--the Jews of this country show a strong tendency to obliterate all distinctiveness from their secular names and to give up their religious or sacred names altogether. Just as in the case of the Hebrew language: While the Jews of the Diaspora have never--or to be exact, but seldom--used Hebrew as their mother tongue, but instead the vernaculars of their respective countries of adoption or some new ghetto product, and yet have always studied and known Hebrew enough to keep the Jewish flame aburning, our modern American Jews--reform or so-called orthodox--know of and care about knowing the Hebrew language as much as the average American knows, or cares to know, Chinese.

Well do the sages explain the redemption of our ancient fathers from Egypt by the fact that "they did not change their old Hebrew names and language". Clinging to racial or national essentials, they made themselves deserved of national

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redemption and revival. We, however, in giving up all distinctiveness in our patronymics and forsaking and forgetting our old Hebrew names and language, condemn ourselves to extinction as a race--aye, extinction.

Thou greatest of all lies and contradictions--American Judaism.

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## JEWISH SOLIDARITY

(Editorial)

The early fathers of the Church, when asked by the learned pagans why it was that Christians call themselves brothers and children of God, and yet make war on one another, answered that Christian solidarity existed only in the church. Outside of the church everyone could go his own way. This ruling of the fathers of the early Church still holds good.

In direct contradistinction to those theological conceptions, stands the Jewish conception of religious, national, political and racial solidarity. The fathers of the synagogue ruled, "Kol Israel Araivim Ze Lo Ze," every Jew is responsible for his fellow Jew.

This concept of Jewish solidarity still holds good with the majority of our people, and only a certain number of Reformed rabbis seek to reform Judaism in this



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respect also. "Jewish solidarity exists and can exist nowhere but in the synagogue and in the aims for which the synagogue stands." This typically Christian concept of solidarity is taught by a rabbi in Israel, who thus attempts to bring to Judaism a doctrine which is essentially Christian.

From the point of view of Jewish traditions, his idea of solidarity is, to use a mild expression, untrue. It is so even from the point of view of Reformed Judaism, because out of every one hundred Jews, not even ten go to the synagogue, and if Jewish solidarity exists only in the synagogue, then it doesn't exist at all. The appeal of the leading congregations of Cincinnati to the local Jewish businessmen to be present in the synagogue at least on Yom Kippur, indicates that the Reformed synagogue is not overcrowded. If Dr. Rosenau and his kind would consider the realities of life as they exist, they would necessarily be compelled to see that there is no such thing as Jewish solidarity if such solidarity exists only in the synagogue.

The question of Jewish solidarity is not to be considered merely from the



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viewpoint of Jewish traditions and Jewish reality. It must also be considered from the point of view of our environment. It is easy to say that Jewish solidarity exists and should exist only in the synagogue, but if a Jewish person commits a crime, it is usually laid at the door of the Jewish people. The non-Jewish world regards us, probably to the regret of Dr. Rosenau, as a national unit, and holds us accountable for the deeds and misdeeds of the Jewish individual. This alone imposes on us a Jewish solidarity outside of the synagogue.

Every sane Jew and every sane non-Jew must wonder at the assertion of the learned rabbi of Baltimore that Jewish solidarity exists only in the synagogue.





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## WHY ARE JEWS HATED?

(Editorial)

A few days ago Arthur Brisbane, the popular columnist of the Hearst press published an article in which he discusses the reason why Jews are hated. After treating the matter at length, he arrives at the conclusion that Jews are disliked because of their knowledge. Jews know more than non-Jews, because theirs is an earlier civilization than other peoples'.

This answer by Mr. Brisbane to one of the most difficult and complicated problems in the world's history, proves the nobility of thought of the great columnist, but the answer in itself is not adequate because it is not the only possible answer to the question. It is true that in a certain sense Jews know more about the secret forces of life, but a people is not hated and persecuted, as we have been, because of its wider knowledge. The ancient Greeks, in many respects, knew more than we did; they were superior



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to us in science and philosophy, in art and politics, especially in the art of enjoying life, and yet the Greeks were not detested.

The Scandinavian people of today are the most enlightened and advanced. The average one of them "knows" much more than does the average member of other groups, yet the Scandinavians are not loathed nor persecuted. It is similarly not true that the Germans are hated because they know proportionately more than the other great nations. When the world bears malice toward a people, it has definite reasons. More or less knowledge has very little to do with the hatred of a people. It may often happen that a people will be envied for its advanced culture, but a great abyss separates a theoretical envy from an actual hatred.

There is an entirely different reason for the aversion of the peoples of Europe to the Jewish people.

The next thing to be considered is that hatred against the Jews exists only

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where there are great numbers of Jews. In countries where only a small number of Jews live, there isn't the slightest sign of antagonism toward them. This proves that the reason for the hatred against us is not an academic, theoretical one, but a practical, sociological one. This is important to establish because this fact is contrary to the assertion of writers like Brisbane--that the hatred against us is purely of a theoretical nature based on the question of more or less knowledge.

Enough books to fill libraries have been written on the subject. Everyone who considered this question failed to see the simple cause; i. e., a human being is naturally intolerant and subjective. This applies to the individual, as well as to the group. When the individual, even though theoretically tolerant, sees that an acquaintance has an alien pattern of life, which to his way of thinking is wrong, he becomes furious. What is true of the individual is also true of a people, of a race, of mankind.

The Jews are hated for a thousand reasons, but all of them spring from only



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one source--they have their own way of life. We Jews are the "bolsheviks" in the history of the world when we consider the obstinacy with which we have followed our own pattern of life, regardless of whether or not that pattern was popular with the other nations of the world. Our religion, our ethics, our concept of life and the world, our actions, as a result of this unique concept of life vary as much from the religion, ethic and concept of life of other nations, as the bolshevik theory of politics and economics from a citizen's concept of them. Mankind does not love a people who walk their own way, and when that people is obstinate, disregarding the opinion of others, then this obstinacy evokes violent hatred.

The best explanation for the hatred toward Jews was given by Haman: "Their religion, laws and concept of life differ from those of other peoples", meaning that the Jews have the "audacity" to adhere to their own mode of life.

In ancient times, when the whole of mankind were idol-worshippers and everyone was steeped in polytheism, the Jews were strictly monotheistic--believing in one spiritual God. Later, when Christianity first made its appearance, as

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a poor compromise between polytheism and monotheism, the Jews remained true to their original religion. This was bitterly resented by the other peoples of the world. For the last two thousand years their maxim has been that a nation must live within a state. We have lived two thousand years without a state and yet have not perished. They claim that might is right. We say that right is might. In short, though we don't agree with them, we still exist. They, the majority, cannot submerge us. The majority always has a burning wrath for the obstinate and for the minority which stands by its principles, because the majority is never tolerant. Its will must serve as law, and we, who are unwilling to submit to its will, are placed therefore outside the law. This is its act of vengeance for our reluctance to submit to its will.

We are hated because as a people and as a culture group, we follow our own path in life, and we will be despised as long as we continue to go our own way. That means that we will be eternally discriminated against, for we shall exist forever and eternally remain Jews. Thus, not because we know more, but because we are Jews, are we hated.

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Daily Jewish Courier, Jan. 13, 1920.

AS OUR FATHERS HAD LIVED

(Editorial)



The critics of religious and cultural conservatism claim that it is worthless to preserve traditions because the efforts which are expended therein can be used for the creation of new values. As far as other religions are concerned this is probably true, but it is absolutely false so far as it concerns the Jewish religion and Jewish cultural lore. The Jewish religion, emanating from the spirit of eternity, constantly rejuvenates itself. It ever possesses eternal youth and at the same time great antiquity, for its great leaders and disciples thought in terms of eternity. Everything existing in the realm of the Jewish religion is worthy of preservation, regardless of the labor and effort involved. The subterfuge that it is very difficult to preserve the great Jewish traditions is a very poor pretext. To live as a Jew should live in the world has never been an easy task. Each generation must fight for its Judaism. Each generation must find its own salvation. By the good deeds of our ancestors alone we cannot exist. The fact that our fathers lived as Jews does not mean that we can take it easy and shake off the burden from our shoulders.

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Daily Jewish Courier, Jan. 13, 1920.

Wherever Jews begin to live by the deeds of their ancestors, Judaism goes under. The French Jews, for instance, who are assimilated to a great extent, still have Jewish memories. They are proud of the fact that their fathers lived as Jews, and the whole of their Judaism is based on a certain respect for the belief in Judaism of their fathers, and they still observe the anniversary day commemorating their parents' death.

If we cease to live as our fathers lived, and if we are too indolent to work for our own salvation, then we shall be the last generation of Jews. This is what every thinking Jew who strives to remain such must understand.

Our fathers lived under less favorable conditions than we are living. They suffered want and misery--but with courage and pride they bore the great Jewish burden upon their shoulders. They didn't even feel that burden, nor its weight, for as Jews they did not live an isolated life, but a community life.



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Daily Jewish Courier, Jan. 13, 1920.

It is possible to be a pious Jew and to pray at home, but our fathers went to the synagogue to pray--to pray together, for they possessed a genuine sentiment which told them that to be in a group in a synagogue is very valuable and is a strong psychological factor in Jewish life.

Our fathers did not have such developed ideas about organization as we have, yet they understood that if Judaism was to survive, the Jews must be organized neither in cliques nor groups, but in communities. They understood that a group, synagogue or house of prayer is only a part of the community, but not the community itself, and that it cannot take the place of the community. When a public Jewish enterprise had to be carried through, it was not done by individual cliques or their leaders, but rather by the representatives of the community of which the cliques or groups were only a part. When Jews have no united community but are organized in cliques only, then the result is--a moribund Judaism.

Certain readers will contend, that here in America different conditions prevail and therefore the forms of organized Jewish life must be different. To argue





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in this manner it is necessary to go a step farther and say that as long as the circumstances of life are different here, it then follows that the Jewish religion must be different. This is just what the reformed Jews contend--but what have they accomplished? Have they strengthened Judaism or have they made it into a moribund Judaism? Just as there is only one Jewish religion, so there can be everywhere only one Jewish way of life. In reality, America is not the first country to which Jews have immigrated. Wherever they wandered and settled down they organized Jewish public life according to ancient, highly esteemed historical form--in the form of communities and not of synagogues or cliques.

When the Jews settled in Spain, where for centuries they enjoyed great liberty, they organized communities. When they went to Poland they founded communities and when they went to England they also established communities, and there is no reason why American Orthodox Jewry should not organize themselves in communities and live as Jews have lived everywhere. No one prevents them from establishing well-organized and well-supervised communities.



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Daily Jewish Courier, Jan. 13, 1920.

If there ever was a necessity to establish communities, such a necessity exists now in America, where the current of life is so strong and powerful that if Jews do not organize into communities and stick together, Jewish life will degenerate and eventually disappear.

If the representatives of Orthodox Jewry in Chicago are successful in establishing a community in the historical sense of the word, they will not only preserve the future Jewish generation in Chicago, but will achieve a great historical deed for all of American Jewry and will make it possible for us to live as Jews, as our fathers lived everywhere.



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Sunday Jewish Courier, Oct. 5, 1919.

WPA (ILL) PROJ. 30275

ON THE COMMUNITY STAGE

by  
J. Leibner

The North Side, the aristocratic district of Chicago, is becoming a great Jewish center. A conservative account states that about 3000 Jewish families, both foreign and native, live there already. "If it were not for the scarcity of flats," a North Sider said to this correspondent, "we would have 100,000 Jews here." He believes that that number of Jews will live there yet because the Christians are moving to Evanston.

Jews on the North Side are quite scattered--from Montrose Boulevard to Juneway Terrace, and from the lake to Clark Street. There is a North Side street called Margate Terrace. It is predominantly Jewish. If it were not for Mr. William Lorimer who but recently moved there, it could have been said that upon this **street** there were no non-Jews. Lorimer is a friendly person and is very welcome to the neighborhood, for he .

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Sunday Jewish Courier, Oct. 5, 1919.

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has lived among Jews on Fourteenth Street and later on Douglas Boulevard, so that now he is also entitled to live in the new "ghetto". If it is desired to know where the new Jewish ghetto of Chicago is, one has only to ask, "Where does William Lorimer live?"

But back to the subject. The North Side is becoming a great Jewish center, possessing a Jewish youth which observes Jewish traditions. As proof, we point to the synagogues erected and those yet in the process of construction.

Details regarding the new "ghetto" will appear shortly in the Courier.

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Daily Jewish Courier, Sept. 24, 1919.

THE ENGLISH PAGE OF THE DAILY JEWISH COURIER

(In English)

This very new enterprise--an English page in the Courier, to form an organic part of the Daily, testifies best to the tremendous changes American Judaism has undergone during the last five years. Not only has there arisen a generation, thoroughly Americanized--and for many reasons alienated from original Judaism, but even the younger element from among the immigrants, who have reached the shores of America from lands across the Atlantic, during the last years preceding the War, have already been acclimatized to American manners and modes of thinking.

Both the second generation of the earlier immigrants, and the Americanized immigrants themselves, unable or unwilling to read Yiddish and finding little interest as well in the so-called American Jewish weeklies, are bound to forget their Jewish traditions, unless they find an organ that will consider

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Daily Jewish Courier, Sept. 24, 1919.

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it its duty to bring home the Jewish message to these young Jews and Jewesses in English.

It is with this object in view that we submit, so to say, our first English page to the younger generations of our community. We want to see the young Jew and Jewess of Chicago as well as of the whole Middle West remain in touch with the life of their people. We want them to continue the noble traditions of our race and to take an active interest in all matters Jewish.

The English page of the Courier will try its very best to keep them informed on all important events and happenings in the life of the Jewish people all over the world and particularly in American Jewry. By supplying Jewish information to our young readers and by attempting to awaken in them a greater interest in Jewish life, we hope to help to keep them in touch with Jewish life and to help them to continue the Jewish traditions--their greatest inheritance in life.

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Daily Jewish Courier, Sept. 24, 1919.

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Welcoming our new hosts of English readers, we greet them as the future helpers of the Jewish cause and we extend to them our congratulations on the occasion of the new year. May they witness a new and happy year and may it be granted to them to see in the new year the redemption of our people from bondage and oppression, wherever they are oppressed and persecuted.

[Editor's note: This article is in English originally. It has not been edited in the usual manner.]

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JEWISH

FORWARD     August 21, 1919.

Lider Pinsker!

We announce that the Congregation Anshe Pinsko and the Gnsh Lida have merged under the name - Anshe Lida & Pinsh and from now on the synagogue at 1300 Washburne Ave. will be considered as one branch of the congregation, and the other synagogue in the Douglas District, 1253 Lawndale Ave. a plot of ground which we have just purchased and upon which we intend to build is the second branch of the Congregation.

(adv.)



Forward, August 21, 1919

The historical War Torah, which Corporal Harry Fenn brought from France, after having saved it from cannon fire, will be presented to the Congregation Anshe Merob.....August 24.....

The ceremony will begin 3:00 P.M. from Central Ex. Avenue, from where the Torah, carried under a canopy, will be escorted to the synagogue, .....1521 South Roman Avenue.

(Adv.)

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Daily Jewish Courier, July 4, 1919.

### THE SIGNIFICANCE OF AMERICA

(Excerpt from article)

If you intend to remain here in America, think more of America than of the old home you have left. No true American wants to see his language forced upon you. He desires to see instead that you apply yourself to it so that he and you may easily understand each other. Become a citizen as soon as possible and help all good American citizens to secure an honest state government, a clean political life, and justice for everyone.

Keep your children in school as long as possible. Give them the opportunity you wished to have when you were young. Help your wife to learn the language and thereby preserve your relationship with your children and their American friends.



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Daily Jewish Courier, July 4, 1919.

If you remain in America do not become bitter, or full of hatred when you encounter adverse conditions. Seek justice for others and yourself in a legal manner. Ask a good American to defend you if you are unable to defend yourself.

If you remain in America speak to your fellow countrymen who are thinking of leaving America. Help them to understand the many reasons for remaining here. It helps both America and your own country at this time if you do this.



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Daily Jewish Courier, June 13, 1919.

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CAN YIDDISH AND HEBREW BE ASSIMILATED?

Cultural history tells us of racial and national assimilation. From this we understand also that language assimilation exists. Furthermore the intermingling of languages often leads to the development of national self-respect and independence.

We do not have to go far to find an example. The English language is a mixture fundamentally of two languages, German and French - and yet English is one of the richest languages while the English nation is one the most independent.

But the problem before us is, can Yiddish and Hebrew be **assimilated**? Has not the assimilation process of both our national languages already begun even without our conscious participation? It seems to me that Yiddish and Hebrew have long since begun to mingle and are still being assimilated.



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JEWISH

II B 2 d (3)

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Daily Jewish Courier, June 13, 1919.

III H

V B        This is noteworthy. The "in-laws" so to speak, the Hebrewists and the Yiddishists, fight among themselves and are at swords' points while before their very eyes occurs this romantic and necessary union.

If we [were not blinded] by party affiliation, either Yiddishist or Hebrewist, but permitted ourselves to investigate the new literary productions we would observe the conspicuous assimilation tendency of the two languages.

A few examples: Read Mendele's [translators note: Mendele Mocher Seforim (pen name) - Shalom Abromowitch - called the grandfather of Yiddish literature] Yiddish works and Mendele's Hebrew works and you will feel their relationship. The charm of our "Grandfather's" Yiddish flows through his Hebrew writings and the delightful quality of his Hebrew works shines throughout his Yiddish.

It is quite clear that both his languages spring from one source, from one poetic soul, and that is mainly from our national folklore which is largely a mixture of Yiddish and Hebrew, a synthesis of past and present.

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JEWISH

II B 2 d (3)

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Daily Jewish Courier, June 13, 1919.

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. V B Another illustration. Before me lies the story book of Rab Nachman Braslaver. These stories are the greatest treasures our new literature possesses. In the same volume we find the stories printed both in Hebrew and in Yiddish.

As I read these wonderful stories in both versions I am frequently apt to forget which is written in Hebrew and which in Yiddish.

One overlaps the other. One borrows words, expressions and descriptions from the other. The Hebrew is a kind of Yiddish and the Yiddish - a sort of Hebrew.

Numerous such illustrations can be found in our literature.

I believe for example that Peretz's Chasidische tales [Translators note: written in Yiddish] are more Hebrew than Shpoman's or Brener's Hebrew works.

At times the works of the last two mentioned appear to be translations from the Yiddish or Russian, while Peretz's best prose stems from original sources.

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JEWISH

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Daily Jewish Courier, June 13, 1919.

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V B           Unfortunately Hebrew at the present time is more of a dead rather than a living language.

The Biblical style is the Hebrew style. However there also can be found several Yiddish works which appear to be more Hebrew than most works written in the Holy Language (Hebrew) which themselves smack of the jargon (Yiddish) in both character and form.

We should and must Hebrewize the Yiddish (simply from a purely artistic motive). Instead of Yiddishizing English or Russian words we should rather Yiddishize the Hebrew. Yiddish as a result will become more colorful and more brilliant.

Hebrew writers on the other hand, will themselves unconsciously jargonize their writings. Life itself will force them to do it. The contents, the gist of their books, songs and articles will compel them, even against their will, to depart from mechanical rhetoric.

Therefore there is no need to worry much when we see and hear the "in-laws"



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Daily Jewish Courier, June 13, 1919.

III H

V B (Yiddishists and Hebrewists) wrangling over the question, which language is our national one?

Life itself will straighten matters and reconcile the two. They are "in-laws" and their fate has been determined in Heaven. Just as we cannot and must not ignore the past so we cannot and must not set aside the present.

A healthy national life is a synthesis, a sum total of all the folk epics of all the generations.

And we so ardently hope to build a healthy national home life in Palestine

Leo Kenig.





WPA (ILL) PROJ. 30275

Forward, May 2, 1919.

In the Jewish Neighborhood of Chicago. by B. Ballvinik.

Beautiful streets, beautiful trees, blooming boulevards, fountains, and it feels like a true Sabbath in spring, in the Douglas Park Jewish district. On a Friday evening, I took a stroll through Douglas Park and the Jewish Neighborhood, and I was more than happy to see that the Jewish people of Chicago had selected the West Side as their home. Finest decorated streets with grass growing in the center; fine houses with lawns in the front and gardens growing between the buildings. It is beautiful, quiet - one seldom passes anyone. I recognize this is a Jewish neighborhood only because of the butcher shops, synagogues, and the Jewish music one hears.

I met Jewish workers in their working clothes, and I was happy to see that the Jewish laborer lives in this beautiful Douglas Park Neighborhood. Douglas Park is very beautiful in itself, and under the branches of its trees, betrothals are arranged and Jewish heroes promise true love to their brides.

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Forward, May 2, 1919.

It is a large Jewish ward covered by a beautiful blue sky and containing many fountains. By the way, it appears as though the Italian and Greek immigrants are trying to enter the neighborhood. Personally, I hope that the League of Nations will recognize Jewish rights and that Douglas Park will become a permanent Jewish territory. It is fitting that Kedzie Ave. should cut through the middle of the Jewish Quarter. This street is very popular with the Jews of Chicago. Kedzie Ave. reminds one of the Jewish Bronzeville where nanny-goats dance (a nanny-goat is a Jewish milk animal).

The 12th Street car is also a Jewish institution in Chicago. It is that car line which connects the two major Jewish districts, Douglas Park and Halsted and Maxwell St. The 12th Street car line is like the New York Ralph Ave. car, which connects Essex St. and Bronzeville. In the 12th Street car one sees Jews reading detective stories as well as the works of Tolstoy and Chekhov. Workers with intelligent faces are carrying on discussions among themselves on world affairs. I saw also a tragedy on a 12th Street car. A young well dressed lady with a child was riding with her father-in-law. She evidently wants to speak English, but the old man is slightly deaf and understands no English, and she was obliged therefore, to speak to him in Yiddish, and in a loud voice.

Daily Jewish Courier, May 9, 1919.

A GREAT HOLIDAY AT THE KNESUS - ISRAEL SHUL (CONGREGATION ISRAEL SYNAGOGUE)

After much effort the Committee of the Israel Synagogue was fortunate in securing the services of a prominent rabbi, Rabbi Margolin. Rabbi Margolin is one of the great modern orthodox rabbis who unite Torah with progress, the old generation with the new. With his coming to Chicago. Chicago Jews, especially those of the Northwest Side, will profit by receiving the true Jewish spirit that is lacking among the Jews of Chicago.

Chicago Hebrew Institute Observer, December 1918-January 1919.

NORTHWEST BRANCH

Throughout the report you will have noticed that I have inspected in connection with the departments spoken of, the fact that what ever is being conducted in the main branch, in as many of the departments as possible these activities are duplicated in the branch on the Northwest Side. I will therefore go at length into a discussion of our Northwest Branch problem at this time; other than the fact that it will be almost imperative very shortly to renovate the building on such a manner as to make possible for us to do the work there satisfactorily.

Only a few of you probably know that our Northwest Side building was previously occupied by the Jewish Educational Alliance, and that was originally built for the Marks Nathan Jewish Orphan Home. This building is situated at 1242 North Wood Street.

During the year, we have had a total attendance in the branch of 72,503. This makes a very splendid beginning in view of the fact that the facilities were by no means adequate to meet the needs with the program that we have introduced there, which is an innovation in that section of our community,

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Chicago Hebrew Institute Observer, December 1918-January 1919.

we feel quite certain, if the facilities can be put into good shape (reconstructed, in other words,) the building painted, and the gymnasium building on a part of the playgrounds, that the attendance would easily be doubled within another year. We feel that the need for our activity in that section of the city is great.

The architects are at the present time preparing plans and getting prices of the cost to thoroughly remodel and rehabilitate the branch. Unfortunately the building is situated almost on the outskirts of the Jewish section, making it inaccessible, in a great many ways, for the largest number of people who really should have the use of it. Before long we will be in a position to make definite recommendations as to just where the Northwest Branch should really be located. A superficial study of the neighborhood brings me to the belief that such a center should be located between Palmer and Logan Square, that the largest Jewish population of the Northwest Side lives within that radius, and that when the time comes for the building of the branch in that locality, or wherever else we may find that such branch should be built, we are justified in making the expenditure of twenty- or twenty-five thousands dollars on our quarters, because it will undoubtedly take two and probably three years before we will be able to make any change, and at the end of that time the present building will be fully worth not only the money spent on it, but probably again as much.

Daily World, July 29, 1918.

FEWER AND LARGER BRANCHES OF THE WORKMEN'S CIRCLE.

The Workmen's Circle possesses over forty branches in Chicago. This number is not so small, it should please every one whose ambition is to see our movement great and influential.

When, however, we see that the number of Workmen's Circle members only reach 4,000, then we must admit that we have too many branches. And of what do the good qualities and faults of the small branches consist of? A large branch has a possibility of raising a sufficient amount to pay for a decent meeting place. A large branch, most of the time, possesses a larger number of intelligent members, and is thereby enabled to elect a better secretary and other necessary officials, whereas a small branch, with a poorer element, is compelled to meet in a small room, without air and other comforts, and is also compelled to elect a secretary with little experience and no ability.

It very often happens in the existing small branches that of their thirty or forty members, only a few come to the election of officers, and not having enough members from which to choose, they are compelled to elect officers that have no idea of their task. They are compelled to take the office because

Daily World, July 29, 1918.

they cannot help themselves. The branch cannot exist without officers. This results, often times, in the books being kept without a system, and the treasury suffers without the person being aware that he is using the money.

But you must consider the circumstances. The Workmen's Circle consists mainly of workers, and to our sorrow, workers cannot boast that one-hundred percent of their ranks possess an elementary education. Our intelligent elements are limited, which proves that the smaller branches must get along with the poor elements. No one is to be blamed, but the fault lies in that, instead of having our 4,000 members in ten branches and each branch having members with sufficient ability, we have forty branches of which many have not enough intelligent elements.

The best plan would be to unite four or five branches - organize these branches according to the districts in which the members live, so that a few branches will be on the West Side, some in the Douglas Park and some on the Northwest Side. Such a system would save hundreds of dollars in rent and postage, every undertaking would be sure of a success, educational work would be possible; such branches could engage secretaries and other officials of ability.

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JEWISH

Daily Jewish Courier, May 31, 1918.

VOICE OF THE PEOPLE

Dear Editor: A very splendid and successful meeting of a liberal progressive element was held Wednesday at the Hebrew Institute. Mr. S. Rubinstein and Dr. Joshua Stulman explained the purposes and duties which now stand before liberal Jewish youth in regard to our national language. It became clear to everyone that while Jewish national thought is gaining more ground daily among Jewish liberals and the working masses, yet their animosity due to estrangement from, and ignorance of, our language (Hebrew) imposes a historical duty upon us. We must organize ourselves and through the agency of a strong national Hebrew movement defend our national language from its aggressors, the modern apostles of Yiddish. We must do this with the same idealism, self-sacrifice, and love with which we fought these very same elements fifteen years ago to defend our nationalism and national point of view. Just as before we must stand organized to defend our Hebrew position until we secure a final victory.





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Daily Jewish Courier, May 31, 1918.

The people present at the meeting responded to this warmly and favorably, twenty-five persons enlisting in the movement. The following officers were elected: Mr. S. Rubinstein, president; Mr. Lieberman, secretary; and Dr. Olshon, treasurer. A committee elected to formulate the various plans for activities is composed of the following friends: J. Elson, S. Kardiman, Aaron Katz, Jacob Ben Ami, Dr. H. Epstein, and Dr. Joshua Stulman. This committee will meet tonight, Friday evening, at the home of Dr. Epstein, 1259 West 12th Street, to work out a plan for Hebrew activities in Chicago.

/Unsigned/



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JEWISH

Daily World, Mar. 29, 1918.

### JEWISH HOLIDAYS AND A NATIONAL JEWISH EDUCATION

Several say: Go back! Return to the ancient customs and ways--to the ancient superstitions! Dig up from the grave that which is already dead long ago! Dress up the skeleton in new clothing and seat him at the head of the family! [The revival of these old customs at home] is what these people call national Jewish education!

They forget at once, however, one general law of pedagogy (I shall not speak of humanity): namely, not to be false to the children--not to create two religions, one for the adults and one for the youngsters. The truth can be seen through such an hypocritical cloak. Jesuitical relentlessness will be bound to grow there, where one believes that the pure seed of legend is planted.

No! Not the traditional, religious conduct of the old Jewish generation will help us bring up our children. I cannot go into the synagogue and pray if I do not believe; I cannot wake my child and take him to Slihoth (prayers of forgiveness recited before Rosh Hashanah very early in the morning) if the Slihoth

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Daily World, Mar. 29, 1918.

service is of no importance to me; I cannot fast on the Day of Atonement; and I cannot observe the special dietary food laws on Passover. If I inculcated in my children religious precepts and practices I would only fool them. That would implant within them a hatred toward me for my hypocrisy. I want to be true to the younger generation and true to myself, and I also want to implant within their hearts the beauty of a legend--the sentiment of the old poetry--which will shine in their soul throughout the rest of their lives.

Aren't there any means?

If we would only think more about the way we live and do more for our future--if only that our practical acts were saturated and penetrated with our idealism--then we would already find a way to give our children an harmonious education. But this would require a permanent control over our acts.

For everybody's sake we must become Jews--that means we must become in practice what we are in theory. To be Jewish, however, means that one should speak

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Daily World, Mar. 29, 1918.

Yiddish, conduct himself in a Jewish manner, and feel that he is bound to the Jewish past. My words should not be taken in the usual way. I demand sincerity from our national, democratic, intelligent Jews.

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The Daily World, January 23, 1918.

THE DEBATE BETWEEN YOUNG SOCIALISTS AND ZIONISTS

by  
K. Marmar

The debate between the Young People's Socialist League, and the Young Maccabean (Radical Zionist Youth), in the West Side Auditorium, Sunday, ended in a divided decision among the judges.

The judges were unable to agree. The two Zionists, Dr. M. Dolnick, a Poale Zion; and William Nathanson, a Zionist Anarchist, agreed with the young Zionist, and the Socialist, the writer of this article, agreed with the young Socialist.

The debate was conducted very respectably from the speakers' side. I wish the audience had been as polite, and would have refrained from applauding and from creating disturbances.

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The Daily World, January 23, 1918.

The first speaker, M. Kosh, of the Young People's Socialist League, began speaking as a Zionist:

"We are already two thousand years in exile," but he immediately transferred his argument to the standpoint of the Young People's Socialist League concerning the Jewish question. He showed that the national cultural autonomy, a thing that Jews already have had to a certain degree, in Spain and in Poland, will solve the Jewish problem throughout the world. Jews will then have free democratic communities, schools, universities, court houses, and so forth, where the Yiddish language will be spoken. The Russian Revolution, for which we had shed our blood, the blood of the Bundists (Jewish Socialists in Russia) and other Jewish revolutionaries, will bring final victory.

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The Daily World, January 23, 1918.

Our position in Russia will effect us so as to also procure national cultural autonomy in other countries and that will answer the Jewish question, more than would a government in Palestine.

The second speaker, Simon Berman, of the Young Maccabees, showed that our own culture is requisite to a national cultural autonomy, and our own culture can not exist with out our own economics, our own land and our own environs. He brought evidence from Ancient Greece and Rome, from the Middle Ages, from the Arabian States, and from the present civilized countries, England, Russia, and America. Jews do not have their own economics and their culture is influenced by strangers. They are a minority all over, even when Russia held them in a secluded district.

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WPA (ILL) PROJ. 30275

The Daily World, January 23, 1918.

What can be done for national cultural autonomy in the rural districts and what will become of it when Jews will wonder from one country to another? But Jews will always remain in Palestine. There, the Jewish masses can defend their culture, through passive measures, while an active struggle, of which not everyone is capable, is required in other countries. The graduates from Jewish universities, in other countries, will be unable to earn a livelihood because they do not live in their own country. We are not in a condition to compete with the surrounding cultures and must **therefore**, have our own Jewish land.

Pessoch Bakahl, of the Young People's Socialist League, was the third speaker. He showed why the Jewish problem can, practically, not be solved, in Palestine... the country is too small, insufficient water supply, and should the hills become valley, it could not populate more than three million. Consequently, Palestine will be unable to take in all the Jews from other countries and thus be unable to solve the Jewish question.



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JEWISH

WPA (ILL) PROJ. 30275

The Daily World, January 23, 1918.

The great majority of Jews will remain living where they are now. Palestine will be unable to protect the other Jews from pogroms and as a Hebrew speaking country, it will not have cultural effect upon other Jews. Under no circumstances, will the majority of Jews of Palestine become greater than a majority in other countries, the majority of Jews, therefore, will be in need of a national cultural autonomy and those principles must also be accepted in Palestine, where the Arabians, as well as the Jewish laboring masses, will demand from the Hebrew speaking government that it should grant them a national cultural autonomy.

Reuben Hurwitz, of the Young Maccabees, was the fourth speaker. He showed that national cultural autonomy will not answer the Jewish question, because of the abnormal Jewish economy and its resultant anti-Semitism.

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JEWISH

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ALL (ALL) PRODUCTIONS

The Daily World, January 23, 1918.

We have no farming class because we were forbidden to till the soil in the Middle Ages, and we had to occupy ourselves with business. That condition effected us that even today we remain foreign to modern industry. Our tradesmen were driven away from the factories.

The Forward states that anti-Semitism will disappear through the destruction of capitalism, if so, then that national cultural autonomy is no cure for anti-Semitism.

CONTINUED ON JANUARY 24, 1918

The debate between the Young Socialists and Young Zionists, concluded with resumes and remarks by both sides. Simon Berman, of the Young Maccabees, had stressed the facts that national cultural autonomy alone will not solve the Jewish problem.

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JEWISH

The Daily World, January 23, 1918.

Roumania promised Jewish rights and did not grant them. It will not help, under any circumstances, to spread Jewish minorities. National cultural autonomy is, certainly, required in Palestine and only there, in our own land will it be substantial. Pessach Bakahl, emphasized the point that the Jews did not lose anything by being engaged in business. Spain does not invite them with out any reason.

America is an example proving that we can penetrate into all industries and still remain in the same category as we were. He also showed that, the Jewish culture is created in a Jewish spirit and that the national cultural autonomy is ours not as charity, as the Zionists demand Palestine, but as our full right.

Then Reuben Hurwitz, of the Young Maccabees, declared again that the national cultural autonomy will not solve the Jewish question in other countries, that Palestine can accomodate the settlement of 14 million Jews.

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JEWISH

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The Daily World, January 23, 1918.

Mandel Carson (his name was submitted as Kosh in yesterday's number by mistake ), the last speaker, of the Young People's Socialist League, denied that Palestine is that which was pictured by the previous speakers and showed anew that national cultural autonomy can solve the Jewish problem, for the majority of Jews.

The debate ended with this. The speakers of both sides have erred. The Young Maccabees more so than the Young People's Socialist League. The Young People's Socialist League granted too many concessions to Zionism settlement of 10 million new Jews in Palestine with in a period of ten years.

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JEWISH

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The Daily World, January 23, 1918

Pessach Bakahl has spoken brilliantly, but his statement that Palestine is 500 square miles was unpardonable. He forget that there are approximately 70,000 Arabs and Jews in Palestine, and that there are 1,400 persons per quadrate mile, more than three times as many as in industrial England. However, he was fortunate that his opponent, Reuben Hurwitz, was as far from the truth, when he asserted that Palestine can accommodate 14 million people, whereas in accordance with its area of 9,000 square miles (refer to Encyclopedia Briticania under Palestine Exploration Fund) cannot, under any circumstance, accommodate one third of 14 million, unless Jews will disperse in the countries of Syria and Mesopotamia, where there is sufficient place for millions of Jews.

The greatest mistakes of the Young Maccabees, were on the strata of history and economics, from which they have gathered their convictions.

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The Daily World, January 23, 1918.

It is important to mention that both sides did not stick to the subject: ("Will the Jewish Problem be Solved Through National Cultural Autonomy.") and instead of this , they swung to the question, "Palestine or other countries"?

Above all, both sides evince a great deal of intimacy with Jewish and social problems, which showed that the new generation, who will replace us, will be closer to us than we were to our parents.

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JEWISH

Chicago Hebrew Institute January 1918. Observer

### Civics and Naturalization

Though naturalization is our chief and main work the exigencies brought on by the events of the day have caused us to widen the scope of our work during the past fiscal year and the Department has been replete with activity and diversified pursuits.

After the declaration of war on April 6, 1917, a patriotic wave spread itself over the country resulting in an increased desire on the part of many to obtain their first and second citizenship papers, with the result that we show an increased attendance and registration during that month over the attendance and registration of the previous year. These conditions were little affected by the announcement of the passage of the Selective Service Act, and the same continued until shortly before the day of registration, June 5th.

The week before registration found the bureau swamped with inquiries relative to the age question. A great many had no certain knowledge of

Chicago Hebrew Institute January 1918. Observer

Civics and Naturalization

their age and were confused and hampered in their efforts of determining same by conflicting statements appearing in their marriage licenses, insurance policies, school certificates, and ship records. Their trouble apparently came from the fact that many of them never know their correct birthday, and each time they were asked to state their age, they took a different guess. Consequently hundreds were induced to register who were really over the required age. The plan adopted in handling the various perplexing problems involved was to advise registration with the further suggestion that the proof of their contention be presented to the authorities when they were called in the draft.

The next problem was in aiding the hundreds who came for assistance in making out claims for exemption after the first call was made for drafted men. Assistance in filling out the claims and the service of a notary public were given free of charge. Our opportunity to be of service was limited only by our capacity to handle the hundreds that came. The districts from which most of the men came were from the immediate neighbor-



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Chicago Hebrew Institute January 1918. Observer

### Civics and Naturalization

hood and the west and northwest parts of the city. But we also had numerous persons who came from distant north and south parts. A good opportunity to make observations of the life of the Jewish Young men between the ages of 21 and 31 presented itself. We noted in particular, that most of them married young and that about 30 percent had no citizenship papers, 10 percent were citizens, and about 60 percent made their declaration.

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WPA (ILL.) PROJ. 30275

The World, October 26, 1917.

### THE JEWISH RADICAL COLONY.

The Jewish radical colony at 40th avenue and 60th street, is a new factor in the Jewish life of Chicago. In former years, the Jewish radicals planned to realize all their future ideals in the colony. Several of these Communist colonies were unable to exist on account of unsuitable elements turning to the tillage of the soil.

The Jewish radical colony of Chicago is distinguished by its sense of genuineness. It is free from the fantasy of its leaders and is entirely established upon the tried mutual interests of its members. It is constructed on a cooperative basis, although each member has the full right of individuality. The colony has thirty members with room for ten more families. Every member who paid \$260, received two lots. The streets were restricted, by the City Hall as private, so that the colony would be located in a world by itself.

The cooperative investment amounts to \$18,000. The members have paid, on that principle sum \$8,000 and upon making further payment, the colony shall build stores, which shall be under cooperative management. The construction

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WPA (ILL.) PROJ. 30275

The World, October 26, 1917.

of houses was stopped due to the war and at present it is only inhabited by three families. However all necessary preparations are being made to advance the work.

The cooperative colony shall succeed in carrying through its plans and become a model district for the Jewish working class of Chicago.

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Daily Jewish Courier, July 31, 1917.

WPA (ILL) PROJ 30719

THE REBIRTH OF A PRINCIPLE.

(Editorial)

Echoes come from all sides to us Jews, "The hour has come - be prepared."

We speak here of the hour when Jewish people must openly proclaim to the world that Jews are a nation, want to be a nation, and demand their rights as such.

The hour has come when the world demands it of the Jews. When Europe elevated herself above the feudalism of the Middle Ages, she recognized the principle of giving the Jews their freedom, much as America, by the same principle, did later with the Negroes.

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WPA (ILL) PROJ 50275

Daily Jewish Courier, July 31, 1917.

The political and social systems of the Middle Ages were based on the servitude of the individual.

The church overpowered the king, who overpowered the knights, the knights their vassals, and they their serfs and so on down the ladder of society.

Each class was enslaved by a higher class, the individual was figured as nil, the individual had no privileges except those bestowed upon him by his superior.

Very often disputes took place between the church and king, king and knights, knights and vassals, but those were not disputes for freedom, but for the right to power.

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WPA (ILL.) PROJ. 30274

Daily Jewish Courier, July 31, 1917.

Not until the 17th century did the idea of personal liberty become clear. Then came the philosopher, the encyclopedists, and prepared Europe for the great revolution, the great struggle of the individual against the principle of slavery.

The French revolution recognized the principle of equality, meaning that one individual is as good as another. No one has a right to enslave another, all are equal, according to our law.

What was Europe to do about the Jews? Once Europe recognized the individual irrespective of faith, it had to recognize the Jew as having equal rights in principle.

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WPA (ILL) PROJ. 80275

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Truthfully speaking, the Jew has, in every country in the world, the true equal rights. In every country there are privileges for the majority of non-Jews that the Jews cannot have as long as they are Jews, but those are social privileges, not legal. European countries to recognize most recently this principle were Russia and Rumania.

Gradually, along with the growing freedom of the individual grew also the principle of national freedom. If an individual is to be free, he must have the right to live in his own national group.

With the present great world war, came the principle of national freedom. Jews must demand their rights as a national group. The principle of national freedom must liberate the Jewish nation. That is why we say: "The hour has come - be prepared."


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JEWISH

Daily Jewish Courier, June 14, 1917.

#### OUR RUSSIAN GUESTS

Elsewhere in today's issue of the Jewish Courier is published a news item about the arrival of the special Russian Commission in America. They are the envoys of the new, great Russian Republic to the older Republic of the United States, bringing with them a salutation from a sister-Republic seeking counsel and means to fortify her present exigencies and to confer about the near future. Our American Commission has been already in Petrograd for the last two weeks. Thus are both ends collaborating to bring the two Republics to a closer relationship, which must in the near future yield many advantages to both - not only material advantages, but also spiritual gains and a multiplication of peoples' freedom throughout the world.





Daily Jewish Courier, June 14, 1917.

The Chicago City Council last Monday adopted a resolution which extends an invitation to the Russian Commission, in the name of the city of Chicago, requesting their presence here as Chicago guests of honor for a day or two following their departure from Washington, where they have been conferring with President Wilson and the Secretary of State. It is expected that the Commission will accept the invitation, and a committee of prominent citizens of Chicago will strenuously endeavor to entertain the venerable guests with all "comforts" and with assurance of sincere friendship towards Russia, etc., as is the rule at such occasions. The city of Chicago will thereby show its share of friendliness by expressing its good-will toward the Russian people and towards its new-born Republic.



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Will the Entertainment Committee of Chicago also include us, former Russian subjects of the ex-Czar, and the Chicago Jewry in general.


Apparently not. We are so indebted to the Russian Commission that it would not be sufficient that we only share with the friendliness of the general public of Chicago.

We think that the proper thing to do would be for the Chicago Jewry to have an exclusive opportunity to greet their former countrymen, in order to show them how happy they are over the new Republic, our sympathy toward the Russian people, and that the true Republic of Russia can count on the Jewish people as their upright friends.

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It would be especially befitting because in the Russian Committee, under the chairmanship of the noted Professor Boris Bachmetiev, there are also some very prominent Russian Jews under the Jewish scholar Baron David Ginsburg.

We would like to see that a special invitation be sent to the Commission as guests of the Chicago Jewry; that a thundering reception be given to them in one of the most magnificent halls or theaters; that a banquet be given in their honor sponsored by the most prominent Jews, to extol the guests; and that the sentiments of the Jews concerning the new-born Russia be expressed in both Russian and English in such an effective manner that the words resound in all cities and villages of Russia, so that they be widely known to millions of Russians.



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By such action not only would we obtain the gratitude of Russia, but we would also do the six million Jews living there a great favor.

We believe that this can be easily achieved with the cooperation of prominent Jews.



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The field for survey included the whole of the 19th ward, bounded by the Chicago river on the East, and Hermitage avenue on the West, and from Van Buren street to Taylor; from Hermitage to Loomis street, then 12th street as far east as Halsted, the boundary then following Taylor street to Desplaines street, going south to Dekoven and Bunker streets, and the river on the eastern boundary.

The district east of Halsted is now largely given over to factories and places of industry. Very few Jews are found in this square mile. The Italians, Greeks and Poles have been crowding the Jews out for years, and only isolated families are still to be found in their own homes. The School Census record shows that in the Dante School, fifteen years ago there were 95% of Jewish pupils. In this survey, we found that in very same school, 95% are Italians. The majority of the Jewish families are engaged in business on Halsted Street. These families live in back or over their stores. The more prosperous among them moved into the

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MPA (ILL) PROJ. 30275

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Lawndale District, and have gone as far as 40th avenue.

The very heart of the district, bounded by Blue Island, Taylor street and Racine avenue and extending almost to Van Buren street is now inhabited by other nationalities. The Jackson School, on Polk and Sholto streets, formerly almost exclusively Jewish is now largely attended by Italians. Six years ago the first Italian child was graduated from the eighth grade. These facts are of great significance not only to the Institute, but to other social agencies, and to the public school itself. From Taylor street to 12th street, and from Loomis to May, is the most densely populated area and has the largest population of Jews.

Here, too, we found the greatest number of aliens. This is in the immediate neighborhood of the Institute, and no doubt similar facts will be ascertained, when a survey is made of the adjoining 10th and 20th wards. The most important grouping of Jews, as shown on the spot map, is that surrounding Ashland Boulevard. This neighborhood is bounded by Lefflin,

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Halsted, Hermitage and Taylor streets. Ashland Boulevard, formerly one of the most beautiful and fashionable streets on the West Side, in the last few years has become the happy hunting ground for cheap rooming houses, boarding homes, and college fraternities, housing hundreds of students from the local musical and dental colleges.

MPA (ILL) PROJ. 30215

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JEWISH

Daily Jewish Courier, Oct. 15, 1916.

REGISTER NEXT TUESDAY

Jews Must Not Neglect The Gift Given Them By The Constitution of The United States

Next Tuesday, Oct. 17, is the last registration day for the coming elections.

Citizens registering next Tuesday will have a voice in the coming election, when it will be decided who shall be the next president, who the governor of the state and many other public officials.

Naturally, when a citizen fails to register, he is deprived of the privilege to vote, which means that he will not have the slightest say in the new administration of federal and state governments.

A citizen who registers at the primaries, fulfills his duty as citizen and resident of this country. It shows that he appreciates his citizenship and makes use of all the privileges given him by the constitution of the United States. It also shows that he is a patriot of this country, and that he



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likes to see the country progressing. If one administration is not satisfactory, he can vote it out, preventing it from remaining in power, and electing in its stead one fulfilling its duties and promises to the citizens.

Any citizen registering but not voting neglects his duty as such, and his action is considered unpatriotic. He, therefore, has no moral right to complain about an administration failing in its duties and promises. Such a citizen is not a live part of the body of American society, but a dead member partly attached to the body to which it belongs.

There are many who give various reasons for their negligence to vote, claiming that they don't believe in the principles of a certain party or that they have no confidence in a certain ticket.

When this is analyzed it shows how groundless these reasons are, for no one in this country is forced to vote for any given party. If one is not in accord with the Democratic administration, one has the privilege to vote for the Republican ticket, and should both tickets not be to one's liking, one may

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vote for the Socialist or any other ticket of one's choice.

But if registering and voting is a duty of citizens in general, it is more so in the case of the Jew, because by fulfilling this duty he shows how highly appreciative and respectful he is to the Constitution of this country, which proclaims equality of political and citizen's rights, things of which he was deprived in the unfriendly countries of Europe from which he emigrated.

The trouble with many of us is that we possess too short a memory. We forget the slavery in which we were kept in the European countries, and it seems to us that we were always free citizens and therefore have no duties in this country to guard and defend our citizen's and political rights.

Every Jewish citizen must always remember, and cherish as a great day, the day, when he received his naturalization papers, for on that day he became a live member of our great American Nation. He should praise the Lord for bringing the Jews to the shores of America where they enjoy equality among all other nationalities from the four corners of the earth, under the protection of

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the "Stars and Stripes."

It would be a great injustice and ingratitude to the country, the Constitution, and all our free institutions if we would show our appreciation for the marvelous gift of free citizenship given us by neglecting to vote.

The vote is the most powerful weapon that the Jew possesses in this country. He can command respect and defend himself against his enemies. And most of all, it is a remedy to combat his foes, who are afraid of his vote, being forced therefore to leave him in peace.

And so, we appeal to the Jews, as citizens, reminding them that if they consider themselves true and worthy patriots of this country, it is their duty to register next Tuesday, Oct. 17th, so that they may vote in the coming elections.

J. Spivack.

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THEY DO NOT LET THEM DIE

(Editorial)

In one of the English comic sheets, which draws a large part of its earnings from its jokes and caricatures about Jews, we noticed a cartoon of a Jew who was at the point of death, and whose wife and children stood near his bedside weeping bitterly. The dying Jew was fretful because they did not want him to die, and he said to those standing by, "Why should I live on in this world? Money can no longer be made in the clothing business."

We recalled this typically Gentile joke, which sees money as the only thing in life that the Jews value, when we read in some letters from France that the Gentiles there do not permit the French Jews to die/i. e., to become assimilated/--the Jews who are bending every effort to crush and destroy the last remnant of their Jewish spirit. In France, however, it is

WPA (ILL) PROJ. 30275

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neither a joke nor a caricature; it is a tragic fact--tragic, that is, for those Jews who want the world to forget that they are Jews.

The most prominent advocate, among the French Jews, of the theory of complete assimilation is Joseph Reinach. Anyone who has heard of him is familiar with the views he constantly preaches in his books and newspaper articles. He is forever saying that the Jews are not a race and not a nation. He does not even agree with the cynical remark made by Heinrich Heine, that the Jewish religion is not a religion, but rather a misfortune. Reinach would say the Jewish religion is not even a misfortune; it is only a memory. From his point of view, it/the Jewish religion/is not even a pleasant memory, but is rather some sort of a nightmare, of which one reminds oneself. Reinach is the intellectual leader of those French Jews who constantly shout that they are not Jews, but Frenchmen.

Now along comes a famous French author and journalist, Monsieur George Piache, and asks this question: Are such "Frenchmen" who deny their ancestry, who

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no longer concern themselves about the fate of their people, who remain indifferent to the persecution of their people--are such people to be considered true Frenchmen?

In his weekly newspaper, Monsieur George Piache expresses the opinion that such Jews are not truly French. "The Jewish masses," he says, "who proudly and courageously shoulder the burden caused by Jewish suffering, stand much higher, in my opinion, than those assimilated Jews who seek to run away from their people and want to be something other than Jews."

"The poor Jew," he continues, "who sticks by his people in periods of sorrow as well as joy, is in a position to give something of his own individuality to the world. But what can the Reinachs offer? They are too intellectually bankrupt to contribute anything to the world."

We must not assume that statements like these, made by prominent Frenchmen, will persuade the Reinachs and their kind to return to the Jewish people.

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They are too far gone in their "death agony," and their attitude toward returning to the fold is like of the Jew in the cartoon: "Why should I live if I can't make money in the clothing business?" But, at least, M. Reinach can reason from this that if Judaism is not a religion, it is, none the less, a misfortune.

It is simply horrible to go on living like this, and it is still worse when they/French Jews/are prevented from dying/i. e., from becoming assimilated/.

The Frenchman who understands the significance of being affiliated to his people, and who knows what such an affiliation means in the spiritual life of an individual, knows what havoc is wrought in the soul of an individual who tries to break away from his people. The Frenchman senses the great truth that the/intrinsic/qualities of an individual, as is similarly true of his race, are required for truly creative work. He who severs his relationship with his people, is disqualified and unable to create something original.

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Monsieur Piache is obviously a profound thinker. He possesses deep insight into the psychology of various peoples. He knows that a Baruch Spinoza could have developed only from a pure Jewish environment. He knows that the Reinachs, who have estranged themselves from their own people, can, for the most part, write books containing material which they accumulated as a result of considerable work and effort. They/[the Reinachs/]cannot, however, create anything original, because, to do so, one must possess genius, as well as creative ability--and this can only be inherited.

We have discussed this incident which took place in France because it is characteristic of Jewish assimilation in all countries. That which Monsieur Piache said in Paris is reiterated by writers and thinkers in Berlin, London and Petrograd. Mention of this is also made in America. And these statements are made not out of hatred toward Jews, but because of an aversion that inevitably develops among people, for those who deny their spiritual heritage.

There will come a day when all Jews will begin to realize that a Jew cannot



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deny his heritage nor shrink from his duties, and, at the same time, remain unpunished.

WPA (ILL) PROJ. 3777

Daily Jewish Courier, Sept. 11, 1916.

HOW WE BECOME AMERICANS

(Editorial)

Perez Smolensky's novel, The Wanderer In The Paths of Life, which we read when we were small children, is now out-of-date. As a narrative, it has really grown old, and belongs to a time which is long since past. But specific observations made by the author, with reference to human behavior, under certain conditions, are full of universal wisdom and experience, and these never grow old.

When Joseph, the hero of that story, suddenly and unexpectedly, inherited a fortune, he, first of all, decided to dress in fine clothes. But because he was naive, because he had always been a Yeshiva Bocher (theological student), he did not know what style of clothing to select. But his eye was attracted to a nobleman whom he used to see every day at the entrance of a magnificent hotel. The nobleman wore a long coat with brass buttons, and gold arm bands on his sleeves. He also wore a top hat with a gold ornament



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on one side, which made him appear very dignified. Joseph decided to have such a costume made for himself. When the costume was finished, he wanted to take a suite in the same magnificent hotel in which that nobleman lived. When Joseph entered the lobby, the manager became angry because he wasn't at his post, and because he hadn't opened the door for the guests. The manager mistook him for a doorman because his costume was like that of a doorman.

This is a ridiculous incident, caused by ignorance and inexperience. In America the same thing often happens to us. In the process of becoming Americanized, we commit a folly which is analogous to the case of Joseph in Vienna, if not worse.

How do most Jewish daughters become Americanized? They put on a six-dollar pair of shoes with a high French heel; chew gum in street-cars and in other public places; laugh out loud; use English expressions such as "Cut it out",



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and "Aint he mean"; they wear flower-garden hats so as to attract the attention of other passengers.

We do not wish to intimate that all Jewish girls are like that. There are Jewish daughters who do not chew gum, who dress conservatively and in good taste, who speak gently when in public places; and who generally conduct themselves modestly. The loud individual is more quickly heard than are a hundred quiet ones. Thus the boisterous and gum-chewing daughters of Israel are more quickly the center of attraction than are the quiet and modest ones.

The sight of a half-dozen Jewish girls either on their way home from work, or riding to a park on a Sunday in a streetcar, makes one indignant. The six-dollar shoes, the frilled silk blouses and the vivid hats are not becoming to them because they are really decent Jewish girls who would not behave immodestly. They do not wish to attract the attention of strange men. But they



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think that high-heeled shoes, low-cut blouses, and varicolored hats are the American style, because they see other girls so attired. They chew gum not because they like it a great deal, or because it is necessary for their digestion, but because they see other girls do so. They do not realize that, in the eyes of respectable people, they look like a herd of young cattle, chewing their cud. They laugh out loud not because they are hilarious, but because they have heard other girls laugh out loud. They speak loudly and are the center of attraction because they have seen other girls, Jewish or non-Jewish, who have become Americanized long ago, behave so.

They make the same mistake that Joseph made. The typical, well-bred American girl possesses good taste and a sense of that which is most becoming. The well-bred American girl does not chew gum, nor does she wear shoes with a



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three-inch heel, nor does she laugh or speak loudly in public places in order to attract the attention of others. The well-bred American girl dresses conservatively and with good taste, and is modest.

After seeing how some Jewish daughters behave , decent American men and women think that they are all vulgar and think that they are worse than they actually are.



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Sunday Jewish Courier, Sept. 10, 1916.

## OUR TRADITIONAL DUTIES

by

Y. Mathew

The last Mizrahi convention, held in Chicago, resolved, among other things, to agitate for the observance of the Sabbath; to try to influence the Jewish employer and worker to divide the Saturday working hours among the other five working days. This is the way in which the Sabbath Question should be solved. The idea of a five day work week, which has been widely discussed, has recently come to life again. To gain this objective, a strong campaign is now being carried on, chiefly in New York, through the initiative of the Mizrahi (The religious wing of the Zionists) and the Union of Orthodox Rabbis.

It is true that this question presents many difficulties. But in order to carry through this great and important undertaking, we must involve not only individuals, we must awaken and arouse the whole Jewish public opinion. Our



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III C      objective can be attained if we are united. The desecration of the Sabbath in America has reached the point where some of our pious Jews, even the wealthy ones, can hardly wait until their children become of working age, so that the latter can begin to earn money and also desecrate the Sabbath. For more than half a century, the Jews in America have desecrated the Sabbath either through compulsion or willfully. There is a danger that Jews in America will forget entirely that we have a Sabbath, which is the very foundation of Judaism.

Is it possible that the day of the Sabbath is to be forgotten, here in America, where one-fourth of all the Jews live? Some imagine and will claim that lately Jewish life in America has become more Jewish in character; that we have a vast number of Jewish educational institutions, such as Talmud Torahs (Hebrew schools), theological colleges and other necessary institutions.

For those who have been in America for some time, these institutions of learning are probably more than enough, but such is not the case with those





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III C    who have recently come from eastern Europe, and know what the character of a truly Jewish life should be. Those people recognize that the holiness of the Sabbath and of holidays--the most beautiful and most sublime aspect of the Jewish tradition--has completely disappeared. The Sabbath, with the holy sentiments it evokes, which have been a consolation to the Jews, has unfortunately lost its holiness.

It is fascinating to conjure up the picture of the Sabbath as it was observed in the old country. The members of the Jewish household were seated around a handsomely set table on which the Sabbath candles were lit. On his way home from the synagogue, the head of the household was escorted by two angels, and when he entered his home, it seemed as though the angels had said "amen". The holy mysteries of the Sabbath hovered about the house. The mother would look at her children with pride, wishing that they were as bright in the study of Hebrew as they were in the light of the candles. Unfortunately, in America, we know neither the Sabbath nor the holiday; that glory of the people [of Israel] has disappeared.



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III C The American Jews have created new concepts of Judaism which are contrary to the old traditional Jewish life. There is a physical law that everything is subject to change. In the course of time, many plants and animals became extinct when the conditions which made possible their existence, changed.

So also with man, nature's noblest achievement, does this law hold true. Of the many powerful nations which existed [centuries ago], there remain today only memories. Their destruction has been explained as natural. When the conditions of their national existence disappeared, or when their enemies became much more powerful, these countries were destroyed.

If there is any people who continue to exist, despite all obstacles, it is the Jewish people. This is because we were taught to cherish our past and our spiritual heritage.

But what can we expect from our children? We often become angry with our children because we think they are becoming estranged from us. But aren't



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III C we causing this estrangement ourselves by not giving them a Jewish education? Aren't we causing this estrangement by not conducting ourselves as Jews?

Sometimes Jewish education is discussed, and arguments arise, at times, over the system of Jewish education. But, unfortunately, we have not yet heard that the pious Jews had taken upon themselves the educational problem. The erection of Talmud Torahs is often mentioned, but never is a word said about the inner spirit of the Talmud Torah. We ought to improve our [Jewish] education if we want to keep our children from drifting over into strange camps. We must place our educational institutions on a sound basis. When we look at the eastern European system of education, we must consider the two chief factors which have influenced the spiritual development of our children: one, the rabbi instilled Judaism into the children by teaching them the Scriptures, the Talmud, or as we shall call it--the theoretical side of Judaism. Two, the home practiced the teachings of the rabbi. The synagogue and Beth Ha-Midrash [house of study] influenced the children to pursue a



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III C religious course. The parents were not merely satisfied with the fact that their children might be able to recite Kadish (a prayer for the dead) and read the Haftarah [usually a section from the Prophets or Writings of the Bible read after the selected portion from the Pentateuch is read]. They looked forward to something higher--if their children did not become rabbis, at least they would know a chapter of the Pentateuch with the commentary by Rashi, and a chapter of Mishnah [the part of the Talmud codified by Rabbi Judah Hanasi around 200 A. D.]

But the situation is quite different in America. The child spends most of the day in public school where he receives elementary instruction, but no conception of Judaism. The atmosphere, which is filled with forces disruptive to everything pertaining to Judaism, affects the child indirectly, and in his home there is almost no observance of Judaism. The only place where the child can acquire some knowledge of Judaism is the Heder [Old World type of Hebrew school]. But what can we expect of a child who begins a two-hour study of Hebrew at a time when he is tired, after a whole day spent in secular studies. Which study should he consider of greater



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III C importance: the study to which he devotes his best time during the day, in modern, light rooms, or the study he gets in two hours in the narrow, dark rooms of a Hebrew School?

The only remedy for this situation is to establish parochial schools. When we have such educational institutions, the child will acquire a different slant on Judaism. It stands to reason that the child will not consider the Jewish studies inferior to the secular because he will spend an equal amount of time on both. The child will realize that secular studies go hand in hand with Jewish studies. Only by such means, can the educational problem be solved. We must create a Jewish atmosphere which shall rear a generation to whom Judaism shall be above everything else. With such a form of education, we can hope to rear children who will be a pride to American Jewry.

This is a thing which requires great enterprise. In New York such schools already exist. From these schools have graduated children who have an understanding of secular studies, and at the same time, an adequate knowledge of



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III C Jewish studies.

Recently, the local Adas Bnai Israel, an organization of young people, interested in the propagation of religious and national Judaism, has been propagandizing for the establishment of parochial schools. Many prominent Jews have even pledged to contribute annually toward financing this undertaking.

It is erroneous to believe, as some people do, that it is impossible to observe the Sabbath in America; that it is impossible to rear children here in the true Jewish spirit. In eastern Europe, we see Jews being driven into the wilderness of Siberia, where Jews never dreamt of living. But shortly after settling there, they built synagogues and Hebrew schools. They did this because they understood the importance of the religious aspect of life.

Unfortunately we lag far behind our European brothers in the realm of Judaism. In America we have created nothing along spiritual lines. Everything that we needed was brought to us from Europe.



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III C Let us, therefore, espouse the cause of the revival of Jewish nationalism, of the creation of a Jewish culture.

Especially, let us revive our sacred traditions, and let us tie up the work of the present with the work for the future.





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THE REVENGE OF A PARVENU

(Editorial)

It is the nature of the parvenu to ape the well-established wealthy persons of old families. The parvenu labors under difficulties in trying to speak, dress, furnish his home and appear like the rich man who comes from an old family. It is difficult for a person to change his psychology in a short time. Somewhere in his speech and in his conduct, the parvenu, the upstart, will reveal himself. He lacks that certain dignity which is a result of generations of tolerance, of higher caste, and of cultivation of the spirit. One with a sharp eye will immediately recognize the newness of the parvenu. Especially can he be recognized by his lack of appreciation and evaluation of things that are old. To the parvenu genealogy is a hindrance. The value of family tradition is foreign to him. Feeling ill at ease in his new position, he constantly seeks to ape others. He willingly drops his own personality in order to disguise himself. He discards everything which is apt to remind him of his past, regardless of how





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valuable it may be. Only that which is new and which can be adapted to the environment to which his newly acquired riches have brought him--only that does he seek to obtain. Only that which glitters and shines on the surface and that which he thinks will place him on an equal footing with other aristocrats--only that does he seek. This psychology of the parvenu has begun to develop among us Jews during the past three or four generations.

Throughout the centuries the Jewish People have been likened unto an impoverished person. They had to endure a great deal of hardships, suffer a great deal, wander about in destitution, were chased by murderers--but in their hearts they always bore the consciousness of their value. As a People they were aristocrats of illustrious descent. They were always aware of certain high principles that they had inherited from their ancestors.

Then, in certain countries, Jews met with good fortune. God helped them. For



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a while they lived at ease. Many became really wealthy. They began to adapt themselves to their new riches and began to develop the psychology of the parvenu. They tried to look like the wealthy people of old families! To speak like them! To think like them! If a person accustoms himself to such ways, he becomes like the ostrich that hides its head in the sand, thinking that no one will see him.

We were good enough to bring up generations of Jews who consider themselves Germans, French, English, Poles, etc. Speak to them and they will tell you that there is no difference between themselves and others. But what about anti-Semites? They are wicked people. They [the anti-Semites] seek to ferret out the Jews, notwithstanding the fact that they are no longer recognizable as Jews, in order to cause them trouble. Aside from this there is no difference.

The tragic farce of the parvenu lies in the fact that he does not sense the asininity of his position. He thinks that he is "second to none", and starts giving advice from the depths of his own experience. We find, for example,



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in the American Israelite, the following "sound advice" offered to the Jews of Poland:

"It is very likely that they [Jews] would be treated no less gruesomely and brutally even if they should adopt the traditions, language, clothing and customs of the country. But if this were done and the Jews did not segregate themselves, the relationship between the Christians and the Polish Jews would probably 'become friendlier'."

Truly this is reasonable advice, although it is not original. The camels and many other animals and insects have long practiced this advice by developing the protective coloration of their environment in order to escape their natural enemies. And this is also not new to the Jews because Jews practice this type of self-protection in all countries of the world.

If we practice this out of necessity, through the instinct of self-preservation



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because we lack the power to fight, then we are justified in so doing. But we cannot, however, consider this a virtue. It is not a very delicate thing to offer a People this advice: "Conceal your racial identity, disguise yourselves and, probably, you will not be recognized."

But our parvenus in America do not feel that this is disgraceful. This is the psychology of the parvenu who, light-heartedly, renounces the past in order to enjoy the present.



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ON THE OBSTETRIC TABLE

(Editorial)

In a grave crisis, when it is a question of life and death, neither a disguise nor a mask will prove successful; then the truth, in all its horror, is often proclaimed from the depths of the soul. Since the most progressive nations of the world have begun to treat Jews more humanely, we imagine that they have finally recognized our demands as a people, and our right to enjoy freedom and security equally with all other peoples. In peacetime, when we are allowed to breathe freely, we begin to believe that the moral conscience of the world is growing, and that the redemption of Jews must come only in this way: by the nations acquiring a higher degree of civilization. The nations of Western Europe have sought to liberate themselves from the rule of the church, and have been compelled, due to the principle of self-emancipation, to recognize the equality of citizenship of all the inhabitants of their countries. With the optimistic inclination toward self-deceit that



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I G resides in us, we fancy that they [the nations] had in view our benefit only. And thus we have hastened to meet them more than halfway. We have immediately become French, German, Russian, English, etc. We say we are Jews only in the religious sense, and this does not concern the State.

The nations, however, do not look upon Jews in this light. There isn't a single nation in the world, even among the most civilized, that would consider the Jewish Question a political and economic question. It is even difficult to find one Christian, in whatever country he may be, who considers the difference between himself and the Jew to be no more than a religious difference. We seek to convince the Christians that when they say "Jew", it should mean nothing but the religious aspect, the same as "Catholic" and "Protestant". But the Gentiles do not allow themselves to believe something that is not true. They see us in a different light from the one we wish. But the power of autosuggestion is so strong that one begins to believe one's own phantoms. A world full of people laugh, nations care little about the Jewish vagary and still we hold firmly to our own [idea]; we are French, German, Bohemian,

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I G Polish, Russian, etc.

However, when a grave crisis arises and the Jew is put to the test, then the effects of his autosuggestion will most likely wear off, and he will act like a Jew. If he continues to be obstinate, and pursues his old course, the dry facts will arise from the crisis, will rap him over the knuckles and cry out, "Jew! Jew!"

France and England are democratic countries. They recognize the rights of a foreigner by granting him freedom and the right to live in their midst. For this reason, they must also open their doors to Jews who escape Russian persecution. But now that war has broken out, a crisis has arisen and to the aforementioned privileges is added the condition: Yes, you are permitted to live here, but for this privilege, you must sacrifice your lives for us, otherwise you are not welcome.

During such a crisis a bitter truth is proclaimed. "We are not Russians,"



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I G cry out the Russian Jews in England. "We have fled from Russia, not because we wished to avoid military service, but because Russia has made it her political policy to oppress us. Neither are we English," they continue, "and we have no intention of becoming English. We are Jews; people without a country who enjoy the right of asylum in England in accordance with the English Constitution." England's reply is: "Either you go with us on the battlefield or you leave England." The constitutional right of asylum does not hold good when applied to Jews.

England cannot force Americans who enjoy her right of asylum to shed their blood for her. She cannot force Swedes, Spaniards, Swiss, or even citizens of the Allies who live there, to do so, but she can force Jews because they are a people without a home.

At first a millionaire of Chicago refused to send money to aid the Jews in Poland. "They are people like any others," he claimed. He contributed a huge sum to the Polish Committee for distribution without discriminating





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I G in favor of any religion. Later he was informed that from his money not a penny had reached the Jews. Since then he donates solely to Jews. The crisis taught him a lesson in "ethnography".

The Jews in America believe that the money they give to the millions of war-stricken Jews is naught but charity, philanthropy. Slowly, however, they are gaining the realization that it is a national inclination of self-preservation. Instinct is stronger than theory. If they were to follow out their theory, they ought to help the Belgians, Poles and Russians. But in a grave crisis truth emerges.

It is said that an aristocratic Jewess, before giving birth to a child, cried out, "Mon Dieu, Mon Dieu". The attending physician ignored her cries and continued smoking his cigar. Then suddenly she burst out, "Gotineu Helf Mir!" /Yiddish: Oh God, help me! / Then the doctor got busy. In a real crisis, there is no disguise.



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IN THE NEWSPAPERS AND JOURNALS

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by

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Jonah Spivak

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IV

In the last number of the American Jewish Chronicle, an English weekly published by Dr. Isaac Straus and edited by the renowned journalist Dr. S. Melamed, there appears an article entitled "The Conversion of the New York East Side to Christianity", by an erst-while missionary.

The writer, who himself was nearly lost in this impurity [of apostasy] but rescued himself in time, gives a description of the work of those "soul savers" on the East Side which reads, in part, as follows:

"There are many places on the East Side where the gospel of Christ is being preached to the 'forlorn sheep of Israel' by Jews who would have them [their Jewish listeners] converted to Christianity. The services are usually



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held on the Sabbath because the missionaries aim their bait at orthodox Jews. We shall now pay a visit to one of these places.

"Upon entering the hall we are given a grand reception by a humble sexton. He directs us to a seat, and we then await the opening of the services. There are approximately one hundred worshippers, mostly young people, sprinkled with women and children.

"The missionary comes to the pulpit accompanied by a dozen Christians who aid in the service and in rendering the choral selections. The missionary then kneels and utters a prayer in faulty Yiddish. He then reads a few chapters from both the New and Old Testaments. His Hebrew is replete with errors. Some of the worshippers correct him aloud, but ignoring all corrections he continues.

"A Christian boy then recites a prayer in perfect English. He gives the



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Almighty sundry reasons why the church is consecrated to the conversion of Israel to Christianity. In his prayer he mentions everyone from President Wilson down to the most insignificant Jewish girl who has confided to the missionary that she loves to sing Christian songs.

"After singing a few hymns, the missionary then begins to read from a Hebrew text. What does he really say? It is understood that he endeavors to prove by miracles that Moses and all the prophets had prophesied the birth of Jesus of Nazareth, his suffering, and his death, and why the Jews rejected Him. In this manner he continues to interpret the passages. He is often interrupted by questions which expose his ignorance, but disregarding the derision, he continues.

"Finally he stops and wipes the perspiration from his face, and another Hallelujah follows. Then another Christian--a Gentile--takes over the sermon. He utters a few kind words about the Jews, and at the same time,



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unfriendly words, too. The unfriendly jabs in the side are his assertion that the Russian pogroms were prophesied in the Bible as a punishment of the Jews for having killed their own Messiah."

And the erstwhile missionary, who is now a repent, asks, "Is this not the most heinous anti-Semitism that has ever been preached?" And is it not as nonsensical as it is malicious? Because if what is related about the Nazarene is true, He cried out before His death; "Heavenly Father, forgive them for they know not what they do." If this is true, then how does a Christian dare to say things which, in themselves, demonstrate that the Messiah's prayers were rejected?

This is the work they do on the Sabbath when, in their opinion, the Jew has a Diaspora soul and is more receptive to their doctrine. During the week, however, these fellows are still more sinister than on the Sabbath. He continues:

"The teachers are Christian women who devote their time to only one



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objective: to win over Jewish children to Jesus. For what purpose, they do not reveal, in order not to dismay those who do not wish to hear too much about Jesus. Everything is done to instill Christian teachings into the children and train their minds to be inspired by Christian beauty. The meetings are opened and closed with Christian prayers; passages from the New Testament are read; Hallelujahs are sung; and after laying a carefully prepared foundation, they command the children to surrender their hearts unto Jesus."

You will probably say that "this is naught but an old story." And we say, "Yet unfortunately, it remains new." And this story of Jewish apostates and the traps they set to catch our children does not occur in New York alone, but also in both larger and smaller Jewish communities. If, for instance, we erase from this article the name "New York" and insert the name "Chicago," it will portray a true picture of missionary work in our city. Traps are being set here to catch our children in the same manner



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as in New York. But what should be done?

The only means we can employ is to increase the number of our Sabbath schools and to arouse the interest of our parents to urge their children to attend these schools. Regrettable as it may be, it is customary for us to deprive our girls of a Jewish education--just as if they were not members of our people and future mothers of the coming generation of Jews. The missionaries are aware of this, and Jewish girls therefore fall prey to their traps because of their vague conception of the Jewish religion.

On the other hand, were our Jewish girls to attend our Sabbath schools where they would learn how to sing Jewish hymns. and study Jewish history and tradition, they could no longer be duped by [these] missionary classes, where they are being robbed not only of their God and their people, but also of their parents.

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In speaking of Christianity, we also want to discuss an interesting article which appeared last week in the American Hebrew, written by the Jewish scholar Dr. Isadore Singer and bearing the odd title "Ask for a Jewish Biography of Jesus".

You may ask what value this would have. And Dr. Singer says: "The world is in need of such a biography written from a Jewish standpoint because if we are true to ourselves, so long as we do not once and for all refute the condemnations imposed upon our ancestors and upon our own heads by myopic and spiteful Christian theologians and clerical writers; so long as we have not convinced the world that Christianity is no more than a phase in the religious evolution of the human race, and that the virtues inherent in it were introduced by Jews, and from Jewish sources; then, so long as all this is not done, we will be looked upon with contempt, not only in Greek Orthodox Russia and in Roman Catholic Austria, but also in this blessed land of freedom where the church is divorced from the state, but where society is Christian throughout."





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Dr. Singer is of the opinion that the only one suited for such an undertaking was the late Jewish educator, Professor Schechter. He believes that Schechter could have become the Jewish Renan by compiling such data. It would have been more valuable than his essays on "The Wisdom of Israel"; his "The Way Pointed Out By Our Fathers", and his writings about Cairo and Alexandria in Egypt.

But now that Professor Schechter is dead, we pose these questions: Who can take his place? Who can undertake such a great job, and upon whom can we rely? And Dr. Singer says, "As far as I know, there is only one man who is capable of handling this work, and that is Rabbi Emil G. Hirsch of Chicago."

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Mr. Baruchow is writing in the Yiddisher Kaempfer (Jewish Fighter) a series of articles on the economic development of the Jewish people, and expresses



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the following opinion on Jewish economics:

"Just as a relentless historical whip has driven the Jews farther and farther from the soil and nature and into thin social air, so does a bitter historical conspiracy keep the Jews in the bonds of economic slavery, driving them farther and farther from the soil.

"Instead of penetrating the sound and powerful center of economic life, the Jewish masses are whirling on its periphery. The fate of society does not depend one iota upon the needle industry, the baking industry, or tobacco production. All forms of labor originate from the central trades: agriculture, cattle raising, mining, and fishing, and extend far below the surface of social life and into the market of the finished industrial product.

"This is the historical disease of Jewish economics, and to perpetuate this disease is the desire of those who strive to fetter the Jewish people to the



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thin air of the Diaspora."

Here we might ask Mr. Baruchow why is Jewish economics a disease, if it is mostly exemplified by the needle rather than by the plow? Why should we be such sick people, and draw up theories to the effect that the fate of society does not depend one iota upon the needle industry, the baking industry and tobacco production? If people walked around like Adam and Eve in the Garden of Eden, we would fully agree with Mr. Baruchow that Jewish economics must remain in the background, because there will soon come a day when we shall no longer need any clothes. We believe, however, that we need not feel so humiliated because we Jews are tailors and not shoemakers, because we are shoemakers and not blacksmiths, because we are blacksmiths and not farmers, etc. Every person is peculiar unto himself, and every society is distinctive in itself. We Jews have developed certain trades which are beneficial to the world, and of which we need not feel ashamed or conclude that the Jewish economics is unsound.



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At the present moment, it would probably be of greater importance for the development of the Jewish homeland in Palestine, if we had in Jerusalem or in Jaffa a few good garment factories, where the Jews could actually push their needle industry further, rather than follow the plow for which they are in general not suited.

We are now living in a time when industry occupies the most prominent place in society. The plows are now being melted down and made over into needles and other industrial tools. The worker who is afforded the opportunity leaves the plow and learns a trade, or enters business. This is obvious in America, and is even noticeable recently in such a backward industrial land as Russia. To lament Jewish economics, or to berate it in the form of some theory that it is unsound--we say--is also a sickness.



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### JEWISH PREPAREDNESS

III H

by


I C

M. A. Levin, Principal of the Talmud Torah

I G

V B "Preparedness" means preparation--to prepare for the future, to provide against a rainy day, as the old Jewish saying goes: "One who prepares on the eve of the Sabbath will have what to eat on the Sabbath".

In private life we constantly practice the theory of preparedness. We are always preparing for the struggles of life, and when we step into the business world, we are always at arms with our competitors. In the trade market, we plunge into open war--one against another. Sometimes we fortify ourselves in the store, factory, office and even in the university. Our trenches can be found everywhere. We are submerged in the battle for existence, and we see that he who prepares himself best, is triumphant in the end. Consequently, none of us can be opposed to "preparedness".



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A government must be prepared for an attack by another country. If [it is] not, its independence is not secure. Its wealth, and the lives of its millions of citizens are in jeopardy. Every man must do for his family that which a government does for the entire country.

Just as a government is obligated to provide for its citizens, so are parents obligated to their children. The parents must prepare their children for war, for the struggle for life. If the parents neglect this, and send their children out into the world to struggle for their existence without being prepared, the children will surely fall in battle. The blame will rest upon the parents who were opposed to "preparedness".

Every nation has its own language, its popular idioms, its own mode of life. The spirit of nationalism is imbedded within everyone, as well as reflected on one's countenance. Every person has his own ideas, his own convictions, his own aesthetic values, the basis of which was inherited from his people,



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and the remainder derived from his environment. Just as every Kingdom combats the enemy who desires to confiscate a piece of its territory, so every nation fights to protect its national character, its prestige in the world and its spiritual treasures.

The spiritual war is carried on with the same bitterness as is the physical war. The weapons and the means alone are different. Instead of cannons, universities are engaged; instead of bullets--inventions; instead of gunpowder--the intellect. The war, however, is a relentless one.

In no other nation of the world has genius occupied so high a pedestal as among the Jews. All other nations have first of all provided themselves with a country, with secure grounds for their [physical] existence, and afterwards have made laws. The Torah was given to the Jews first in the wilderness, in desolation, and [only] afterwards was land given.

Rabbi Yochewin Ben Zachy was not desperately frightened when the walls of Jerusalem began to crumble. But he was worried about Jewish culture, about the

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Jewish soul--about the Jewish Torah. "Give me Schools and Knowledge", he said, and this became the sacred slogan among the Jews in the Diaspora. Wherever there happened to be a handful of Jews, there was found a small Talmud Torah.

Such [things] happen unto this very day in Russia. The large theological seminaries move from place to place to gether with the Russian Jews. Picture how in the midst of chaos, a committee is organized in Odessa and one in Petersburg to devise plans for the instruction of the children of the Diaspora who have been forced to flee to the most remote parts of Russia. They found the time and patience to discuss methods of instructing the children. And let us not forget that this is taking place in the midst of destruction. And our [local] welfare workers say that we must not speak now of erecting a new Talmud Torah when destruction is so widespread in Europe. Shall we assume that our welfare workers are now pious than the Jewish welfare workers in Russia? No. This sounds incredible. Because if they could be compared with those welfare workers in "Yiddishkeit," [Editor's note: Jewish culture, spirit, attitudes]





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they would at least build Talmud Torahs in times of peace!

The truth is that in Russia they look after his spiritual being, and here they look after his physical being. There the civic leaders covet the Torah and education--here our leaders reveal greater interest in physical sustenance. For this reason, our leaders are opposed to spiritual preparedness.

These leaders, who protest against the erection of a new Talmud Torah in the time of a European holocaust, fall into the same error as did the critics of Rabbi Yochenin Ben Zachi.

Here in Chicago, our spiritual condition is becoming demoralized. Thousands of Jews are repudiating Judaism each day. Further, we must not forget the thousands of Diaspora children who will soon be brought to our shores from Europe. We must build large Talmud Torahs where Jewish children can acquire



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a typically Jewish education. Neither by bread, nor by meat, nor by wine will you sustain the Jewish spirit. You must also prepare spiritual food.

This is quite a different [type of] "preparedness", to which even the most irreconcilable anti-militarist will nod assent.

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THE ETHERAL QUESTION

(Editorial)

The great difference between the traditional four questions, contained in the Passover service, which arrests the attention of Jews once a year at the Seder, and the ancient and constant questions which appear before us every day throughout the year, and have been present for centuries, is that the latter questions remain unanswered whereas the answers to the former are contained in the Hagadah (prayer book for Passover).

What will become of the Jews? This is the basic question, the most difficult and the most painful. All other Jewish questions are minor, and may be considered as the children of this basic question. They change according to conditions, and from time to time, assume new forms, but in essence, they are parts of the difficult problem, "What will become of the Jews?"

We have had a Jewish problem in Poland and Lithuania--this was basically

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a Russian problem. Then Germany came and occupied Lithuania and Poland. By this change, we believed that the Jewish problem would be solved. But no. It split in two. Now we have a Jewish problem in Germany and a Jewish problem in Russia.

It is our misfortune that those who raise these questions in Germany are Jewish anti-Semites. "What about the Ost-Juden (Eastern Jews)?", they ask. Many of them proposed that Germany should enforce the ghettos for the Ost-Juden just as Russia has done. It is obvious that if the instigators of assimilation will have the authority, the Jews of Poland will have no voice at all in determining their own fate.

One would think that the Jews could expect, in these times, at least something from a general Jewish organization which would take in the entire Jewish people. In a world that speaks and understands only the language of nations, and not that of small sects and individuals, the Jews, too, ought to learn this language, and speak to the world so. Thus when the Jews begin to organize as a nation, and support a Jewish Congress, then the divergence in opinion on political and economic

III A  
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JEWISH

Sunday Jewish Courier, Apr. 16, 1916.

questions should cease. The chief objective should be to organize the people. We find the greatest obstacle in the excuses offered by the proponents of assimilation among us, who use different pretexts but are similar to the Jewish anti-Semites in Germany.

Now is the time when every Jew must face the problems of the Jewish people, and either join their ranks or step outside. It doesn't make any difference under what excuse he refuses to fall in line with his people. He stands outside of his people, and does not want to be counted in their organization. By so doing, he reduces the effectiveness of the organization, and thereby indirectly helps the Jewish anti-Semites.



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II B 2 f

JEWISH

Sinai Cong., Annual Meeting, Minutes - 4-10-16

Chicago, April 3, 1916.

Gentlemen:

I have the honor of submitting to you the following report of the West Side Religious School.

The year now closing has seen the West Side Religious School leave the hospitable roof of the Jewish Training School. It was felt that in a building farther west, the enrollment and consequent value of the school would be much increased. The old neighborhood had greatly changed.

In selecting a new location for the Religious school, it seemed to choose a center near Ashland and 12th Street, when within the radius

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JEWISH

Sinai Cong., Annual Meeting, Minutes - 4-10-16

of a mile in the Marquette, Cregier, Gladstone, Irving and Clark Schools, there were known to be thousands of Jewish children.

Through the kind co-operation of the Sinai School Committee the use of the beautiful new Administration Building (of the Associated Jewish Charities) on Wood and Sildon Streets was obtained.

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I K

JEWISH

Daily Jewish Courier, Apr. 7, 1916.

### IN CHICAGO'S HEBREW SCHOOL

The English classes held in the evening at the Hebrew Institute are becoming popular, especially since the closing of the public evening schools. Many students are now continuing their studies in the Institute. There are four evening classes a week, from Monday through Thursday, 7:30 to 9. Taking advantage of the opportunity presented by the Institute, many students have already taken out their first and second naturalization papers. There are, however, many Jews in Chicago who do not intend to become citizens. This attitude indicates disrespect for the country which has welcomed them, and does not help the Jew rid himself of the stigma of "greenhorn." These people can correct this attitude at the Institute, where in friendly consultation, they will receive all the information necessary to obtain citizenship.

The Institute has opened a millinery and dressmaking class for young women. Every woman should know something about style in clothes. There are many more activities in the Institute; all are of value to the progressive-minded individual.





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JEWISH

Daily Jewish Courier, Apr. 7, 1916.

And every individual can be useful to society according to his ability and training.



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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

The Citizenship Bureau is open Monday, Tuesday, Wednesday, Thursday and Saturday, from 7:30 to 3:30 P. M. and on Sunday morning from 10:00 to 12:00 o'clock. The Civics and Citizenship department is being followed up through a specific survey regarding the citizenship situation of Jews in Chicago. The city has been divided up into districts and the most thickly populated of these districts having the largest Jewish population, are being investigated first, by means of a house to house canvass made by an intelligent investigator who is experienced in making social surveys. The object of the survey is to find out who is and who is not a citizen in the district. From those who are not citizens, the following facts are ascertained. Why they have not become citizens; whether a declaration of intention has been made and the taking out of the final papers has been neglected; how long they have been in the country; their social state - their occupation - the number of children in the family.

The first 1,600 cards have been completely tabulated and the tables worked out. The task was much simplified by the device used - a card index system

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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

for the different tables, and as the work progresses, tabulation will be made each week. Thus it will be possible to know the results as shown by the tables, at any time, instead of waiting until the end. In this manner, group differences can be readily seen and changes in policy or plan of the survey can be made without any extra work.

The following additional information of social value has been noted on cards, and which will be shown on a spot map: Other nationalities, business establishments, shops, industries and factories, civic agencies, such as fire departments, police stations, etc., educational agencies, such as public and private schools, religious agencies, recreational agencies, anti-social agencies, such as saloons, cheap amusement places, dance halls, pool rooms, etc., all designated by pins of various colors.

Thus far in our questionnaire we have neglected showing the relation of literacy to citizenship. From now on, this item will be included on all

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JEWISH

cards and properly tabulated. The spot map that accompanies the survey, on the surface gives us impressions which, without analyzing, would convey very erroneous deductions. The general impression, as a result of our investigation, is that the Jews are more apt to take advantage of the opportunities for citizenship than other foreign born people. So far it is merely an impression. A comparative study of similar surveys made in other sections of the city of other foreign born people would be interesting, in order to affirm the general impression. At this time, the survey has not progressed sufficiently far for us to be able to make definite deduction nor to be able to interpret facts which seem strange on the surface.

In order that you may have some idea of the reasons given for tardy citizenship, to our investigator, the following few typical examples are cited: A saloon-keeper, before the enforcement of the Sunday closing law, could not become naturalized, because he was violating a state law. A saloon-keeper's wife told our investigator that her husband would take out his

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V B

JEWISHChicago Hebrew Institute Observer, December, 1, 1915.

papers now that the enforcement was in effect. Another man had never taken out his papers because he had no time. He is a tailor by trade, working twelve to fifteen hours a day, and always works with other foreigners in the shops: thus he was slow in acquiring English and the real needs for citizenship. A third man, who is also typical, counted the cost - especially for the witnesses, which he seemed to consider beyond reach, although he is educating his children at public expense. One man, when questioned, said he did not know, himself, why he had never taken out papers, "Sometimes too lazy, sometimes had no money or time, and at other times had forgotten about it," he said. He expressed a desire, since his attention has been called to it, to become a citizen soon. - This type is by no means unusual. Frequently our investigator reports that a man desires citizenship for the sake of his children, although his lack of English would make the taking out of papers no easy matter. Some learn English so that they may take out papers, others who come to this country in later years have illiteracy to blame for their non-citizenship. Their children, however, thanks to our splendid system of public education, will not have

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JEWISH

Chicago Hebrew Institute Observer, December, 1911.

this error, and will be the future citizen of our country. Our investigator reports even humor in some of her investigations. She has often been told that a man has not taken out his papers because he is too bashful or that he is ashamed to go before the judge. Most of them hardly know what is required, imagining that a great deal more is expected than is really the case and therefore do not feel equal to the effort. There are many women, even widows with children, who own a little shop and who feel the need of citizenship and who do not know that women can take out citizenship papers. Among recent immigrants are quite a number who have no desire for citizenship. They are, as a class, ignorant of our institutions and have wrong ideas of conditions in this country. Their influence is remarkably strong. This type is by no means an exception in Chicago. In New York, Philadelphia, Boston and other large cities in this country, where there exists foreign localities, similar instances are known. Just what the solution is in changing the point of view of this type of individual, is hard to say. Their attitude often, at first, is fair and carries a logical

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JEWISH

Chicago Hebrew Institute Chesney, December, 1911.

basic. Usually they are of an idealistic type coming from European countries, who dream of America as the real home of the free and the land of the brave. They expected, when coming to our shores, to find a citizenship and patriotism pure, honest, dignified and irreproachable. As soon as they become acquainted, however, with the significant role which in our political and civic life plays, learning from their own press and experience that there are many types of lawlessness in our cities and our states and our nation, who are far from the ideal which had portrayed, - realizing, too, that there are laws on our statute books that some must obey and others need not because of so-called methods to avoid these laws and regulations, made possible through clever type of wardheelers, they say to our investigator: "How can you expect us to respect your laws and grow up to become citizens of a country where your politics, - the very life of your nation rests in the hands of the corner saloon-keeper. Why should I take any interest in a clever citizenship?" and so on and so on. I think we must admit that there is something not altogether wrong with the criticism of these

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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

idealist aliens, who might become the fine type of our citizen were it not for the defects which he apprehends existing around him, causing him to have a lack of interest in what many of us consider the holiest privilege of the free American, viz., the right of franchise.

Some 2,000 different families, representing over 7,000 human souls, have been visited in the interest of this survey, and the tables and "spot" maps are based on actual facts gathered. The survey consists of fourteen tables - among them - The nativity and the period of residence in the United States - Citizenship of the foreign born and nativity - Period of residence and citizenship - Citizenship and marital condition - General and civic status of the home - Attitudes of aliens toward citizenship, and reasons for failure to be naturalized, divided as follows: those who desired citizenship, but could not get it because they haven't been in America long enough



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JEWISH

Chicago Hebrew Institute Observer, December, 1915.

because of ignorance and neglect, or those who tried and failed, those who did not desire citizenship because of illiteracy, did not like America, general indifference, or expected to go back to Europe - Citizenship and social state of women, such as the unmarried, the widowed, and the divorced - Nativity and literacy of women - and The literacy and the citizenship of the heads of families.

III A  
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JEWISH

Sinai Cong., Annual Meeting, 4-5-15

Gentlemen:

I have the honor of submitting to you the following report of the West Side Religious School.

The year now closing has been very successful, although the school has labored under many disadvantages. Since the building of the new freight terminal, the neighborhood has greatly changed. Many families that formerly occupied the blocks between Canal and Halsted Streets are now more comfortably housed as far west as Douglas Park. This has made a change in all school conditions. Some of the public schools, the Foster, the Dante and the Washburne, which formerly were crowded, have had to close rooms and new buildings have had to be erected farther west.

The attendance fluctuates as it does in all religious schools. The children come because they are interested in the work offered, but the interruptions are many owing to the various school activities in the neighborhood. When

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JEWISH

Sinai Cong., Annual Meeting, 4-5-15

one considers that the picture shows are very attractive and that entertainments are constantly being offered at Maxwell Street Settlement or Hull House, or Henry Booth House, or West Park No. 2, it is a surprising fact that so many little children come regularly for religious instruction.

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JEWISH

WPA (ILL) PROJ 302/5

Daily Jewish Courier, Sept. 24, 1914.

### CHICAGO WITHOUT JEWS.

Chicago without Jews! Who can imagine such a thing? And yet, it is, among our venerable non-Jewish neighbors, a fact. Take, for instance, the official report, submitted to the Board of Education, by the superintendent of compulsory education, Mr. William L. Bedeana, and you will readily see that, in Chicago there is not a Jew to be had.

It is true, that when one of us (Jews) ~~commits~~ the slightest crime, our world famous newspapers accredit it to our nationality and race. If, however, a census is taken in order to determine the elements that influence the lives of the millions of people in the city, we suddenly drop out of the picture. We become Russian pogromists, Polish rebels, Rumanian anti-Semites, etc., everything but Jews.

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JEWISH

WPA (ILL) PROJ 302/5

Daily Jewish Courier, Sept. 24, 1914.

According to the above mentioned report of the school census, the Chicago population consists of 2,437,527 people. From this, less than one-third - 806,668 - were born of American parents, whereas 1,630,859 were born of immigrant parents, or came from some foreign country. The Germans constitute the greatest number of these immigrant children by a total of 399,977. The Poles come next, by 231,346; then the Russians by 166,134, and so on through the list of all nationalities, except those of very small number.

Only one nationality is missing, and that is the Jewish one. The Jews are only counted at Ellis Island...They are treated worse than any other nationality on the ships and their examinations upon their arrival are more severe. However, as soon as they come to America, they vanish, and are counted as Poles, Rumanians, etc.

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JEWISH

WPA (ILL) 944 11 72

Daily Jewish Courier, Sept. 24, 1914.

There are five Jews to one Russian in Chicago, and yet the Russians are credited with the progress and virtuous deeds of the Chicago Jewry. Then including Jews among civilized nationalities, it is unjust to exclude them for their merits. The fact that a Jew is born in Russia, does not make him a Russian - or in France a Frenchman. And just as he goes under a separate heading when entering this country, so should he be distinguished at each census, and therefore be given the credit due him.

And the crime is still greater when it comes from the office of the superintendent of compulsory education, which should have known that there is a greater difference between Jews and Russians than between the Jews and all other nationalities with whom they dwell. Calling a Jew by the name of another nation is very unjust, if not criminal.

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JEWISH

WPA (ILL) PROJ. 30275

Daily Jewish Courier, Sept. 24, 1914.

Mr. Bedeana should have known that Jewish children study in the public grade and high schools, in the colleges and universities, in larger numbers (according to percentage) than several other nationalities. And such a nationality cannot be overlooked by mistake.

It was also wrong of the Chicago (English printed) press, which published this false report, not to make the slightest remark that an injustice had occurred. The same newspapers, that often publish extras for the Jews, have suddenly forgotten that such a race as the Jews, exist on the face of the globe, and have helped to spread the criminal lie of "Chicago without Jews."

III A  
III C

JEWISH

The Reform Advocate, Vol. XX, No. of August 22, 1914. p.70.

Rabbi Moritz Weil has passed on. He came to this country sixteen years ago and began his work in the Chicago community as a teacher. Gradually there gathered around him a number of families, who, living in the midst of the newer immigrant community, still felt the need of a German service. They started a congregation and named it P'nai Jehoshua. After purchasing a place of worship, they selected Rabbi Weil as their leader.



III A

JEWISH

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Daily Jewish Courier, Mar. 27, 1914.

III C

I C

RADICALISM AND NATIONALISTIC EDUCATION

I E

By

K. Marmour

There was a time, and the majority of our readers still remember it, when a socialist, a freethinker and a radical of no particular description considered the question of education a matter which concerns only the petty bourgeois and the orthodox. The radical movements were borne at the time by people who were themselves in need of education. They couldn't imagine they would have to bear the burden of their children's problems and offer their opinions and express their sentiments in settling the question of education for the youth.

In those happy heydays of radicalism, the young radical Jews formed an estimate of the world through the reflection of their parties' programs. At that time the most rational believed naively that they were living in the Age of the Messiah, and that all economic ills and human ailments were



III A

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JEWISH

I A 1 b

I B 4

Daily Jewish Courier, Mar. 27, 1914.

III C

I C merely the birth throes sustained by a Messiah, and that the  
I E liberating prophecies of Isaiah and Micah would come to pass  
in our own generation. At that time, the redemption was so  
close that it seemed as though the nations were converting  
their destructive weapons into working implements; that  
geographical boundaries were being abolished; and that the long period  
of prejudice existing between races and nations was disappearing. In  
those happy utopian days no one dared to utter a word with reference to  
nationalistic education. Children were to be raised for humanity, so  
why teach them conflicting issues when they are striving for unity and  
humanitarianism?

The gruesome reality, however, awoke the radical generation from their  
slumber. They had arisen and found themselves confronted with compli-  
cated problems begging immediate solution which they were lacking. And  
one of these problems is the educational problem of our youth.

The younger radical Jew heard a call: Return, you children, to your



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JEWISH

I A 1 b

I B 4

Daily Jewish Courier, Mar. 27, 1914.

III C

I C

home. True, you and all good people are working tirelessly

I E

for the emancipation of mankind, and are each new-born day

paving the way for its arrival. But in spite of all this,

there can still be a delay. And until the grass grows up,

don't allow the steed to starve.

The neo-radical Jew desires to have his son educated in Yiddish. He wishes to link his son's soul with the soul of the soul of the Jewish people, who have illumined the world for thousands of years. But whenever the radical Jew went among his co-religionists, instead of receiving a friendly welcome he encountered the barkers who pull their customers by the skirts and berate one another. One group would shout: Don't send your child to the Hebrew school. Hebrew spells religion and religion is reaction. A second group would brawl: Don't sent your child to a Yiddish school, because Yiddish is not Yiddish and rather than have your child taught the ugly jargon of the Diaspora, teach him the beautiful language of the independent nationalities with whom your people live as neighbors.



III A

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JEWISH

I A 1 b

I B 4

Daily Jewish Courier, Mar. 27, 1914.

III C

I C And the radical Jew stood bewildered, not knowing where to go.

I E He was certain of one thing, that the beautiful language of a nationality will not make a Jew out of his son. And even if the child remains living amid other nationalities, he will eventually become a Sunday Jew whose rabbi will praise hypocritically the great culture of the dominating Christian world, deny the duration of the Jewish faith, and extinguish every flame of the Jewish soul which emanates from the poor Jewish Ghetto to the rich Yehudim (German-Jewish) Temple.

However, the contention that Hebrew spells religion appeals often strikingly to the heart of the Jewish radical. This is one of the many traditions he preserved from his storm and pressure period in the epoch of his struggle against Judaism. He still remembers well that the religion which he fervently opposed, was embodied in the Sidur Machzar, and Slichoth (prayer books), -all in Hebrew.

Yet, whenever he passes a synagogue, even an outmoded one, he hears a heavenly voice from the burning thorn bush which warms and stimulates his heart. Blessed is the earth on which Jewish children unite with the spirit of their race. He



III A

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JEWISH

I A 1 b

I B 4

Daily Jewish Courier, Mar. 27, 1914.

III C

I C           reminds himself suddenly of the memories of his childhood,  
I E           when he discovered the invaluable treasures of Jewish culture,  
              and when his soul would immerse each day in the brilliant  
light which was lit by the great Jewish souls of each generation.

He reminds himself of the time when he sang triumphant hymns with Miriam and Devorah; when he offered blessings to beautiful nature together with the personages in psalms; when he gave vent to his heart for his longing for freedom when reading the poems of Ben Gabriel and Yehudi Halevi.

He reminds himself of the time when he dreamt of the legends of our ancestors in the folks schools in Palestine and Babylon; when he reviewed the sayings in Proverbs, Job, and Ecclesiastes; when he recited the proverbs of Ephraim and Yehodi in their glowing epochs; when he sighed at the condemnatory utterances of our Prophets and rejoiced over the good tidings brought by them to our ancestors in the streets of Jerusalem and Shomrim.



III A

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JEWISH

I A 1 b

I B 4

Daily Jewish Courier, Mar. 27, 1914.

III C

I C           And his heart swells with love and respect for the old Jewish  
I E           Torah (Law) which appears so young and fresh--just as if it were  
              handed down today--the Torah whose strong appeal for justice and  
              love are interwoven with the entire Jewish literature which gave  
rise to the reactionary days of the Middle Ages with such lofty principles,  
as "Thou shalt not deliver a run-away slave unto his master, and thou shalt  
not take young birds away from their mothers."

In his memory becomes refreshed the interpretations of the Torah by the great  
Jews of each generation. He brings back to his memory the moral principles  
enunciated by great Jews prior to the destruction of the second temple--the  
most humane principle which was made everlasting in the brief words of Hillel:  
"Do not do unto others that which you would not want them do unto you." This  
is the basis of the entire Torah. All else are but comments. In his ears  
ring the inspiring words, of the Jewish Midrashim (interpretation of biblical  
literature) of the Middle Ages--morals and ethics; and he sees how the Jew  
holds the banner of love for justice and how he cried out loudly, "Let there  
be light" when darkness prevailed all over and evil and prejudice ruled the  
world.



III A

I A 1 b

I B 4

Daily Jewish Courier, Mar. 27, 1914.

III C

I C        A shivering sensation penetrates his body when, in his presence,  
I E        the proud spirit of the voluntary heroes of Palestine is praised;  
            or when the martyrs of Diaspora, who sacrificed their lives the  
            world over for their God, are mentioned; or upon hearing the  
names of the matchless heroes who endured afflictions, who put the Spanish  
Inquisition to shame, and who exhaled their last breath with a self-conscious,  
"Hear, Oh Israel!" on their burning lips.

He also conjures up in his mind the wonderful cabala and chassidism (from the Chassidic sect), and enwraps himself in the Jewish spirit which sought to liberate itself from its tragic environment on earth through creating a heavenly environment, where Israel, stripped of all earthly worries, is the center of all the world.

He also recollects the Haskalah (Renaissance) period of the enlightened Jews who foresaw the morning star of European civilization, and who wanted to escape the Ghettos. But they were bound to these Ghettos by the fetters of



III A

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JEWISH

I A 1 b

I B 4

Daily Jewish Courier, Mar. 27, 1914.

III C

I C        the strong love for the language of their Prophets, and this  
I E        love sprouted out into beautiful flowers and created a comparatively rich literature.

He sees how the ancient language in which Amos and Micah had denounced the oppressors of the impoverished people, now summons through the socialistic labor press of Jerusalem the working people to battle against the old system which breeds oppression and subjugation, and how the Tichiwo (sic) language (Yiddish), in which his grandmothers have recited their prayers for hundreds of years, evolved into a colorful language with a modern literature and press that reaches millions of Jews.

And he, the radical Jew, who was given a good education, comes to the conclusion that if he wants his child to remain a Jew, he must then endeavor to lead his child to the fountain of Judaism, to the eternal fountain from which drank the Prophets, the Maccabees, the heroes of Palestine, the martyrs of Diaspora, the authors of Talmud and Medrash,





III A

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JEWISH

I A 1 b

I B 4

Daily Jewish Courier, Mar. 27, 1914.

III C

I C the Jewish philosophers and jurists from the biblical times

I E down to our present age.

The nationally inclined radical Jew is therefore interested in the establishment and maintenance of a radical Jewish school where his child shall become acquainted with the radiant soul of his eternal people, with the people who possess a Palestine and live in Diaspora, with the people who have a holy language [Hebrew] and a mother-tongue [Yiddish]. Without the Torah of the Diaspora, the Jews will become hardened Karaites. Without the language of the Diaspora the Jews become deafened souls and beg solution to their problems, and are not judged properly by all..

The nationalistic, radical Jew wants his child to know both languages, the language which now awakes to new life in Palestine and the language which unites almost all Jews in Diaspora.

The love of the nationalistic, radical Jew for the Jewish people has nothing to do with the Jewish religion. It is a love that doesn't depend on anything.



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I B 4

Daily Jewish Courier, Mar. 27, 1914.

III C

I C

This is why the cultural treasures of the Jewish people are so

I E

dear to him, and for the same reason does he watch over them, his people, and his culture with so much love and devotion.

Note:- The Karaites were a Jewish sect, professing, in its religious observances and opinions, to follow the Bible to the exclusion of rabbinical traditions and laws. IR.



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III C

JEWISH

Daily Jewish Courier, Mar. 25, 1914.

### WHY EXAMINATIONS?

By H. S. Herman

It is a well established fact that ever since the establishment of schools for the youth, examinations are always given to students at the close of each semester to ascertain how much knowledge they acquire during that time, and how far is their advance in science and in general knowledge. This is the general rule in the more or less progressive nations the world over.

The Jews have still taken a step farther. They examine the children not only at the close of each semester, but also every week during the entire year. Every father deems it his duty to "examine" his children every Sabbath in everything they study during the week, and it is not infrequently that he brings them before a noted scholar to undergo a new examination.

Today, however, there is an outstanding setback in the examinations, a setback which the people of years ago didn't have to contend with, and which is more detrimental (especially in Jewish religious education) than any other difficulty. The setback in question is that parents don't show any interest in the

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Daily Jewish Courier, Mar. 25, 1914.

NPA 100 100 100

I B 3 b

III C work of their children. Years ago it was unnecessary to manifest a great deal of interest because children took for granted that education was a duty, a commandment, as necessary as the air he breathed and at times more important than food.

Today, however, especially in this country, parents are hardly interested in their children's Jewish education. If they do send their child to Chedek (Hebrew School), they merely do it to justify themselves before others or simply to prevent him from idling about in the streets.

If we want our children to have a knowledge of Judaism, we must show them, and quite often, that we the adults are interested in their educational life.

As things stand today, we cannot but feel ashamed that wherever there is an examination at our Talmud Torahs and Theological Seminary, no one attends class on that particular day. The children are so used to the two or three rabbis who make the examinations, that they look upon them as teachers whom they encounter daily, and this sense of familiarity reacts in the form of contempt. When

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JEWISH

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I A 2 a

Daily Jewish Courier, Mar. 25, 1914.

I B 3 b

III C principals or teachers examine the children, they do it merely to determine their grading so that they may be assigned to other classes. This fails to convince the children that the public is concerned with their study of the Bible, Talmud, and other Jewish Subjects.

Therefore, one of the most essential things is that our rabbis, civic leaders, church members, and Jews in general manifest more interest in school examinations. At every opportunity they should visit classes and express their contentment. This will be most impressive and will affect the students so favorable that there will be no need for parents to drive them to school with rod.

The children will then enroll and attend our Jewish schools voluntarily. The number of **slackers**, that is, children not educated in Jewish studies, will decrease considerably.

III A  
I C  
IV

JEWISH

Sunday Jewish Courier, Mar. 8, 1914.

#### FOREIGN AND AMERICAN PATRIOTISM

Of late much has been written in our American press about "foreign nationalism" and its danger to America because some "foreigners" do not become American chauvinists overnight. Having diverse interests, the foreigners refuse to follow the new prophets of the A. P.'ers, who entered this country at an earlier period and gained better vantage points from where to shout America for Americans.

In the Jewish camps it was Dr. Emil G. Hirsch who struck out this new phrase "foreign nationalism." He no longer thinks that Zionists are conspirators, and consequently he aids many Jewish nationalists in realizing their dream of building a Jewish homeland in Palestine.

III A

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JEWISH

I C

IV

Sunday Jewish Courier, Mar. 8, 1914.

Not being a Jew who can exclaim "justice" when shown evidence of his guilt, he compromises. To him Zionism is a beneficence which should be limited to Jews living in Palestine, but in America, every Jew should, as soon as he passes Ellis Island, become a fiery American patriot.

Everybody, however, is not so elastic as Dr. Hirsch. It is perhaps very easy to compromise in theory. But in practice we see that whatever concerns patriotism, - be it true love for the place where one is born or sincere devotion to the country in which the bodies of one's most beloved people lie buried, or the yearning for a certain country, - is a thing with which we cannot compromise. Facts show us that the genuine patriots of a country are not those upon whom the country bestows honor, or imparts wealth and luxury,

III A  
I C  
IV

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JEWISH

Sunday Jewish Courier, Mar. 8, 1914.

but the "foreigners" who are likened to stepchildren, and who are the first to endure affliction and the last to reap benefits.

Latest cablegrams from London report the following: --"As a protest against the new income tax statute, two Americans have already carried out their threats of becoming English citizens. They are Isaac Zeligman, of the banking firm Zeligman Bros. and Frank A. Bliss, erstwhile Standard Oil magnate and ex-president of the American Society in London."

Mr. Zeligman was born in America, and can be considered a graduate of Dr. Hirsch's school. No one can accuse him of foreign nationalism. He, a multi-millionaire, shared the very best of everything in America. If in anyone's heart the spark of true Americanism ever ignited, it



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should have been in Mr. Zeligman's. America had given everything to this man and had taken nothing in return. The feeling of gratitude toward this country should have chained this man to America. Not only should he have always been willing to immolate his money to the country, in which he was born and which made it possible for him to become what he is today, but also sacrifice, if necessary, his life and limb for it.

But to this American nationalist a price is attached even to patriotism. To him, the love for his fatherland is like his love for stocks and bonds. If he has to pay a high price for it (in the form of income tax), he says that it isn't worth it, and therefore becomes a fiery English patriot overnight. And if, on the next day, he discovers that English patriotism is too costly, we can then expect him to become a



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Jewish nationalist, which is very cheap, -- the price is only one shekel. [A shekel costs ten cents and entitles one to vote for a Zionist delegate. Tr.]

His friend Frank A. Bliss, although he is not a Jew and certainly does not carry the microbes of foreign nationalism, shares also the view that nationalism and patriotism have their price. As with Benedict Arnold in time of the American Revolution, the question of love for America is for these men a question of dollars and sterling. Neither Zeligman nor Bliss has fortresses for sale. They sold their citizen rights.

This is practically the so-called "American nationalism," which means, I love my country because it gives me glory, money and comfort. The Dr. Hirsch's and the American newspaper writers, who have firmly

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gripped the new phrase "foreign socialism," are great American patriots because they are well paid for their services. If Dr. Hirsch would have accidentally become a rabbi in Germany, instead of the rabbi of Sinai Temple, we would now hear him extolling Kaiser Wilhelm rather than praising the American Constitution. If the editors and writers of Chicago's "World Greatest Newspaper" could procure better jobs with the London Times, they would humbly bow before King George, and assail America at each opportunity.

It is the foreign nationalist that can be the bona fide patriot. True, he can not, immediately after applying for his first papers, make a rumpus by yelling "hurrah for America." But within him lie the seeds of true love for one's fatherland.

The Irishman who sacrifices his life for home rule in Ireland; the Pole who agitates for the reconstruction of the Polish Reich; the Jew whose



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heart throbs upon hearing Palestine mentioned, or who enjoys a conversation in Russian, Rumanian or any language which he heard in his childhood, all these foreign nationalities are the true American patriots on whom America can count when in need of help.

Patriotism is not a means of gratitude to a country or a people. A Jew likes Palestine even though it has given him nothing. A Russian Jew longs for Russia, where he was persecuted, maimed, and robbed.

Patriotism and nationalism are not prices of secular and spiritual values. The Italian who was born at the foot of Mt. Vesuvius, where he is daily exposed to the danger of being buried alive, will not exchange his homeland for the greatest fortunes. The inhabitants of the wilderness of Siberia, where there is neither plant-life nor



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sunshine, would rather freeze to death than share the blessings of the tropical regions.

The poorer the country is, the more love the citizens have for it, as with faithful children who are devoted to infirm and feeble parents. What do the Zeligmans, the Bliss's, even the Hirsch's and McCormicks know about patriotism? Let them take a lesson in patriotism from the Russian or even Spanish Jews. These Jews earnestly believe that the sun and moon shine quite differently on the mountains of Tavor and Carmel. Carobs is to them the tastiest fruit and, Palestinian citrons the most beautiful. When the Spanish Jew was driven from Spain, he took with him Spanish soil which was drenched with Jewish blood, and for the past four hundred years he has been speaking the very same Spanish language in which he was sentenced during autos de fe to all the tribulations of the Inquisition, and, finally, when the Jew settled in Salonika, he shed his blood and gave his life for the defense of



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the Turkish Government, whenever the latter was attacked by an enemy.

Dr. Hirsch cannot understand such patriotism. He doesn't know that there exists no foreign and American patriotism. There is, however, a natural patriotism. The foreign nationalities are the natural patriots.



Daily Jewish Courier, Dec. 3, 1913.

JEWISH AS A MOTHER TONGUE IN AMERICA

Statistics regarding languages spoken by the white races in the United States, which have been officially taken on December 2, 1913, show the interesting fact that Jewish and Hebrew are commonly used not only by foreign Jews, but also by those born in this country.

The census report shows 1,676,762 Jews speak Jewish and Hebrew. Of this number 1,051,767 are foreign-born and 624,695 are native-born.

The report also shows that these figures are far from being correct, since many Jews have given their mother tongue as being German, English, Polish, etc., and were therefore listed as belonging to those countries. Thus, it is difficult to determine the exact number of Jews in this country. Of the Jewish-speaking people, 838,193 are from Russia; 144,484 from Austria-Hungary; 41,343 from Roumania; 14,400 from England; 7,910 from Germany.

Of the Roumanian Jews, 62.7% speak Jewish and Hebrew. In the Russian, 52.3%. All Hebrew-and-Jewish-speaking Jews comprise 5.2% of all other spoken language groups in this country.



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JEWISH



Daily Jewish Courier, Oct. 28, 1913.

EVENING CLASSES FOR CITIZENSHIP.

Every Sunday, Tuesday, and Wednesday evening at 7:30 p. m., at Hull House, 816 S. Halsted Street, free lessons are given in citizenship; how to become an American citizen; how to go about getting the first papers; how to answer questions in the court examination to get the second papers and become a full-fledged citizen.



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JEWISH  
WPA (ILL.) PROJ. 00071

Daily Jewish Courier, Oct. 27, 1913.

A JEWISH WILL.

In the last edition of the Outlook much space is devoted to the will of the Jewish millionaire, the late Benjamin Altman. The deceased is highly lauded and set forth as an example for others to follow.

Mr. Altman, who left a fortune of tens of millions of dollars, not only provided for his relatives, but also for the employees of the large Altman industrial firm. Besides the sums of money willed to the workmen according to the amount of years in the firm's service, he has also provided that each employee shall get a share of the profits.

This is very humane, a becoming Jewishness. The eulogy given in the Outlook is truly well earned.

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JEWISH

WPA (ILL) PROJ. 30275

Daily Jewish Courier, Oct. 27, 1913.

There is another item in the will. The Outlook strongly calls this to our attention. The deceased was an art lover who had gathered a costly collection of art works and antiques valued at millions of dollars. This rare collection he bequeathed to the Metropolitan Museum so that the public might have access thereof to help develop artistic appreciation.

All this is good and noteworthy. It points to the gentle nature of the man, his loving heart, his artistic tastes, his humanity and generosity to society.

Yet one thing was missing. The broader view in relation to his own home, to the extensive activities carried on by his fellow Jews.

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JEWISH

WPA (ILL) PROJ. 30275

Daily Jewish Courier, Oct. 27, 1913.

He left money to charitable and educational institutions with which he was associated. But concerning Jewish affairs he remained within the narrow local limits of his community. Broader activities of a general national Jewish character were strange and unknown to him.

Consider Jacob Moser, the Jewish Lord Mayor of Bradford, England, who is far from possessing the riches of Altman, but participates in all the activities of his country and spends large sums of money for Hebrew schools in Jafa; then we can see the difference in the two personalities.

Of course, Altman's gift to the Metropolitan Museum will bring useful results. But, America is rich enough. She possesses many millionaires, much richer than Altman, who donate, to America great works of art.

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WPA (ILL) PROJ. 30275

Daily Jewish Courier, Oct. 27, 1913.

But the poor Jewish people who own nothing nationally, deserve more consideration in gifts extended by her children. The Morgans, the Vanderbilts, and even Carnegie have thus far failed to give any money for national Jewish institutions. And when the Schifs, the Altmans and the rest of them devote their means, their art, and antique collections for Harvard University and the Metropolitan Museum, that is, putting it mildly, not deserving of a too great consideration. No one will concern himself with our dark corner when a friendly glance is not even bestowed upon us by our own brothers.

To the strangers who laud their worthy deeds they are Benjamin or Jacobs; to us they are brothers and the sting smarts sharply that the Diaspora should have separated and estranged them from us to the extent that they do not feel the national needs for which we aim and strive.

The Daily Jewish Courier, August 27, 1913

WPA (ILL) PROJ 30172

### ANSHE KNESESS ISREAL

According to information received the new synagogue which is being erected by the congregation Anshe Knesess Isreal on Douglas Boulevard, will be completed and in readiness for the coming holidays. It is not news that in so large a city as Chicago, a new synagogue is being built. It is simply natural that when the Jewish population of a city increases, mor synagogues are built. The building of synagogues is the pioneer work of the Jews in every district.

The Anshe Knesess Isreal is not a new congregation, it is one of the oldest Jewish communities in Chicago. The newness of this synagogue is due to the migration of the Jewish community further west which created a new center of activity. Thus the old synagogue was sold and a new one built in the new Ghetto.

Such activities show which way the wind blows in the Chicago Jewish community. The beautiful building being erected on Douglas Boulevard indicates how the common Jewish people have developed both spiritually and materially in the last twenty-five years.

The new building will be a large and beautiful orthodox Jewish synagogue. It will be richly decorated, roomy, and comfortable. It is built quite strongly.

The Anshe Knesess Isreal has always been proud of being the center of activities

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The Daily Jewish Courier, August 27, 1913

WPA (ILL) 100-1275

of the community in good or bad times. And now in its new home it means to live up to this fact of serving the people as before.

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JEWISH

Sinai Cong., Annual Meeting, April 14, 1913

Gentlemen:

I have the honor to submit to you the following report of the West Side Religious School.

In September, 1912, we resumed our regular work at the Jewish Training School Building. Owing to commercial and industrial changes in the immediate neighborhood, we noticed some changes in our membership. A few of our pupils had moved farther west and were unable to come back to us, as they had religious scruples about riding on the Sabbath. In spite of the peculiar conditions of the neighborhood, we have an enrollment of four hundred pupils.

(Signed) Adelaide Weiger

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, December 13, 1912.

### JEWISH CLUBS.

The Civic Committee, which was established by the Lawndale Club, is accomplishing very splendid work. The committee takes a great interest in the social conditions in the district which was so rapidly inhabited by Jews. They have, recently, taken up the question of schools, police protection, and transportation facilities with which the district is inadequately supplied. We are now informed that the Civic Committee has become interested in protecting the Jewish populace of that district (Lawndale) against the attacks made by the non-Jewish hoodlums.

When the Lawndale Club organized, it was no more than natural that it would attract those people seeking entertainment. The principal task of the leaders of the club was to furnish its members with physical and emotional entertainment. But slowly, the founders and leaders of the club began to feel a dislike for personal entertainment.



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JEWISH  
WPA (ILL.) PROJ. 30275

Daily Jewish Courier, December 13, 1912.

The better elements began developing; lectures were featured, and as natural among intellectual people, the lectures were the best available. This led to the awakening of the dormant instinct that is embodied in every intellectual Jew and finally resulted in creating great interest in matters that concern the Jewish community.

It would be a great asset if such clubs were established in every Jewish district, regardless of what the first finders and members have in view. And whenever we assemble in a Jewish environment, where only Jews can be found, we shall then discard non-Jewish nonsense, i. e. cards and other games, and become interested in spiritual things, or in general and Jewish social matters. The Lawndale Club has many good assets. It has distinguished itself on the social, charitable, and political field, and a great future faces it. Similar clubs in other Jewish neighborhoods are welcome.

Courier, October 12, 1911.

A shortage of room space in the Douglas Park Jewish neighborhood.

There is an overcrowded and congested condition prevailing in the schools in the Douglas Park Jewish neighborhood. A large percentage of children of Jewish and other nationalities are given only half days schooling. Such is the present condition in the West Side schools. The fast growing Jewish population in the Douglas Park area is the cause of this school congestion.

The School Board Committee visited the district and made a survey of the situation. The public is expecting an early decision of the School Board with regards to additional buildings. The Board is considering two propositions, one is to build new buildings on the play ground lot and the other is to build on to the present buildings.

The Committee spent three hours in the neighborhood studying the rapid growth of the Jewish population in Douglas Park. The following gentlemen are on this Committee: Messrs. Lipoky, Bennett, Harding Coster, Setness and Larson.

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**JEWISH**

The Reform Advocate, Vol. 42, Wk. of Sept. 23, 1911, P. 191

Since the formation of the Ghetto on the West Side, Jefferson Street, has been the market-place for the Jews, it became one of the sights of Chicago and visitors often came to see the Jewish market on their way to New Orleans to visit the French-market.

This thoroughfare is now destined to be entirely closed up and the Ghetto-market will have to find other quarters. The Pennsylvania Railroad intends to build a new station in the vicinity and is laying up property on Jefferson Street for the purpose of laying tracks there. The West Side Jews are loudly protesting the destruction of their old landmark.

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JEWISH

WPA (ILL) PROJ 30275

Courier, June 20, 1910.

In Our Little World (Local Column)

Comes the dawn and all is quiet. For the past few years our little Jewish community was virtually stormed with cultural activity. Meetings, lectures, prominent guests, protest meetings, and so on were the order of the day.

There was a hubbub of activity, but then comes the Dawn. Life itself began to take on a more normal and quieter aspect. Jews have come to realize that God helps only those who help themselves. We realize that we must create our own Messiah, and that secular forces cannot bring the Messiah to us.

Many new organizations, and old ones, too, have come to back the Zionist Program. Of late two new Chicago organizations have joined the Zionist Movement. They are the "Zionist Lodge" of the "Western Star" and the "Beaconsfield Lodge" of the "Order B'nai Abraham".

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WPA (ILL) PROJ. 30275

Courier, June 20, 1910.

Many new Jewish organizations have sprung up in Chicago of late. Until now Jews have been primarily concerned with the need of education. As these problems are rapidly nearing solution, our forces seem to be diverted to new fields, that of organization, social, labor, fraternal, etc.

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We feel that Chicago should follow the examples of other large cities, with Jewish communities. Hebrew Teachers in our own schools should band together for the purpose of solving our own educational needs.

The City of Toudor, England, has shown what can be done by a unified Jewish Educational System. Chicago would do well to follow suit.

(Signed) D. Aberson.

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JEWISH

WPA (ILL)-PROJ 30275

Courier, May 6, 1910.

The Public Cook Pot. (Local News Column).

The musical evening for the Maimonides Kosher Hospital - A holiday in West Park No. 1 - Fourth annual banquet for the Marks Nathan Orphan Home - Annual meeting of the Associated Jewish Charities - Adolph Krause of Chicago.

The musical evening, to take place next Sunday at the Annex Hall of the Chicago Hebrew Institute is being arranged for the Maimonides Kosher Hospital. That this affair will receive the whole-hearted support of our Jewish community is out of question. We all realize and understand what the Hospital stands for, and above all we realize our need for such an institution.

West Park No. 1 is rapidly becoming as popular among Jews as West Park No. 2. Already large numbers of our people are taking advantage of the fine atmosphere and spiritual uplifting that public parks so readily provide. West Park No. 1 is located at Chicago Ave. and Nobel St. West Park No. 2 is situated in a

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WPA (ILL) PROJ. 30273

Courier, May 6, 1910.

Polish neighborhood, but there is also a large Jewish element. It would be only fitting and proper for Jews to participate in next Saturday's celebration at the Park. Among the many folk dances to take place will be the old time Chassidischer Folk Dance, the "Karahad." A good time of music and song is assured all who attend.

Plans for the fourth annual banquet of the Marks Nathan Orphan Home have already been made. Invitations have been sent out. The banquet will take place at the West Chicago Masonic Temple at six o'clock in the evening. Mr. Nikolov Pritzker will be toast master. Others to speak will be Dr. S. Wolfenstein, superintendent of the Cleveland Orphan Home, Samuel Alschuler, Senator Ettelson, Dr. Israel Klein, Rabbi Budzinsky, B. Horwich, S. B. Komoiko, and Mr. Sol Drucker.

A banquet and annual meeting of the members of the Associated Jewish Charities will take place Monday evening May 16, at the Hotel La Salle. The speakers

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Courier, May 6, 1910.

will be Professor Jacob H. Hollender, president of the National Conference of Jewish Charities, and head professor of Political Economy at John Hopkins University, and Judge Julian V. Mack, prominent New Yorker.

Mr. Adolph Krause of Chicago was reelected to the presidency of the Order, B'nai B'rith, which no doubt makes the Jews of Chicago very happy. Mr. Krause has long been identified with those progressive forces seeking to unite Jews and Judaism and to strengthen those inherent and potentially powerful forces not lying stagnant in Judaism.



Daily Jewish Courier, May 2, 1910.

### REORGANIZATION

The desire of Chicago Jews, in recent times, to reorganize community institutions and adapt them to the changing conditions of our times, shows clearly the development of Chicago Jewry. Jewish community leaders are now beginning to realize that they must meet the needs of the people.

Our institutions are not folk institutions in the true sense of the word. Although they were founded, and are supported, by the people, they are not administered in accordance with the will of the people. Those who are acquainted with the administrative setup of our institutions know full well that it is possible to foretell for years to come the men who will be elected to the various offices. These men have created the impression that the institutions could not exist without them.

Chicago has been fortunate in having earnest and well-meaning men at the head of her Jewish institutions. Yet, when vital decisions must be made requiring the experience and training of an educator or administrator, the weaknesses

Daily Jewish Courier, May 2, 1910.

inherent in this one-man system become apparent. The man has done his best, but his best was not good enough.

This system is detrimental to the progress and administration of our institutions. They increase in size but not in quality. Chicago Jewry grows richer, larger, and more modern day by day, but its institutions do not progress.

Therefore, the movement to reorganize our community institutions means, for us, the coming of a new day. A beginning was made with the reorganization of the Hebrew Institute and the Talmud Torah. We hope the reorganization movement will not stop with these two efforts. It is necessary for us to reorganize all of our community institutions. Such a step would be greatly welcomed.

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COURIER April 18, 1910.

JEWISH

OUR YOUTH COMES BACK.

WPA (ILL.) PROJ. 50270

Those who witnessed a gradual declining interest by our Jewish youth in things Jewish are not privileged to witness a changing scene. Our youth, who dissatisfied with our Jewish way of living in the other world, were fast leaving us seem to have found a new way of life in this new world of ours. Our radical friends have now accepted Jewish ceremonies and customs, holidays and festivals and are preparing to celebrate them within their new life with new interpretations. A gratifying spectacle indeed.

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JEWISH

Sunday Jewish Courier, Apr. 11, 1909.

#### THE PULSE OF THE PEOPLE



Our theoreticians--who sit way up high on the garret and philosophize about the things that Jews want to do or don't want to do, or whether they are able to do them or are not able to do them--are often inclined to say discouraging things to the followers of Zionism, and some of these things are that the Jewish people--that means the masses--are not Zionistically inclined, that Zionism is limited to a small body of Jewish idealists who comprise the various groups in the Zionist Organization. They also say that the great majority of the Jewish people are entirely indifferent to the movement, and from that assumption they come to the conclusion that Zionism is not practicable.

The Zionists claim, on the contrary, that the average Jew--if he is still clinging more or less to Jews or Judaism--is a Zionist at heart. Sometimes he is a Zionist without even knowing that he is one, until something happens

Sunday Jewish Courier, Apr. 11, 1909.



in his life that his true sentiments come forth and clarify themselves within him. Then he becomes a conscientious Zionist.

Something happened in Chicago the other day which has clearly demonstrated that the Zionistic assumptions are the right ones, that the Jewish pulse beats for Zion, and that the Jewish masses are Zionists at heart, even when they have not been conscious of it.

A small editorial was printed on this space before the holidays under the caption "A Plan." It was proposed that Jewish families who are desirous of settling in Palestine but have not the necessary means to do so, should organize into a society. This society would be composed of over a thousand members, each member paying ten cents a week in dues. Within a year's time, five thousand dollars would accumulate in the society's treasury, and immediately after, a drawing would be held, and the member drawing the lucky number would be given a farm in Palestine, together with all farm implements, and traveling expenses for himself and his family.

Sunday Jewish Courier, Apr. 11, 1909.



The writer of that editorial did not intend to prescribe a definite plan. He merely wanted to show the way how one family, at least, could be settled in Palestine, the land of our future.

Hardly had the week passed by before Jews from all parts of Chicago, whose majority don't belong to the Zionist Organization, got together and immediately organized such a society.

Everyone can see that the members of the society don't expect to be helped by it. A thousand members, paying ten cents a week in dues, can only hope to collect five thousand dollars a year at the most. That amount can only supply one family with a farm, but the sentiment behind the idea, to do something worth while for Palestine, has attracted many Jews. The thousand to one chance that a member can ever hope to win a farm in Palestine, was enough to inspire and to stimulate a true enthusiasm for the cause.

In our opinion, such a response shows the true pulse-beat of our people.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, November 3, 1908.

PERFORM YOUR DUTIES AS CITIZENS AND JEWS. THE FUTURE OF THIS COUNTRY AND ITS CITIZENS RESTS UPON THE OUTCOME OF TODAY'S ELECTION. HELP THE LAND BY YOUR VOTE.

Once in four years, every citizen of the United States is expected to take an interest in the government of his country, the country which offers an opportunity to all citizens to enjoy the fruits and reap the harvest of all that is produced. Every citizen must come to cast his vote today, and elect into office persons who can be relied upon to do their utmost for the interests of the nation.

Then who of us will be a traitor and neglect his sacred duty? We as immigrants, as Jews of the United States, which is the only country where we can live and enjoy freedom, where we enjoy equal rights, - we must be the first ones to pay our debts to the country and the American people.

Tomorrow, at six o'clock in the morning, it should be our duty to go to our respective precincts and vote for the best candidates as our conscience dictates us. And when we give up our vote, we must remember the

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WPA (ILL) PROJ 30275

Courier, November 3, 1908.

two things, which form the foundation upon which a free, successful government is built. First, remember your own good and second the good and welfare of your country. Remember that if you do not vote for the right candidates, it will mean a blow not only to the country, but to yourself and your children who are becoming Americanized.

Political parties are composed of individuals who have the same interests. You are a Democrat because you are convinced that a government with democratic principles will serve your interests best. You are a Republican because you believe that this party is best for you. You will, however, forsake your party should you discover that this party is injurious to the country.

In the present campaign for governorship, it is not a Democratic or Republican issue alone, it is a question for the great and progressive State of Illinois, of whether or not it will elect a young, good, honest and fitting governor. It is a question of whether or not we should have the best reforms which were begun by Governor Deneen during the four years of his administration, or should we permit everything to become null and void, as



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WPA (ILL.) PROJ. 30275

Courier, November 3, 1908.

it will surely be done should General Stevenson be elected. Your children who are becoming Americanized might like to get into politics. They will, however, not have a chance with the wrong people in office. It is now a question of whether or not the sick and unfortunate in the state institutions shall be healed and aided under the able leadership of Dr. Frank Billings and Dr. Hirsch, or should they be handed over into political hands, who will permit them to suffer and rot. It is a question of whether railroad fare should be two cents per mile, as it was proposed by Governor Deneen, or the payment of three cents per mile, as during the period when politicians were in power. Briefly, it is a question of whether or not you will have any rights, of whether your children should enjoy all that the State of Illinois has to offer its citizens, or should the politicians be allowed to dig in with their paws, should they have the power to become parasites.

If you want your capable son to be able to accept a political job, either by appointment or nomination, then vote for Charles S. Deneen, regardless of whether you are a Democrat or Republican. Should you be in for having

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WPA (ILL.) PROJ. 30275

Courier, November 3, 1908.

your talented child bow to every political nincompoop, and every leader who controls politics; then vote for old Stevenson.

We are Chicagoans, the City of Chicago is dear to us. Governor Deneen is also a Chicagoan. He has lived in Chicago all his life. When he became governor, his first job was to improve the parks. He has made the parks of Chicago the most wonderful and best known everywhere. Should the senile Mr. Stevenson be elected, we might as well say good-bye to all progress. Vote today for our Chicagoan, Charles S. Deneen.

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JEWISH

The Courier, November 29, 1907.

WPA (ILL) PROJ 10275

SPECIAL TO THE DAILY JEWISH COURIER

MAYWOOD, ILLINOIS

The Maywood Jewish congregation is making great progress in all its undertakings. The number of Jewish citizens in Maywood is growing from day to day, which accounts for the increase in the size of the congregation.

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JEWISH

Courier, January 27, 1907.

WPA (ILL.) PROJ. 30275

HEARD AND SEEN.

The twentieth ward in Chicago begins at the northwest corner of Washington boulevard and Western avenue. It runs south, and takes in parts of the following streets and avenues: 12th, Safer, Taylor, Loomis, Van Buren Center and Madison streets; Ashland and Washington boulevards and Western avenue. The whole south half of this ward is thickly settled with Jews and in the last voting registration, it showed very nearly as many Jewish votes as in the near-by ninth ward.

The Jews in the twentieth ward were not recognized much, politically, and they were not as active, politically, as in the ninth ward, so these Jews in the twentieth ward are getting busy in the formulating of plans whereby they will receive political recognition from now on.

There will soon be an election for mayor and aldermen. We want to hear from our Jewish voters of the twentieth ward.

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JEWISH

Sinai Congregation, Annual Meeting, Minutes, April 4, 1904.

Dr. Hirsch responded with a brief address to the effect that in his opinion a new Temple was essential to the future growth of the congregation; that the present building was unsuitable for the purpose of the Sabbath School on account of the distance from the residence of a large number of the members and on account of the character of the neighborhood. He also referred to the inadequate ventilation of the auditorium. He also called attention to the fact, that the present building furnished very inadequate facilities for meetings of the auxiliary societies and other worthy purposes.

Sinai Congregation, Executive Board Minutes, May 24, 1902.

A letter from Dr. E. Schreiber was presented and read as follows, to-wit:

Chicago, Illinois  
April 23, 1902

Mr. Harry Hart, President  
Sinai Congregation

Mr. President and gentlemen of the Board of Trustees:

Since February, I teach every Saturday afternoon a class of twelve Jewish boys, all from the Ghetto, in the Parental School of Chicago, situated on W. Berwin and St. Louis Ave., about eight miles from my residence..... The number of Jewish pupils is always increasing, as a new building has been added.

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JEWISH

The American Jewish Year Book. 5662.  
September 14, 1901, to October 1, 1902.  
Edited by Cyrus Adler.

STATISTICAL SUMMARY BY STATES CONCERNING JEWISH ACTIVITY IN ALL DEPARTMENTS.  
ILLINOIS AND CHICAGO, PP. 133-134.

In the State of Illinois, there are 12 cities and towns with one or more Jewish institutions. Of these, 7 have 57 regularly organized congregations; in 1 the residents worship with the congregation of a neighboring town. in 3, holiday services are held; and in 1, no communal religious life exists. Of the 57 congregations, 33 report as follows on the subject of services: 12 hold daily services; 17 hold Sabbath and holiday services; 2 hold Sabbath, Sunday and holiday services; 1 holds Sunday and holiday services; and 1 holds services every other Sunday evening and on holidays. Thirty-one congregations report a membership of 3,490, and 24 report an income of \$99,722. 41. Seven congregations are affiliated with the Union of American Hebrew Congregations; 21 report 12 cemeteries; besides, there are 2 cemeteries independent of congregations in Chicago; 23 report 24 congregational schools, and 20 of them, together with 2 Hebrew Free Schools, instruct 2, 741 pupils.

The American Jewish Year Book. 5662  
September 14, 1901, to October 1, 1902.  
Edited by Cyrus Adler.

Fourteen congregational schools, 1 Hebrew Free School, and the orphan asylum, there are 2 educational institutions, a technical school and a training school for nurses, with an income of \$25,186.25; the former instructs 600 pupils. There are 47 charitable societies, including 1 orphan asylum, 1 hospital, and 2 aged people's homes; one of these societies is affiliated with the National Conference of Jewish charities, and 11 of them report an income of \$139,404. There are 13 loan associations, 10 of which loaned approximately \$45,000 in small sums, in one year; 11 social clubs, 4 reporting an income of \$119,435.17; 1 protective association; 1 Hebrew Literary Society, with an income of \$800; 2 mutual benefit and social associations, 1 with an income of \$1,500; 1 Sabbath School Teachers' Association; 1 literary club; and 1 Rabbinical Association. In 5 cities and towns there are Sections of the Council of Jewish Women, and in Chicago there are 4 Zionist societies. The 73 lodges in 19 cities and towns are distributed as follows among the orders: 20 of the Independent Order B'nai B'rith; 10 of the Independent Order Free Sons of Israel; 8 of the Independent Order Sons of Benjamin; 33 of the Order B'rith Abraham; and 2 of the Order Keshar Shell Barzel.



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JEWISH

The American Jewish Year Book. 5662.  
September 14, 1901, to October 1, 1902.  
Edited by Cyrus Adler.

Of 7 towns without Jewish institutions, 3 hold holiday services, and the residents of 4 worship with congregations in neighboring towns.

The place of Chicago in the Jewish communal life of the State of Illinois is indicated by the following selected figures: Number of congregations, 50; number of members affiliated with 26 of these congregations 3,255, and the income of 20, \$90,422.41; number of charitable societies 39 - 11 reporting the income stated above; number of lodges, 60. All the loan associations, clubs, mutual benefit societies, etc., enumerated above are in Chicago. The Jewish Charities of Chicago are associated.

The Jewish population of the State is estimated at from 70,000 to 75,000.

The Reform Advocate wk. of July 21, 1900 p.649

The special small parks commission met in the city hall on Monday to listen to the reports of the sub-committees, and it was practically determined to work for the establishment of a park in the Ghetto on the West side. The site recommended was the block bounded by Barber, Union, Jefferson and Henry Streets. The cost will be \$112,000.

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JEWISH

The Occident, November 9, 1894.

The West Side of Chicago where almost all Russo-Polish Jews are settled, presents often a curious spectacle. One who does not know where he is, might forget that he is in Chicago. When walking through the streets of that settlement, the numerous signs in Hebrew characters make one believe that it is a city in Russia; but when one hears the use of the mixed jargon with English, one does not know where he is. It would be much better to appoint some missionary for that purpose to settle within these quarters and civilize those people by some methods whereby they may make this to be a city within the United States of America, and not make of it a Wilna or Kovno.

This is a branch of work that the young man ought to take up. For that purpose the Jewish young man ought to organize, not to call those poor wretches "dirty Polacks," but teach them by example cleanliness, and better habits than they have been accustomed to.

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JEWISH

The Occident, March 23, 1894.

Members of the Russian ghetto district who are attending the College Settlement classes at 185 Maxwell street are commencing to realize the true meaning of American independence. Already several of the better class of the district have decided to leave that portion of the city about the first of the next month and mingle with the Americans. This is precisely what the College Settlement was established for - to show the Russian Jew that in America, freedom of religious thought is tolerated every where when socialistic and anarchistic principles are discarded and in the latter matter, the college faculty is doing excellent work.

The Illinois Staats-Zeitung, July 25, 1892

Am. (ILL) 700.000

### A NEW HOUSE OF WORSHIP

Amid great festivities the B'Nai Israel Congregation celebrated the laying of the corner stone for its new synagogue yesterday afternoon, at 62nd and Aberdeen Street. Rabbi I. D. Friedmann offered a prayer at the commencement of the celebration; speeches in English and German by the Elders of the congregation, Isaac Golden and Rabbi Lesser, followed. The privilege of laying the corner stone was granted to the highest bidder at public auction; Isaac Bernard obtained it upon payment of \$75.00. The laying of the three contiguous stones brought \$12.00, \$11.00, and \$15.00; the masonic work was then performed by N. Goldmann, S. Urbani and I. Schiff.

A copy of the community's constitution and by-laws, also a list, enumerating the officials and members, as well as Chicago news-papers, were sealed into the corner stone.

The plot for the synagogue is 50x125 feet and cost \$2,500.00; the building will be 40x65 feet, of two story construction; wood is to be used for material and the main hall will seat 300 persons.

The B'Nai Israel congregation was organized in the year 1889, having had five members at the time, today it has fifty followers. A special rabbi has not yet been obtained.

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JEWISH

The Reform Advocate, wk. of July 2, 1892. pp.431-432.

What is known as the "Poor Jews Quarter" is near the western end of the Twelfth Street Bridge, and southward to the West Side Italian quarters. Certainly it is not an abode of ease, luxury, and elegance. Its architecture is not marked by either massiveness or ornamentation, its streets and alleys are not grassy. On the other hand, the region is still less suggestive of a "Ghetto," according to any prevailing tradition of these abodes. Many of these children have never seen a tree or a blade of grass. "In our summer country excursions," said a lady of the Hull House, "we have much pleasure in watching them. They kneel down sometimes so as to study the grass and feel it with their hands."

In the midst of this swarming colony, rises the tall, large, handsome, and solid "Jewish Training School," under the management of a strong band of staunch Israelites of the city and the superintendency of Professor Gabriel Bamberger. Twenty-thousand dollars a year is wisely and economically expended here, and eight-hundred children, of both sexes, and all races and religions, are taught and cared for.

The classes in drawing and clay-modeling are especially notable.

The Reform Advocate, wk. of July 2, 1892. pp.431-432.

Not far away is the "Shelter House" of the "Society in Aid of Russian Refugees." There, the members of this unfortunate class find surcease from their woes and persecutions in a blessed harbor of temporary refuge, from where they are transferred to various employments and chances to earn an honest living, free from imperialism, officialism, priestcraft, and military service. They are a sturdy looking set, and will not be long in learning that their greatest ill-treatment is turned to their greatest good luck when they arrive at the "Shelter House." They are coming at the rate of more than ten a day. They are "submerged" no longer. - Joseph Kirkland, in June Scribner's.

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JEWISH

Chicago Tribune, July 19, 1891.

### OUR RUSSIAN EXILES.

On the West Side, in a district bounded by Sixteenth Street on the south and Polk Street on the North and the Chicago River and Halsted Street on the East and West one can walk the streets for blocks and see none but Semitic features and hear nothing but the Hebrew patois of Russian Poland.

In this restricted boundary, in narrow streets, unventilated tenements, and rickety cottages there is a population of from 15,000 to 16,000 Russian Jews. The Jews of Russia on their removal to this country follow precisely the habits of their forefathers in Warsaw; the habit of living together in cities and that of trading as in Warsaw; for instance, the proportion of common laborers and menials is very small, hardly eight percent.

Every Jew in this quarter who can speak a word of English is engaged in business of some sort. The favorite occupation, probably on account of the small capital required, is fruit and vegetable peddling. Here also, is the home of the Jewish street merchant, the rag and junk peddler, and the "glass puddin" man. The big rag warehouses and scrap iron yards are here supplied by the decrepit old rag pickers and the noisy owner of the "old rags and iron" wagon.



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JEWISH

Chicago Tribune, July 19, 1891.

The principal streets in the quarter are lined with stores of every description, all of them kept by Jews and nearly all with a sign in Hebrew hung out that the trade catered to is not to Gentiles. The streets given up to domiciles are very narrow, hardly wider than alleys, and lined on both sides with one story cottages and garbage boxes.

In tenement houses glimpses are had of whole families in hot crowded rooms at work with sewing machine and needle putting together the "indestructible overall" and in a stifling little closet of a room a cobbler is at work on rough, heavy boots.

Trades, with which Jews are not usually associated, such as saloonkeeping, shaving, and haircutting and blacksmithing, have their representatives and Hebrew signs. The butcher and his satellite, the man who goes to the abattoir and slaughters animals and who slits the gullet of the Sabbath chicken or the holiday duck, both have their signs, which to the uninitiated look much like a bar of music without the staff.

In a narrow street a private school is in full blast. In the front basement

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JEWISH

Chicago Tribune, July 19, 1891.

room of a small cottage forty small boys all with hats on sit crowded into a space 10 x 10 feet in size, presided over by a stout middle aged man with a long curling matted beard, who also retains his hat, a battered, rusty derby of ancient style. All the old or middle aged men in the quarter affect the peculiar headgear, and one would imagine, that they had all been manufactured at one time from the same block and had withstood the same vicissitudes of time and weather.

The men are all bearded - that is those who are old enough to have beards - and they are all of the type one sees in pictures of Jewish Siberian exiles. The hair is also worn long, with little curls, which hang before the ears. A middle aged or old man without a long black coat is a rarity, and to the passing stranger these men all look very much alike.

The younger generation of men are more progressive and having been born in this country, are patriotic and want to be known as Americans and not Russians.

The women know only three stages of life. The young unmarried women are

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JEWISH

Chicago Tribune, July 19, 1891.

often very attractive, with keen dark oriental faces and large, dark eyes. They affect little coqueties of dress and are able assistants in the shops of their fathers and brothers. The married women soon show the effects of care and the troubles of motherhood. The younger ones still show traces of former beauty fast being lost in approaching obesity and attention to their household, maternal and shopping duties. The last stage, that of old age is passed in attendance on the younger children or doing light housework. The old women are usually very fat, with here and there a little, wizened, old great-grandmother who wanders about crooning to a fat baby while mother cooks the dinner.

The streets literally swarm with children, who play about the gutters and are a dark skinned, tumble haired, noisy lot of youngsters. There are a number of dingy looking doorways, over which a sign proclaims that Russian baths may be taken within. There is also the usual sign in Hebrew. But the Russian bath houses have the appearance of neglect, which the condition of the inhabitants does not belie....

The commercial life of this district seems to be uncommonly keen. Every one

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JEWISH

Chicago Tribune, July 19, 1891.

is looking for a bargain and every one has something to sell. The home life seems to be full of content and easy going unconcern for what the outside world thinks. During those hot nights the dwellers on Judd, Liberty and other residence streets bring out mattresses and blankets and camp under nature's roof on sidewalk and steps.

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JEWISH

Sinai Congregation, Special Meeting, Minutes, May 7, 1891.

Report of the Building Committee.

The argument has been advanced that as the drift of habitation was to so large an extent southward at the present time, that it might be a wise plan to sell our present building and erect a new structure. So far as the locality is concerned, in the judgement of your Board and Committee, it is believed that our present site is perhaps as good a location as can be secured, notwithstanding the fact that the great majority of our members are quite distant from our building.

WPA (ILL) PROJ. 30276

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JEWISH

The Occident, September 6, 1889.

THE B'NAI SHOLOM CONGREGATION.

This old time congregation have secured a new place of worship, on the corner of Indiana Avenue, and 30th Street. This will undoubtedly offer facilities for South siders to attend divine services who may be to remote from the now over-crowded temple near there.

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JEWISH

The Occident, November 23, 1888.

DR. E. G. HIRSCH'S REPLY TO PROFESSOR DAVID SWING'S RECENT

ARTICLE AND SERMON ON JEWISH EXCLUSIVENESS.

Rabbi Hirsch took up the intermarriage question as a distinctive topic and laid down a general proposition, which was that if the Jews did not intermarry it was the fault of our social fabric. The Jews had been friends of our public school system, which attempt to break down the social barriers, and had even given up their parochial schools, but the facts were that as soon as the children left the public school, the social barrier was reared again.

Without social intercourse, intermarrying was out of the question and the Jews were not to blame.....But there was still another barrier to intermarriage, which was that there existed different fundamental views of life.

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JEWISH

NPA (LL) PROJ 3827

The Occident, December 31, 1886.

ENOUGH AND TOO MUCH.

The above is the caption of an article in the Chicago Staats-Zeitung of last Friday the 24th inst, which we translate nearly verbatim. The writer refers to the twelfth annual report of the United Hebrew Benevolent Societies of New York City, from which he collates the following significant facts, to wit, that from October 1, 1885, till the 30th of September 1886, there landed in New York 27,348 Jews, being 8,813 more than in the twelve months previous.

They were classified as follows:- 7,056 Austrians, 17,396 Russians, 1,554 Roumanians, 857 Germans, 59 English, 8 French 5 Danish, and so forth. In other words of the entire number, more than 26,000 were what are recognized in Western Germany as Polish Jews. Twenty-six thousand Polish Jews in a single year! That is certainly an overdose for our American national economy! And now, why should we be deceived? These Polish Jews are indigestible for the American stomach as are the Chinese.



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JEWISH

MPA (ILL) PROJ. 1027

The Occident, December 31, 1886.

The 857 Jews from Germany, the 59 from England, the 8 from Denmark, are simply Germans, English, French, and Danes; and according to their race, are Semites (they were idiots if they denied that fact, or if they were to pretend that they were Germans or Roumanians), who believe in one God only. But with the 26,000 Polish Jews, the subject is entirely different, they represent a singular nationality, because in their homes they were ever recognized as such on account of their language, customs and traditions, forming as it were a separate and distinct sect, in the country and under the government where they were born.

The Galician Jew is no less an Austrian, the Roumanian is no less a Roumanian, the Russo or Polish is no less a Russian or Pole than he is a Jew. The German Jew in the front rank is a (Jewish) German, but the Polish and Russian Jew is not such in the first instance, but he is a Jew.

Now to come to a conclusion, much might be said in behalf of these Polish, Russian, and Roumanian Jews; as also much could be said in favor of the Chinese.

The Occident, December 31, 1886.

Without doubt, they possess spiritual qualifications and characteristics, which might in an economic sense, be made profitable to our land and country. Yes, it may be said in regard to these qualifications, that in comparison to such christian canaille as for instance, Jay Gould, they are Polish Jews. But that will not set aside the fact that so many of these East European Jews as reared in their native land, are not desirable in our American communities, however, much of these may be mixed.

Inasmuch however, as they are here, they must be put to some use. On the other hand, it is to be assumed that at least the first, if not the second generation, may become sufficiently Americanized to be tolerable, which in the case of the intelligent German Jewish immigrant, has accomplished within a few years of his arrival. But take it all in all, what must be done for unsere Leute (our people,) will prove a very difficult task in culture labor; and it would indeed be desirable if they would stay away altogether. We have enough and sufficient Polish Jews in the United States and will thank the powers that be in Europe, to not send us any more.

III AIII CI CThe Jewish Advance, November 8, 1878

ADA (ILL) PROJ 34273

Chicago Sketches

By - Ben Golan

## The Jews of Chicago - Population.

It is very difficult to ascertain the exact number of Israelites living in this great City. There are no means to obtain a strict census, for a very great number of our co-religionists have severed all connection with their brethren, and are either ashamed to be known as Jews, or have grown lamentably indifferent to Judaism, and do not frequent its institutions.

Judging from the many Jewish countenances which are met daily in the throngs on the public thoroughfares there must be a considerable number of Israelites, perhaps over 15,000, in this City. There is, perhaps, not much of importance in the history of the feast worth mentioning now, except the facts that differentiate congregations, as well as many individuals. Israelites have suffered severely by the tremendous conflagrations which have visited this City repeatedly in but very short succession. Only the destroyed Jewish Hospital did not rise after it had fallen, and the pride of the Israelites of Chicago is still a mass of ruins, waiting for the generous philanthropist

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The Jewish Advance, November 8, 1878

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who will provide for it the means of a renewed existence. In consequence of said conflagration, the Israelites were scattered to the different ends of this eminent city, which has done great harm to the progress of our institutions, increasing the obstacles in the way of concentration.

**Congregations and Ministers:**

We have here at present twelve Jewish congregations, with a total membership of from five to six hundred. The majority of these congregations have their own synagogues and temples located in the different parts of the city, from the hyper-orthodox Beth-Hamedrash standing in one of the most filthy, dark and disreputable streets, to the stately and costly, radiant reform temple, situated on one of the aristocratic avenues, where it was in massive grandeur with the elegant and substantial structures of the fashionable churches. Only few of these congregations have their rabbis and preachers. Rev. Leibman Adler of the Anshe Yaariv; Dr. B. Felsenthal, of the Zion; Dr. K. Kohler of the Sinai, and Rev. A. Norden, of the North Side H.C. Drs. Felber and Felsenthal are the two

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The Jewish Advance, November 8, 1878.

WPA (ILL.) PROJ. 50275

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oldest rabbis in our midst. Dr. Felsenthal had, about twelve years ago, established the Sinai Congregation, where the Rabbis now fill the pulpit.

Rev. A. Norden is a self-made man of talent. He is an excellent choice.

### III. ASSIMILATION

#### B. Nationalistic

##### Societies and Influences

##### 1. Effect Upon U. S. Government and State Policies

The Jewish Charities Minutes, Jan. 30, 1933.

"declassed" group who have no vocational training and no political rights. The Ort attempts to train them and their children to some occupation. They have done a good deal of agricultural work in the colonies in Russia. They also finance the purchase of tools by farmers and mechanics, but the trade schools are their main function.

It was decided to appoint a committee of five to see that the dinner is a success.

The Chicago Jewish Chronicle, Wk. of September 9, 1927, Vol. 11, p.2.

A Hebrew organization for adults was started with the Zeirie Zion, 3317 W. Roosevelt Road, on August 16. The purpose of this organization is to create a Hebrew atmosphere and to revive Hebrew literature and culture by means of debates, lectures, and entertainments. The executive committee consists of Messrs. Rabinovitz, Schechtman, Liebenson, Milman, and Miss A. Lwirsky.

A special organization will be created on September 10, for those from fifteen to eighteen years of age, at 3317 W. Roosevelt Road. Officers will be elected.



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JEWISH

The Daily Jewish Forward, August 2, 1926.

ENEMIES OF IMMIGRATION PLANNING TO ADOPT NEW CRUELITIES IN THE NEXT  
CONGRESS.

The national origin plan, according to which plan the present immigration quota will be reduced, will be taken up in Congress during the month of December, as explained by Congressman Johnson, chairman of the Immigration Committee.

The new plan will reduce the number of immigrants who can enter America from one hundred sixty-four thousand, six hundred and sixty-seven (164,667) to one hundred and fifty thousand, (150,000).

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JEWISH

WPA (LL) PROJ 36275

The Daily Jewish Forward, August 2, 1926.

Instead of the eight thousand, eight hundred and seventy-two, (8,872), immigrants, who may enter according to the present quota, from Poland, there will be permitted only four thousand, five hundred and nine, (4,509), according to the new plan. Instead of fifty thousand, (50,000), from Germany, only twenty-two thousand, (22,000), will be permitted. On the other hand, the quota from Russia will be increased and instead of the one thousand, seven hundred and ninety-two, (1,792), immigrants from Russia to America, the new plan will permit forty thousand and two, (40,002), immigrants to enter.

Senator Reed of Pennsylvania, the Father of that new plan, declared that if the new plan will be adopted he will assure the majority of immigrants to be "Nordics," or Anglo-Saxons.

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JEWISH

WPA (ILL) PROL 30270

The Daily Jewish Forward, August 2, 1926.

Jewish immigration may not gain by this new plan. The Polish immigrants will suffer most, due to the Polish quota being greatly reduced; if the new plan should be adopted.

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JEWISH

Daily World, Mar. 6, 1925.

THE COURIER'S MISTAKE

(Editorial)

It is not the task of the Daily World to call the attention of the Courier to the numerous mistakes it makes daily. Yet today's error about Congressman [Adolph J.] Sabath concerns every citizen of Chicago. We, therefore, want to remind the Courier that it is not true that Congressman Sabath proposed a bill in which he included the Jews as one of the smaller nationalities. Congressman Sabath did not mention the Jews in his original bill because he does not believe that the Jews are a separate nationality. He believes that they are Poles in Warsaw, Russians in Kiev, Rumanians in Jassy, etc.

The Jewish newspapers, with the exception of the Courier, condemned Congressman Sabath for his hypocritical politics. Another congressman amended the bill so that it included the Jews as a nationality. The Courier is greatly mistaken by crediting the new bill to Congressman Sabath because he still believes in the old, assimilationist viewpoint that there is no Jewish nation.

WPA (ILL.) PROJ. 30275

The Chicago Chronicle, Volume 5. Week of January 2, 1925. Page 4.

A bill now pending before Congress to create a national radio commission, a sort of censorship, is being strenuously opposed by Alderman Jacob Avery, chairman of the radio commission appointed by Mayor Dever.

This proposed bill will vest in Congress the power to control and regulate radio transmission and broadcasting throughout the country. The Judiciary Committee contemplated a thorough study of the subject and have public hearings on the so-called White bill.

The Council's action is the result of a resolution introduced yesterday by Alderman Avery (24th Ward), chairman of the mayor's radio commission. The resolution, which was referred to the Judiciary Committee, provided for the submission of a memorial to Congress urging defeat of the White bill and enactment of laws creating a national radio commission similar to those governing the interstate commerce commission.

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IV (Bohemian) Daily Jewish Courier, Mar. 7, 1924.  
CHICAGO'S DELEGATION TO PROTEST AGAINST THE  
IMMIGRATION BILL EN ROUTE TO WASHINGTON

JEWISH

Aldermen Jacob M. Arvey, Petlak, Lyle, Guernsey, and Frankhauser, members of the committee appointed by the City Council of Chicago to protest against the pending anti-immigration bill, are leaving this afternoon for Washington. They carry with them resolutions passed by the City Council of Chicago and by the Cook County Board, of which Anton J. Cermak is president. They will submit these resolutions tomorrow to the immigrations committee, before whom they are scheduled to appear.

Congressman A. J. Sabath, who is now in Washington, is making the preparations for the City Council committee to receive proper recognition and to have access to the Senate committee. Yesterday, Congressman Sabath telegraphed Alderman Arvey that the House has concluded its hearings, but that the Senate hearings will take place on Friday (today) and Saturday (tomorrow). Mr. Sabath also says that the Senate will, very likely, pass a bill entirely different

WPA (ILL.) PROJ. 30275

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JEWISH

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Daily Jewish Courier, Mar. 7, 1924.

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IV (Bohemian) from the one passed by the House. This will permit the House to reopen hearings. "Just the same," concludes Mr. Sabath, in his telegram, "I will attempt to arrange a hearing before the Senate committee on Saturday. I am expecting you."

The resolution passed by the Cook County Board reads as follows:

"Whereas, The Senate now has before it the Johnson Immigration Bill, which, if adopted, will close the gates of America to a large part of the best elements **among** the foreigners, who can become good citizens; and

"Whereas, The above-mentioned bill is un-American, unfair, and discriminates between one nationality and another, and is based upon the quota of the 1890 census; instead of the 1920 census, which reduces the quota from three to two per cent, and when adopted, will lead to the separation of many families--some members of the family being in America and some across the seas; and

WPA (ILL.) PROJ. 30275

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JEWISH

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Daily Jewish Courier, Mar. 7, 1924.

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IV (Bohemian) "Whereas, City councils from most of the big cities in the United States have adopted resolutions condemning the aforementioned bill; be it therefore

"Resolved, That we, the board of Cook County Commissioners lift our voices in protest against the passage of this bill. Be it further

"Resolved, That a copy of this resolution shall be given to the President of the United States, and to the Senators and Congressmen from the state of Illinois."

WPA (ILL.) PROJ. 30275



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IV (Polish)

IV (Bohemian)

Daily Jewish Courier, Mar. 6, 1924.

PROTEST RESOLUTION AGAINST JOHNSON BILL  
UNANIMOUSLY ADOPTED BY CITY COUNCIL;  
ALDERMAN ARVEY HEADS DELEGATION  
TO WASHINGTON

Yesterday afternoon, the City Council, in the name of the city of Chicago, unanimously adopted a resolution protesting against the immigration bill that has been introduced in Congress. The Council also decided to send a delegation to Washington to protest against the bill in the name of the city of Chicago.

The judiciary committee of the City Council had a hearing on Tuesday and unanimously resolved to recommend to the City Council that the resolution be adopted. It was, therefore, expected that the City Council should take the action that it did.

Yesterday Alderman Lyle, the chairman of the judiciary committee introduced

JEWISH

WPA (ML) PROJ. 30275

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JEWISH

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Daily Jewish Courier, Mar. 6, 1924.

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IV (Polish) the resolution from the floor of the City Council and spoke  
IV (Bohemian) in favor of its adoption. Alderman [Jacob] Arvey, who had  
introduced the resolution, then made a speech in which he  
showed how the new immigration bill discriminates against certain nationali-  
ties, and how it recognizes other nationalities as undesirable immigrants.

Alderman Schwartz cited an interesting historical case from the records of  
Pennsylvania. In 1750, the first Dutch settlers in Pennsylvania protested  
against the recent immigrants from England, stating that they were a menace  
to the country. In a strongly worded statement, Alderman Schwartz declared  
that a country always gains by immigration, and that, contrariwise, a country  
that has no immigration is fated either to remain stationary or to retrogress.

Aldermen [S.] Adamkiewicz, Petlak, and Burns spoke in favor of the resolution.  
Nobody spoke against it and it was adopted unanimously.

WPA (ML) PROJECT

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JEWISH

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Daily Jewish Courier, Mar. 6, 1924.

IV

IV (Polish) Mayor Dever then announced the names of the members of the  
IV (Bohemian) committee which is to go to Washington to record the protest  
of the city of Chicago against the Johnson bill. The committee  
consists of Jacob M. Arvey, chairman, Petlak, Nelson, Klinke, Guernsey, and  
Franhauser. The Committee will leave for Washington as soon as word is re-  
ceived from Congressman A. J. Sabath that he has arranged for a hearing by  
the immigration committee.

WPA (ILL.) PROJ. 30275

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IV (Bohemian)

IV (Italian)

IV (Polish)

JEWISH

Daily Jewish Courier, Mar. 5, 1924.

PERSECUTION OF IMMIGRANTS UNANIMOUSLY CONDEMNED BY  
COUNCIL COMMITTEE AND REPRESENTATIVES OF ALL  
NATIONALITIES IN CHICAGO

Native-born Americans, Irish, Jews, Poles, Italians, Lithuanians, Czechoslovakians, and representatives of other nationalities met yesterday afternoon in the chambers of the City Council of Chicago and strongly condemned the pending anti-immigration bill. The fifteen aldermen of the judiciary committee voted in favor of the resolution condemning the anti-immigration bill, and adopted Judge [Harry] Fisher's motion to send a delegation to Washington to fight the immigration bill in the name of the city of Chicago.

The hearing yesterday was an encouraging event in the lives of our immigrants who have recently had to endure a great deal of persecution. It proved that the immigrant does not stand alone.

This is what happened. Aldermen [Jacob] Arvey, [J. O.] Kostner, Horan, and

MPA (ILL.) PROJ. 30275

Daily Jewish Courier, Mar. 5, 1924.

[B. S.] Adamowski introduced a resolution in the City Council to protest, in the name of the city of Chicago, against the Johnson anti-immigration bill. The City Council turned the resolution over to the judiciary committee for a hearing. The judiciary committee held the hearing yesterday in the chambers of the City Council.

The first speaker, Miss Jane Addams, the well-known fighter for freedom, immediately created an atmosphere of warmth and friendliness. The famous American woman, who is respected by the entire world, condemned the pending immigration bill as one which discriminates among nations and which spreads hatred.

Circuit Court Judge Scanlan delivered a brilliant speech. He told how his father, an Irish immigrant, had been persecuted a few decades ago by the enemies of immigration. As far back as 1840, a cry was raised that the immigrants were a menace, but the immigrants, who kept coming here despite the cries against them, have built a great and powerful America and have protected it from danger.

Judge Scanlan related a few remarkable facts. Washington's army was an army of

Daily Jewish Courier, Mar. 5, 1924.

immigrants, he declared. People now complain about the Jews but they seem to forget that there were over a hundred Jewish officers in Washington's army. During Washington's time, every Jew was a real patriot for American independence. America was saved in the Civil War, said Judge Scanlan, by the immigrants. They made up the ranks of the Union army.

Judge Scanlan concluded his speech by referring to the principles of our founding fathers to prove that the present anti-immigration bill is a blow at American ideals, and is a dastardly act which should be condemned. The Judge received an ovation at the conclusion of his speech.

In a long and powerful speech, Circuit Court Judge Fisher proved that the bill, if passed, will drive America into an abyss because, for the first time, a division between nationalities will have been made, officially, by an act of Congress. This will inflame all the nationalities of Eastern and Southern Europe against America, and, in America itself, two classes will be created: the desirable and the undesirable. Judge Fisher concluded his speech by proposing that the City

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Council send a delegation to Washington.

Speeches were delivered by Municipal Court Judges [Francis] Borrelli and Barasa, by ex-Alderman Toman, by representatives of the Italians, Poles, Czechoslovakians, Lithuanians, Yugoslavians, and other nationalities.

Samuel Levin of the Amalgamated gave a brief speech. A few words were spoken by representatives of the Workmens' Circle, International Ladies' Garment Workers Union, various trade unions, Young Men's Hebrew Association, and many other organizations of various nationalities. Resolutions passed by the United Jewish Orthodox Congregations, by the Joint Relief Committee, and other organizations were read.

Alderman Lyle, chairman of the judiciary committee, then ordered a vote taken on the resolution. Alderman Arvey made the official motion and declared that the Courier had drawn the attention of the aldermen to the bill, and should really be given credit for the resolution. Alderman Nelson seconded Arvey's

Daily Jewish Courier, Mar. 5, 1924.

motion. A roll call of the members of the committee was taken. Everyone voted "yes".

Judge Fisher's motion that a committee from the City Council should leave for Washington was also adopted. The resolution against the pending anti-immigration bill will be brought up today before the City Council. There is no doubt that it will be adopted.

Congressman A. J. Sabath sent a telegram expressing his regret that he was unable to attend the hearing because he is busy attending committee meetings in Congress on the immigration question.



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JEWISH

Daily Jewish Courier, Feb. 27, 1924.

**CITY COUNCIL COMMITTEE WILL HAVE AN OPEN HEARING  
NEXT TUESDAY ON THE IMMIGRATION BILL**

The masterly speech of Judge Hugo Pam yesterday afternoon at the City Council judiciary committee, against the Johnson anti-immigration bill, has influenced that committee to call a public hearing next Tuesday afternoon in the City Council chambers so that a mighty protest by the Chicago citizens can be heard against the attempt of those who hate immigrants to close the doors of America.

Alderman Jacob M. Arvey, the Jewish representative of the Twenty-fourth Ward, had introduced a resolution in the City Council against the Johnson bill. The City Council turned the resolution over to the judiciary committee for consideration and recommendation. The resolution became a subject of great public interest, thanks to the efforts of the committee chairman, John H. Lyle. He invited representatives of all nationalities to the committee's hearings yesterday. When the Council members met, they found a crowded committee room.

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The committee wanted to hear from all the nationalities that make up Chicago's population, so that the opinion of the committee might have a solid foundation. The great number of people who came to show their interest in the bill, proved the importance of the immigration problem. Judge Pam's speech awoke many committee members to the fact that it was their duty to fight the anti-immigration bill. The motion of Alderman Lyle for an open hearing next Tuesday afternoon was unanimously adopted.

"By this bill you are saying to the quarter of a million Italians, half a million Poles, a quarter of a million Bohemians, and three hundred thousand Jews who live in Chicago: 'You are not good enough to become Americans; you cannot become adjusted to American life and American ideas; while we cannot get rid of you, we will, at least, see to it that more of your kind do not come into this country'."

This was the substance of Judge Pam's speech. The greatest surprise of the meeting came, however, when Alderman Nelson, a vice-president of the Federation of Labor, declared that while the labor organization is opposed to immigration,

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JEWISH

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Daily Jewish Courier, Feb. 27, 1924.

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it has no sympathy with such discriminations against important elements of our community as the Johnson bill calls for.

Alderman Lyle, after the conclusion of Judge Pam's speech, urged those present to come next Tuesday, at two o'clock in the afternoon, to the City Council's chambers, when a strong resolution of protest against the anti-immigration bill may be adopted. The stronger the representation is at next Tuesday's meeting, the greater will be the help extended by the City Council, of Chicago against the persecution of immigrants.

WPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 7, 1924.

CHICAGO SHOULD BE NEXT

(Editorial)

On Tuesday, the Board of Aldermen, New York the governing body of the largest city in America, adopted a resolution against the new immigration bill that has been introduced in Congress. The Chicago City Council should do the same.

Unquestionably, the resolution which the New York Board of Aldermen has adopted, will create the right impression. The Congressmen and Senators in Washington will have to stop and think a little. They won't continue to rush through the anti-immigration bill. Everyone wants to be re-elected. The present administration will not seek a quarrel with New York, which has the largest number of electoral votes.

· A (LL) PROJ.30275

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JEWISH

Daily Jewish Courier, Feb. 7, 1924.

The same thing can be said of Chicago. A resolution by the Chicago City Council passed now, after New York, will make a bigger impression. Even if no other city should join these two, leaving the two largest cities in America standing alone, the impression created by the passage of a resolution by both of them will be strong enough to influence a favorable modification of this anti-immigration bill.

It is now almost certain that the two largest American cities will not remain alone. Boston has already adopted a resolution against the anti-immigration bill. Furthermore, the legislature of the state of Massachusetts adopted a similar resolution. The City Councils, in a number of small American cities, have already adopted similar resolutions.

Chicago is a city of immigrants, just as New York is. Seventy-two per cent of Chicago's population are immigrants or the children of immigrants.

NYA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Feb. 7, 1924.

They all, as well as their relatives, are vitally interested in the defeat of the anti-immigration bill. Is it possible that this preponderant majority of the population will be unable to find a way to indicate its attitude as New York has done?

Chicago should follow New York's example.

WPA (ILL) PROJ 30275

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JEWISH

WPA (ILL, PHO) 50275

Forward, Sept. 6, 1923.

The Joint Board of the Cloak and Dressmakers' Union that carries on its battle to organize the unorganized dressmakers, will celebrate the victory over the dress manufacturers, who lost their fight in court, Saturday night, at the ball in the Municipal Pier Auditorium.

The Dressmakers' Union marked a victory when Judge Clief modified Judge Carpenter's injunction over the bosses of the dress-trade. This victory will be celebrated this Saturday night, with a magnificent ball at the Municipal Pier Auditorium.

The Dressmakers' Union invites all men and women in the industry, organized or unorganized, to come and participate in the celebration. Also to get acquainted, enjoy a sociable evening, and join the Union which tries to improve conditions for all workers in the industry.

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JEWISH

The Sentinel, Wk. of August 31, 1923, Vols. 51-52, p.8.

With the great war, many thoughtful minds among the Jews in America foresaw a new deal for the nations involved. It was felt that there was hope that the wrongs of the Jew, among others, might be righted at the conclusion of the war. The feeling was universal that the cause of the Jew should be represented in the peace negotiations following the war.

In July, 1915, Dr. Isadore Marcus and B. J. Shapiro of Chicago, explained to J. G. Grossberg that Louis Brandeis had suggested the formation of a National Jewish Congress. The first move in the Chicago field was an organization among attorneys called The Lawyers' Jewish Congress Association. Other similar groups were formed and all were merged into the Jewish Congress Association of Chicago, which proceeded with the unification of the Jewish forces throughout the city and vicinity. A central body was thus built up which would serve as the machinery for the participation of the Middle West in the National Congress.

On June 23, 1916, the first Jewish Congress Convention was held in Chicago. It was a most auspicious gathering, welding together many discordant elements of Jewry into one cohesive whole.



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JEWISH

Sunday Jewish Courier, Apr. 22, 1923.

B'NAI B'RITH WOMAN AUXILIARY ORGANIZED

(Editorial in English)

The first woman's auxiliary to be organized under the new rules of the Order is that of David Fish Lodge No. 130, which began its career today with Mrs. Martin Ritter, president, and Mrs. Gottfried D. Bernstein, secretary.

The auxiliary was instituted by Benjamin Samuels, first vice-president of the Order, representing the Grand Officers, in the Lodge rooms at the Covenant Club.

Adolph Kraus, president of the B'nai B'rith, sent greetings and expressed regret that he was unable to attend the ceremony.

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JEWISH

Daily Jewish Courier, Mar. 23, 1923.

### MEDITATIONS OF THE DAY

(In English)

The visa business, the requirement of a passport at the exit and entrance to every country, which was a purely European business before the war, has, as is well known, become an American business as well. Originally aimed at immigrants applying for passage to these shores, it has become a veritable nuisance to every American citizen as well who goes abroad. For according to the passport laws, a separate and distinct visa is required at the crossing of every frontier. Since Europe has been Balkanized by the late war and the frontiers are legion in number, the problem of raising the necessary funds to pay for consular visits is almost as great as that for paying the expenses of the trip itself. The visa business has been reduced to its logical absurdity and perhaps some lesson of good sense may now animate our national legislators in the making of the new laws pertaining to visas. Perhaps the revised sense of justice to protect the name of American liberty may extend to the immigrant as well. If under the present restriction

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Daily Jewish Courier, Mar. 23, 1923.

laws, he is worthy to be admitted, he is also worthy not to be unduly handicapped by conditions which do not aid America in any way, and which, if revised, may aid him on his admission to this country and America as well, in some little measure. A little measure of good done is sometimes as powerful an influence for a greater good to be accomplished as a large measure of good done.

WPA (ILL) PROJ. 30275

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JEWISH

Forward, October 23, 1922.

WPA (ILL) PROJ 30275

UNITED HEBREW TRADES DETERMINE TO START A CAMPAIGN AGAINST THE NEW CONSTITUTION.

The thousands of Jewish organized workers of Chicago, who are citizens, are urged by the United Hebrew Trades to vote against the new proposed constitution (for Illinois), December 12. This decision, to agitate against the constitution, was accepted yesterday, at a special meeting of the executive board, by the United Hebrew Trades, after thoroughly discussing the issue. A resolution was read, which was unanimously adopted at the convention of the Illinois State Federation of Labor, urging all trades unions to conduct a campaign against the new constitution.

The executive board, of the United Hebrew Trades, has decided to invite all central labor bodies to a conference, where they shall appoint three delegates, who will attend the meeting of the United Hebrew Trades, Sunday morning, November 5, in the Workmen's Circle Lyceum, to elaborate plans as how to carry on a written and oral campaign against the constitution, which deprives many privileges from citizens of Illinois and especially from Chicago.

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JEWISH

Daily Jewish Courier, Mar. 9, 1922.

SHALL THE BIBLE BE DRAGGED INTO THE PUBLIC SCHOOLS?

(Editorial)

The constitutional convention in Springfield, from which a great deal was expected, has been nearly forgotten by the public at large. This has given some groups an opportunity to try to smuggle into the new constitution some paragraphs which are against the interests of a large part of our population.

One of the paragraphs which these groups tried to smuggle in, deals with the fundamental rights of a large part of the population of this state, and particularly the rights of a cosmopolitan population like Chicago's. This paragraph permits the "reading" of the Bible in the public schools, which is something that the Protestant clergy and fanatics had for a long time wanted, but were unable to get because the old constitution expressly forbade it.

The paragraph in question reads that it shall not be forbidden under the

WPA (ILL) PROJ 30275

Daily Jewish Courier, Mar. 9, 1922.

new constitution to read selected passages from the Old and New Testaments in the public schools.

Should this paragraph be adopted, the Protestant clergy, basing itself upon a Protestant majority in any locality, will demand that the Bible shall be taught in the schools and that it shall be taught according to the ideas of the teacher, and not according to the religious convictions of the children.

We shall not speak about the appalling prospects of Jewish children being compelled to listen to "selected readings" from the New Testament. We shall confine ourselves to saying that it would be an outrage against Jewish religious sentiments to compel children to listen to "readings" of "selected" passages from the Old Testament which the Christian teachers will choose to read in accordance with their understanding of them, and which will be read from a Christian translation which, in many instances, is known to be in complete variance with the Jewish text and Jewish interpretation.

The Jews, however, are not the only ones who are protesting against this

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Daily Jewish Courier, Mar. 9, 1922.

proposal. The Catholics take the same attitude. The Protestant Bible is profoundly disliked by the Catholics, and the reading of a Protestant Bible to Catholic school children must, surely, violate their religious feelings.

The retention of such a point in the constitution would cause religious strife with its regrettable effects. It would also be a violation of a fundamental American law regarding the strict separation of the state from the church. Luckily, there is still time to oppose such a reactionary plan. It is not too late to protest **sharply**, and to strengthen the position of the liberal delegates to the convention, who are fighting the clericals, and who want the paragraph about reading the Bible in the schools to be eliminated entirely. If the convention passes this paragraph, then the voters of the state should reject the new constitution in toto, when it is submitted to them for ratification. It will be much better to let the old constitution, with all its faults, remain in force than to adopt a new constitution which

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JEWISH

Daily Jewish Courier, Mar. 9, 1922.

has such a reactionary clause, irrespective of the merits of the other clauses of the constitution.

WPA (ILL.) PROJ. 30275



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JEWISH

Forward, Oct. 17, 1920.

WPA (11-1-20) 20274

[LITHUANIAN JEWS TO HOLD A CONFERENCE]

A conference of the Lithuanian Jewish Federation, will be held in Douglas Park Auditorium. The arrangement committee is calling on every Lodge and Benevolent Society to be represented in order to help us work out a plan to help our poor brothers and sisters in the old country. At this conference, we will elect a delegate to a national conference which will be held in New York City, the 13th and 14th of November.

The executive members of the Federation should report this evening, at 1126 Blue Island, where the last arrangements for the conference will be formulated.

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JEWISH

Sunday Jewish Courier, Oct. 17, 1920.

ONLY THE LEAGUE OF NATIONS CAN HELP  
THE POLISH JEWS, SAYS COLBY

(Summary)

Secretary of State Bainbridge Colby visited Chicago yesterday. He spoke at a number of gatherings, including the one at the Covenant Club, where a luncheon was given in his honor. He spoke in favor of the League of Nations and the candidacy of Mr. Cox.

Mr. Colby stopped at the Blackstone Hotel where he received Dr. S. M. Melamed, editor of the Courier, with whom he discussed the problem of the Jews in Poland.

Mr. Colby said that the State Department has forwarded several strongly worded notes to the government of Poland, protesting against the atrocities committed against the Jews of Poland, which are violations of the terms of the treaty signed by Poland with the League of Nations. So far, Poland has ignored these

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JEWISH

Sunday Jewish Courier, Oct. 17, 1920.

notes.

Mr. Colby pointed out that one government alone cannot enforce this treaty upon Poland, unless it is willing to declare war. In the opinion of Mr. Colby, all the nations, through the League of Nations, can compel Poland to live up to its international treaty with regard to the Jews of Poland.

(11) PROI. 30275

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WPA (ILL) PROC 30275

Forward October 2, 1920

### The Worthwhile Work of the Jewish National Labor Verband

The following is a resume of the Activities of the Verband. The Naturalization Bureau ---announces that its new offices at the Labor Lyceum will be open every evening except Saturday and Sunday to help all members of the Verband in their naturalization problems. Members may apply for their first and second citizenship papers by making application at our office.

Lectures and Classes - - In answer to the complaint of many members that the cultural activities of the Verband have been lagging behind, the educational committee wishes to state that now that the Labor Lyceum is up, more time will be found for such activities. The Labor Lyceum was built both with the idea of large meeting balls and small lecture rooms. Interesting lectures on subjects vitally affecting us are already being arranged. The schedule of lectures will be announced in the near future.

Workers unions are rapidly realizing that the Labor Lyceum is the ideal meeting place and are rapidly making arrangements to change the locale of their meeting places to the Labor Lyceum.

Forward      October 2, 1920

The Worthwhile Work of the Jewish National Labor Verband

The latest unions to move into the Labor Lyceum were Local 39 of the Amalgamated Clothing Workers Union and Local 504 of the Carpenters Union.

The Arbeitering Branches are considering a new field of activity.

The consumer co-operative idea has been endorsed a number of the Arbeitering branches and financial obstacles are being put out of the way. More of the consumer co-operative's activity will be printed in the near future.

Growth and Expansion of the Arbeitering Movement.

The Arbeitering announces an increase in membership of 1500 members in the period of July 1st, 1919 to July 1st, 1920. This brings the total membership to 5,999. The Arbeitering realizes that this membership hardly begins to represent the Jewish working class of Chicago. It feels that all Jewish workers in the Chicago community should become members of one of the Arbeitering Branches and thus the activity of the Arbeitering can be more far reaching in score and significance. The organization feels that by co-operating with the Socialist Institute, a duplication of

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WPA (ILL) PROJ. 30275

Forward October 2, 1920

activity could be averted and the ideals of both organizations more quickly realized.

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JEWISH

WPA (ILL) PROJ 30275

Forward, September 17, 1920.

Rabbi Pinchus Bluch spoke in the Irving Ave. Synagogue to an audience containing both young and old. His main purpose was to arouse the support of the elderly Jews for Zionism, if necessary in a separate organization consisting solely of pious orthodox Jews.

A committee for the purpose of organizing a third party was appointed. A mass meeting for organizational purposes was called in the Synagogue for Sunday, September 19, 1920, and the Friday services were to be devoted for this purpose.

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JEWISH

The Lawndale Press, Volume I, Week of January 30, 1920. Page 5.

Mr. James Loebner, managing editor of the Daily Jewish Courier is now in New York attending the Peace Conference of all the Roumanian Jewish organizations in the United States and Canada, representing the Chicago Jews of Roumanian nativity.



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JEWISH

Forward, September 13, 1919.

WPA (ILL) PROJ 30275

On the Eve of the Zionist Convention in Chicago  
by Jacob Siegal

This Sunday (9-14-19) the 22d annual convention of the Zionist Organization of America, will be held in the Auditorium Theatre. The Zionist leaders expect a great deal from this convention. They believe that this gathering will create the necessary ways and means for the reconstruction of a Jewish Homeland in Palestine.

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JEWISH

WPA (ILL) PROJ 30275

Forward, July 4, 1919.

The Zionists in Chicago have begun a campaign to enlarge the number of registered Zionists in Chicago. This is in honor of their convention which will be held in Chicago, September 14th, (1919) and in which Justice Louis D. Brandeis, honorary president of the Zionist Organization of America, will participate.

The four Chicago districts have elected their officers and their delegates to the convention. Among the elected delegates are, Judge Julian W. Mack, Judge Hugo Pam, Max Shulman, Nathan Kaplan, Leon Zolartaroff, and others.

The presidents of the four districts are, Meyer Abrams, chairman of Lawndale district, H. Steinberg, Northwest district, H. L. Meines, West side district and Mr. H. Phillips, South side district.

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JEWISH

The Reform Advocate vol. 55, wk. of July 13, 1918 p. 542

"Union of Jews of Northwest Formed"

At a meeting held last Wednesday at the Jewish Education Alliance, 30 organizations who participated in the Northwest Side Jewish Parade on July 4, formed a permanent association for the advancement of Jewish interests in Chicago, particularly on the Northwest side.

NPA (11.1) PROJ. 30275

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JEWISH

WPA (ILL.) PROJ. 30275

The World, February 18, 1916.

RESOLUTIONS ABOUT PEACE AND JEWISH RIGHTS.

Whereas, it has been the good fortune of the people of the United States to be comparatively free from the turmoil of the European strife, its hatred and prejudices, and

Whereas, the people and government of the United States are in a position to exercise a beneficial influence in aiding the world to lay a foundation for a durable and permanent peace based upon justice to all, and

Whereas, in some of the war countries of Europe, the Jewish people are still deprived of elementary, political and civic rights, and

Whereas, every form of religious oppression and discrimination is contrary to the spirit of the American people, and

Whereas, there was introduced by Representative London of New York, on the 6th day of December, 1915, in the House of Representatives, a joint resolution known as H. J. R. 39, in which the Congress is urged to call upon

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JEWISH

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WPA (ILL) PROJ 30275

The World, February 18, 1916.

the President of the United States to convene a Congress of neutral nations to offer mediation to the belligerents, and

Whereas, the said resolution requests the Government of the United States to urge upon the governments of the other nations of the other countries to cease the discriminations wherever they exist against the Jewish people and to grant the Jews the same rights and privileges, which other citizens of the same countries enjoy, be it resolved, at a

Meeting of the - - - - -

Held at - - - - -

On - - - - -

that we communicate to our Representative in Congress the knowledge of our unanimous approval of the resolution introduced by Representative London, and that we urge upon them and upon the United States Senators, that

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The World, February 18, 1916.

they support in every way possible the aforesaid resolution.

----- Chairman.

----- Secretary.

---

Cut out this resolution and send it to the Chairman of Foreign Relations.

Forward, February 17, 1919.

WPA (ILL) PROJ. 30275

THREE MEETINGS TO HONOR THE ZIONIST CONVENTION IN CHICAGO

Three meetings took place last night, on the West and North West Side. The Zionists celebrated the occasion that brought about a revival of the hopes that the Jewish people will again reclaim Palestine.

The twenty-second yearly convention of the Federate Zionist Societies of the middle west took place at the Hotel La Salle, during the day, where 400 delegates set plans to strengthen the Zionist movement, and the masses expressed hope and enthusiasm.

The meetings were held at the Hebrew Institute and the Sabin school auditorium. The speakers were Dr. Mosinzon, Louis Lisky of New York and others.

The convention will continue today, and will close with a banquet, tonight at the Morrison Hotel.

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JEWISH

Daily Jewish Courier, June 20, 1919.

### THE GIBSON SCANDAL



When Mr. Gibson, in an official report to the State Department, denied the existence of Polish pogroms against the Jews, adding that, to his knowledge, there occurred only in Pinsk and Vilna, "certain incidents" (a new diplomatic expression meaning persecution of the Jews), we immediately stated that Mr. **A. Gibson**, who arrived in Warsaw toward the end of last winter, could not possibly be in a position to know anything about these bloody pogroms. In other words, his statement was "spoken through his hat."

Now along comes Mr. Louis Marshall with a statement in which he upholds in essence what the Courier stated editorially immediately after Mr. Gibson sent in his report to the State Department: "For one familiar with Polish affairs, this assertion, accredited to Mr. Gibson, is simply astounding. He apparently spoke in complete ignorance of the facts."

This is the judgment of Mr. Marshall on Mr. Gibson's "famous" report which



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Daily Jewish Courier, June 20, 1919.

deceived all classes of the population and which must have amazed President Wilson because he is in possession of concrete details of these Polish pogroms. There are Jewish Newspapers which impatiently demand that the Senate shall not ratify Mr. Gibson's appointment. They come forth strongly against the American Ambassador in Poland. While we condemn Mr. Gibson's actions no less severely than other Jewish newspapers, yet we cannot understand this campaign against the personal political career of Mr. Gibson, because we believe that any other person in his place could have done no better. Under no circumstances can we expect an Ambassador in a strange country, in this case Poland, who is always surrounded by Polish officials, to be able to see what is happening today in Poland in regard to the Jews. Even if he should have the opportunity to learn of everything taking place now in Polish towns and villages, we still challenge historians to show us when an Ambassador has ever sent reports to his government about certain events. The English government has always had complete reports of the pogroms in Russia, but did not make them public because they would have placed the English Ambassador in Petrograd in a very uncomfortable position.

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JEWISH

II B 2 d (1)

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Daily Jewish Courier, June 20, 1919.



As long as a diplomat is in contact with the government to which he has been appointed, he will look, listen, and say nothing.' To everything he will answer, "I do not know." Only when circumstances are such that a war with his own country is imminent, will he, at the command of his government, step forth in open speech.

This refers to the diplomat who is well-informed of conditions in the country to which he has been assigned.

But we claim that Mr. Gibson knows nothing, and cannot possibly know anything of what is happening in Poland. He learns nothing from the Polish press because of the strict military censorship which does not permit a word about the pogroms to be printed. The American Consulate in Poland is not yet organized. As long as there are no American Consuls in the Polish provinces, the Polish Ambassador can have no consular reports of events in these provinces. Polish officials who circle around Mr. Gibson will certainly not hurry to the American Ambassador with news of the Polish slaughter of the Jews and of the pogroms.

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JEWISH

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III H

Daily Jewish Courier, June 20, 1919.



We may surmise though, that Mr. Gibson is a great friend of the Poles. Otherwise he would not be the American Ambassador to Poland, and as their friend, he will certainly do nothing that will compromise the Polish government. If he should today receive strict orders from the State Department to make a new investigation, nothing would come of this either. At best, he would report that irresponsible mobs, which the government cannot control in its weakened condition, make these attacks on the Jews. At any rate, his report would be so worded as not to compromise the Polish government. Besides, he owes his position to the confidence the Polish government has placed in him.

Taking everything into consideration, we do not wonder that Mr. Gibson "talks through his hat," since under these circumstances anyone else in his position would do likewise. We warn our readers not to depend on Mr. Gibson's second report of the present investigation. This second report may give more positive facts than the first, but it will not compromise the Polish Government.

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JEWISH

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Daily Jewish Courier, June 20, 1919.



An Ambassador in a pogrom-ridden country, especially when that country is in a state of chaos, is not the person to make an objective report. It is important that we understand this so as not to be disappointed, or to display any political naivete.

Not only the American Ambassador in Poland but even Jewish social workers in America--for example, the representatives of the various Jewish Relief organizations in America--cannot issue facts regarding the pogroms because it may hinder the Jewish Relief work in Poland. Should they issue the facts they possess, the Poles would raise a loud cry that American Jews use Relief Work for anti-Polish agitation.

Nevertheless we are thankful to Mr. Marshall for his statement regarding Mr. Gibson's report, since it weakens the impression made by the report, and it may be responsible for a new investigation being made. Yet we cannot see the need of a personal attack or campaign against the political career of Mr. Gibson. Instead we must make the American people understand

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JEWISH

Daily Jewish Courier, June 20, 1919.



that they cannot rely on these reports. If we should today instigate a personal campaign against Mr. Gibson, we will gain nothing and lose much. The Senate will pay no attention to our protests, and if, regardless of our protests, Mr. Gibson's appointment is approved, then he will become our bitterest enemy. It is unnecessary that this be so.

The Sentinel, Wk. of July 10, 1914, Vols. 15-16, p.2.

President Wilson has sent to the Senate the name of Ira Nelson Morris as United States minister to Sweden.

Mr. Morris is the son of Nelson Morris and was born in Chicago thirty-nine years ago. He graduated from Sheffield Scientific School of Yale, in 1898, and in that same year entered upon a business career. During the eight years spent in commercial pursuits, Mr. Morris devoted a large part of his time to matters of civic interest and philanthropy. One of his services during this period was as officer of the Chicago Peace Society and foreign representative of the American Peace Society.

In 1913, Mr. Morris received an appointment as commissioner general to Italy, by the United States Government, in the interest of the Panama-Pacific Exposition, a diplomatic feat which met with praise and satisfaction in Washington circles.

In addition to his public services, Mr. Morris has traveled extensively. His book, With the Trade Winds, won favorable criticism for him as an explorer and writer.

Daily Jewish Courier, Apr. 26, 1914.

THE JEWISH COLONIAL BANK HAS A BRANCH IN CHICAGO

Whether you are a Zionist or not, so long as you are a Jew, you are without doubt wholeheartedly interested in reviving the life of the Jewish nation.....

The Jewish Colonial Bank is the only Jewish national bank in the world. It is a bank which belongs to the Jewish nation, a bank of which it can be truly said that it is of Jews, for Jews, and by Jews.

The Jewish Colonial Bank is the pride of the nation and every cent that the bank earns goes for the upbuilding of the Jewish nation, and its Holy Land. It is no wonder that every Jew in Chicago is more than happy to hear the news of the opening of this bank. The most popular bank in Chicago, the Ashland and 12th Street Bank, accepted the exclusive representation of the Jewish Colonial Bank.

Daily Jewish Courier, Apr. 26, 1914.

This agency sends money to all foreign countries through the Colonial Bank and acts as its agent in anything which is of interest to the new bank branch and its stockholders. The bank also collects the dividends on the shares of the stockholders and accepts deposits for the Jewish Colonial Bank etc.

Every Jewish person, man or woman, in whose heart beats a national sentiment, should feel duty-bound, when a sum of money is to be sent to foreign countries, Russia, Galicia, and especially to England and Palestine, to send it through the branch of the Jewish Colonial Bank.

It deserves to be patronized for all profits derived from any business transactions of this kind goes to stockholders of the Colonial Bank. The Ashland and 12th Street State Bank deserves the patronage.



III B 1

JEWISH

American Jewish Year Book, 1913-14. p. 237.

IMMIGRATION BILLS - 63RD CONGRESS.

June 10, 1914. Rep. Adolph J. Sabath (Ill.) introduces bill containing amendments proposed in Burnett-Dillingham bill, but omitting literacy test and other restrictive features. Bill provides for representation of aliens by counsel or other adviser at hearings before boards of special inquiry; for a rehearing after first rejection; the appointment of members on boards of inquiry by Commissioner of Labor. Bill omits provision that hearings shall be "separate and apart from the public."

WPA (ILL) PROJ. 3000

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JEWISH

WPA (ILL) PROJ. 30275

Daily Jewish Courier, May 2, 1913.

WASHINGTON AND CALIFORNIA.

The Wilson Administration met with a dilemma, from which it is rather hard to disentangle itself.

This entanglement started by the State of California demanding that a law be passed to prevent the Japanese from obtaining land in that state.

If this demand would apply to all "aliens" in general, the national administration would not care, but in this case the phrase is underscored as "foreigners" who are not justified to citizenship. This indication is very insulting to the Japanese, and the Japanese ambassador submitted the usual protest against such treatment.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, May 2, 1913.

A protest at random in behalf of justice probably would have no effect, but behind this protest is a country having a powerful army and navy, and some respect should be shown to such a nation.

The Washington Administration is greatly embarrassed. The embarrassment is two fold: on the one hand, the administration does not want to provoke a powerful enemy, and on the other hand, it doesn't want to lose the sympathy of the California voters who oppose the Japanese.

The dislike of the Japanese is not a new phenomenon in California, and the other states situated on the Pacific. The movement against these foreigners started many years ago - as far back as the Roosevelt Administration.

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JEWISH

WPA (111) PRO. 30.5

Daily Jewish Courier, May 2, 1913.

The labor unions were among the first to start the campaign against the Japanese. The Japanese captured the jobs in the orchards and packing houses, and also penetrated into small business as fruit stores, restaurants, barber shops, etc. The Independent Labor Party sprung up to fight the Japanese.

At that time the struggle to exclude the Japanese from the public schools and to establish separate schools for children of the Asiatic countries began.

Roosevelt temporarily stilled the storm, and the California Jap-baiters threatened his administration by declaring that the entire Pacific coast would turn Democratic if the Republican administration would not create limitation laws against the Japanese.

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JEWISH

Daily Jewish Courier, May 2, 1913.

WPA (ILL) PROJ. 30272

There is now an administration in Washington, which was elected on a platform that had promised to give the different states unrestricted rights. The Governor of California, Johnson, found a suitable opportunity to throw a monkey-wrench into the Democratic administration. He began to warn the law-making machine to produce these "alien laws."

The President's message didn't alter the situation, William Bryan's tour did not bear any weight. The California law-makers remained very persistent in their determination not to erase the insulting clause which was directed at the Japanese.

The California state administration acted very rashly and did much harm to the principle of state rights. It is true that the states should be free in the management of their own affairs, they should, however, consider the interests of the entire union. America is now closely connected with the whole world and the world should feel safe that the Federal Government can live up to the treaties, which/signs with different nations.  
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JEWISH

Daily Jewish Courier, June 20, 1912.

NIA (OL) PROJ 50276

Mr. Julius Rosenwald, noted Jewish philanthropist, was authorized by the Jewish social leaders to represent them (at the Republican Convention) and submit a plank to the Republican Platform concerning American passports in Europe. The plank reads as follows:

The transactions of the President and Congress, by breaking the treaty of 1832 with Russia, is heartily approved as a testimonial that all American citizens are equal. From now on, all treaties, between our government and any foreign government, shall be expressly written guaranteeing the full rights to all foreigners and opposing any limitations against our citizens, regardless of religion, race, or previous citizenship.

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JEWISH

Daily Jewish Courier, June 20, 1912.

WPA (ILL) PAUL 712/8

Mr. Rosenwald is now working with the Illinois delegation in order to carry through this plank for the assurance of future American treaties with Russia, which shall enable the Jews to travel there without fearing the Russian laws.



Courier, November 27, 1911

WPA (ILL) 100-100000-100000

Dr. Stoltz Against the Treaty.

Dr. Stoltz in his address at Isiah Temple urged the people of Chicago to take part in the agitation for abrogating the treaty with Russia. Dr. Stoltz related to the audience that eighty years ago at the time when Andrew Jackson was president, the United States made a treaty with Russia in which both countries agreed to allow freedom of trade for the citizens of their countries. During the first forty years Russia stuck to its agreement pretty well, but for the last forty years the Russian government made a rocky road for the Jewish citizens of the United States, without paying any attention to any of our presidents, Secretaries of State and Ambassadors who protested against the treatment of our United States Jewish citizens. These protests brought few results. Now the time is ripe for Chicago to wake up and raise a united voice for justice, so that our senator Shelby M. Cullom who is chairman of foreign relations will hear of this protest and will submit it to both houses of congress with the recommendation that plans be formulated to give Russia one year's time to comply with the agreement or else abrogate the treaty.

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II D 2

JEWISH

WPA (ILL) PROJ. 30275

Courier, May 10, 1910.

The National Arbeiter Verband, which is the name of a new Jewish worker's benefit organization, organized a short time ago, has been growing by leaps and bounds. Branches are being organized in all sections of the country.

We have just received the declaration of principles of the National Arbeiter Verband and they are as follows: The worker's status is grave; his years are consumed in creating wealth for the world while he himself remains poor weak, and unprotected in time of need, sickness, or other troubles which so often befall him. Bad as conditions are in other trades, they are worse in dominantly Jewish trades. Employment in these trades, in densely populated Ghetto districts of our land, is replete with sickness and suffering, and it is to alleviate such suffering at all times that this organization was created.

Our purpose is not only to lighten the immediate burden of the Jewish worker but also to strive toward the creation of a Just Social System, which will eradicate the rules of the Economic Royalists and their exploitation of the worker class.

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JEWISH

NFA (ILL) PRO 3274

Courier, May 10, 1910.

We realize fully that the salvation of the Jewish worker will not be obtained as long as the unnatural status of the Jewish people continues. We feel that our people should engage in a wholesale movement unto the land and create a farmer group among us. We think that existing Jewish "Orders" do not represent our Jewish masses, and represent reactionary views.

In short the National Arbeiter Verband strives for; 1. Help in time of need or sickness, 2. Education of the Jewish worker to his full social and national interests. We feel that such a program should appeal to Jewish workers and that the organization will experience much expansion in the near future, throughout the land.

(Signed) Shochet Ben Ha-Rav.

WPA (ILL.) PROJ. 36275

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The Sentinel, Wk. of April 28, 1911. Vols. 1-2, p.2.

Edward Menkin, a prominent Chicago attorney, is doing his utmost to put the State of Illinois in line for a national rebuke to Russia, for the persecution of the Jews. A resolution to this effect was prepared by Mr. Menkin and introduced by Senator Niels Juul, on April 25, in the State Senate at Springfield.

Mr. Menkin is a member of the Oriental Lodge, I. O. B. B., B. M. Z., Home for the Aged Jews and the Isaiah Temple.

WPA (ALL) PROJ 302/2

San Jose, April 26, 1946

The National Fund Committee of the Order - Knights of Zion announces that on Sunday May 5th, representatives will call at all homes having National Fund Boxes to collect money from those boxes. The committee also wishes that these boxes be taken along to your new residence when you move.

Abraham J. Kaplan, Chairman  
Secy. - National Fund Committee

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JEWISH

WPA (ILL.) PROJ 30275

Courier, April 22, 1910.

### A Zionist Conference.

Tomorrow evening at 7:30 there will be a conference of all Zionist delegates, at Hebrew Institute Annex.

At this meeting the general problems of Zionism will be dealt with and a particular emphasis will be placed on dealing with local Zionist problems. Plans will be presented on ways and means of coordinating and strengthening Zionist activities in cities throughout the middle-west. Delegates from all Zionist branches throughout the country will be seated upon presentation of credentials issued by the secretaries of each branch. Delegates without credentials will not be seated.

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JEWISH

WPA (ILL) PROJ. 3027:

Courier. April 10, 1910

Dr. Sirkin will be in Chicago on the fifteenth.

The well known Poole Zion (Workers of Zion) theoretician and writer.  
Dr. Nahurn Sirkin will come to Chicago and will lecture on three different occasions.

Dr. Sirkin was a delegate to the 9th Zionist Congress in Hamburg.

Courier, April 8, 1910

An Appeal and a Request.

Brothers and Sisters: --

On the 15th of April and for about two weeks thereafter, the United States Government will conduct it's census. We, the members of the Verien, "Jewish Culture" together with other Jewish nationalistic organizations, request your utmost co-operation with the census takers who will visit your homes. These enumerators, census takers, will ask you many personal questions such as the size of your family, their ages, their birthplaces, and their occupations.

They will also ask you of your nationality and your mother tongue. Our plea is, do not deny that you are Jews. This information goes only to the government and cannot be used against you by any anti-semitic groups. Denying your Jewish heritage would, in this instance, be a cowardly act. A census is taken only one every ten years, and this is one opportunity for Jews to be proud of themselves. The insertion of this question into the census was a victory for the recognition of the existance of national minority groups. We Jews certainly have something to be proud of. We have certainly contributed our share to world culture and civilization in the past, and, of our languages, Yiddish and Hebrew, we can well be proud. The Hebrew language has nurtured civilization with such treasures



Courier, April 3, 1910

as the Prophets and Yiddish is already asserting itself.

We are Jews and let us show this world that we are Jews. Be sure to answer this question properly. The "Jewish Culture" group will carry on much activity to acquaint the Jewish public with this request. Let us help these census takers in their very difficult task.

The Verein "Jewish Culture" Committee

WPA (ILL.) PROJ. 30275

Courier, April 6, 1910.

B'nai B'rith Sponsors Open Door Policy. Washington, April 5-

The immigration committee of the Order "B'nai B'rith" decides to demand of the government that it maintain an open door policy for immigrant Jews from stricken countries.

The above was decided at the "B'nai B'rith" convention after Mr. Harry Cutler, chairman of the immigration committee of the order, gave a report of his conversation with President Taft, on this question. The convention is now entertaining the idea of protesting to the Congress of the United States regarding a proposed policy of restricting immigration of Jews into this country.

The convention was officially opened yesterday morning, with Mr. Marcus of Cleveland, duly elected as the new Grand Master. The outgoing Grand Master is, Mr. Adolph Krause of Chicago.

Chicago Hebrew Institute Messenger, Nov. 1, 1909.

HERZL MEMORIAL SERVICES

A Herzl Memorial Meeting conducted by Zionist organizations, was held July 12, and consisted of two mass-meetings and a parade. The parade assembled in the Institute-grounds and marched, 1000-strong, from there through the principal streets of the neighborhood, returning to the Institute.

The older persons assembled in Annex Hall and the children in the Synagogue. About 1500 persons attended both meetings, and with music and oratory paid tributes to the character and achievements of the great Zionists leader.

Courier, Apr. 14, 1909.

The meeting of the newly-founded Farm in Palestine Society took place last night, at the Chicago Hebrew Institute. It was a great success. About forty members undertook to bring in an additional nine members each by the next meeting. They have also volunteered to serve as collectors for the society.

The society will be divided into ten units, each unit consisting of a hundred members, which will appoint or elect its own collector. The bookkeeping system of the society is so simple that the collectors will have very little work to do. The following directors were elected for the next six months at the meeting. Aaron Heller, Israel Reizburg, E. Antanow, A. Weiner, H. Fleishman, I. Turner, Aaron Pressberg, D. Krantz, S. Hoffman, and J. Agranat.

A meeting of the newly-elected directors will be held next Monday evening. Officers will then be elected for the next six months. A membership meeting will be called for May 1st. The plan of the society is now well-known and approved by the Jewish public in Chicago. It is so well liked that many unsolicited applications are being received daily from persons living in different parts of the city.

Courier, Apr. 11, 1909.

WPA, NEW YORK, 1974

### THE PULSE OF THE PEOPLE

Our theoreticians--who sit up high, "on the garret," and philosophize about the things that Jews want to do or don't want to do, or whether they are able to do them or are not able to do then--are often inclined to say discouraging things to the followers of Zionism. They claim that the Jewish people, that is, the great masses, are not Zionistically inclined, that Zionism is limited to a small body of Jewish idealists who comprise the various groups in the Zionist Organization. They also say that the great majority of the Jewish people are entirely indifferent to the movement, and they therefore come to the conclusion that Zionism is not practicable.

The Zionists claim, on the contrary, that the average Jew, if he is still clinging, more or less, to Jews or Judaism, is a Zionist at heart. Sometimes he is a Zionist without even knowing that he is one until something happens in his life which causes his true sentiments to come forth and clarify themselves. Then he becomes a conscientious Zionist.

Something happened in Chicago the other day, which has clearly demonstrated that the Zionist assumptions are correct, that the Jewish pulse beats for

Courier, Apr. 11, 1909.

Zion and that the Jewish masses are Zionists at heart. A small editorial was printed before the holidays under the caption "A Plan." It was proposed that Jewish families who are desirous of settling in Palestine, but have not the necessary means should organize a society. This society would be composed of over a thousand members, each member paying ten cents a week in dues. Within a year's time, five-thousand dollars would accumulate in the society's treasury. A drawing would then be held, and the member drawing the lucky number would be given a farm in Palestine, together with all farm implements, and traveling expenses for himself and his family.

The writer of that editorial did not intend to prescribe a definite plan. He merely wanted to show how one family, at least, could be settled in Palestine, the land of our future. Hardly had the week passed by before Jews from all parts of Chicago, the great majority not belonging to the Zionist Organization, assembled and immediately organized such a society. Every one can see that the members of the society don't expect to be helped by it. A thousand members, paying ten cents a week in dues, can only hope to collect five-thousand dollars a year at the most. That amount can only supply one family with

Courier, Apr. 11, 1909.

a farm, but the sentiment behind the idea, to do something for Palestine has attracted many Jews. The thousand-to-one chance was enough to inspire and to stimulate a true enthusiasm for the cause. In our opinion such a response shows the true pulse-beat of our people.

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JEWISH

The Daily Jewish Courier, Nov. 2, 1908.

WPA (ILL) PROJ. 30275

### THE KLEIN FAMILY SAVED BY ADMITTANCE TO THE UNITED STATES

Through the influence of Congressman Adolph J. Sabath, the wife and two children of Mr. S. Klein will be admitted to America.

Mr. A. Klein, of 102 Hastings Street, is well known in Chicago's West Side. Being a newspaper vendor he has been a daily visitor in hundreds of Jewish homes for the last three years. He is a young boy who worked hard at his newspaper route and managed, by skimping, to save a few dollars in order to bring his father and sister from Russia. A year ago he sent tickets for his mother and his two younger brothers. When his mother and brothers, however, were ready to board the steamship, they were refused admittance on the ground that they had trachoma. For seven months they were detained in Germany. They tried very hard to reach their destination and finally succeeded in obtaining a steamship which brought them to Quebec, Canada. There they were detained for seven weeks by the American immigration officials, who declared them to be trachoma sufferers



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JEWISH

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WPA (ILL.) PROJ. 30275

The Daily Jewish Courier, Nov. 2, 1908.

and that it will be necessary to send them back.

Mr. Klein and his father not being able to accomplish much themselves, decided to appeal to Congressman Adolph J. Sabath for assistance. The congressman, as is typical of him, had become interested in the lot of this unfortunate family. Upon investigation the congressman found that to send them back would mean a catastrophe. Mr. Sabath appealed to the Secretary of Commerce and Labor at Washington for admittance of the Klein family to Chicago.

Although Congressman Sabath was very busy with his campaign, and had no time to spare for his private affairs, he had done all in his power and finally accomplished his goal by obtaining permission for this family to come to Chicago.

The family was released on bonds, which was a clear indication that the

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JEWISH

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The Daily Jewish Courier, Nov. 2, 1908.

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congressman was willing to take it upon himself to cure this family of the dreadful disease trachoma. The physicians in attendance were to be appointed by the National Government , for which services the congressman was to pay.

Yesterday at 2 P. M. the family arrived in Chicago. An immigration commissioner awaited them. It was decided to take the youngest child to an eye and ear hospital, his mother and older child were permitted to go home.

This was the first case since the passage of the immigration laws forbidding the entrance of trachoma victims into the United States. Congressman Sabath hopes that at the next session of Congress he will succeed in passing a law permitting all trachoma sufferers into the United States under bonds. He is convinced this will be a great accomplishment.

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JEWISH

Record-Herald, Jan. 28, 1905.

### BREAK WITH RUSSIA

Immediate severance of all diplomatic relations between the governments of the United States and Russia was urged by Dr. Emil G. Hirsch in his lecture at Temple Israel last night. Dr. Hirsch declared that economic conditions should not stand in the way of an open break with Russia and that international law should at once inaugurate a principle withholding the recognition of all governments from "a nation denying the inalienable rights of its subjects."

"Until Russia agrees to give to her people the justice that is theirs by right divine, our government should sever all diplomatic relations with her," said Dr. Hirsch.

"The United States has a right to do this, and I believe will do it. The consequences of Russian despotism are felt in this country when millions of Russian Jews and Russian Lutherans are driven here every year. We should demand justice. Our mission is higher than to be merely a supplier of iron and steel to Russia.

"I believe there will soon be an international law that no nation can deny the in-

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Record-Herald, Jan. 28, 1905.

alienable rights of its people without forfeiting the consideration of all other nations."

Dr. Hirsch compared the Russian revolutionists with the signers of the Declaration of Independence, and declared that they were merely demanding what the heroes of the American Revolution died for. The signers of the Declaration, he remarked, would have been called anarchists as are the Russian people, had England succeeded in hanging them.

"If Christ should come to Russia, He would not be allowed to enter because He was a Jew," he said.

"The immoral officials have turned the churches into dens of thieves and they think they are safe because He who threw the thieves out of the temple cannot pass the Russian frontier since He is of the race of Abraham."

The Reform Advocate, Wk. of February 11, 1899. pp.422-423.

Ramah Lodge has assumed the leadership in the effort to raise the B'nai B'rith institution in this city to a proper and dignified plane of service. The president, vice-president, treasurer and secretary are all college graduates who have already made a record for themselves in the service of civil and social interests.

Ramah Lodge, over forty years ago, took the initiative in the organization of the U. H. C. of Chicago and has since then dispensed charity in a quiet manner. A most cheering evidence of the activity of the lodge is the organization of an auxiliary, consisting of over 150 boys and girls under the age of 21. This organization will be a powerful lever in the consolidation of the young elements of Jewish society in Chicago.

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JEWISH

The Reform Advocate, Wk. of Jan. 28, 1893.

[A JAPANESE STUDENT PRESENTS PAPER]

The "Titles of the Psalms" was the subject of Mr. E. Asada's paper, presented at the meeting of the Semitic Club. It may be of interest to note that Mr. Asada is a Japanese student, and among the few young men of his country to venture into the difficult Semitic department.

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JEWISH

The Reform Advocate, Wk. of Aug. 27, 1892.

[ALLIANCE DETERMINED]

The Alliance Israelite Universalle has determined to be an exhibitor at the World's Fair. The Alliance will show specimens of the work performed by the pupils in all its schools, photographs of the school buildings, products of the agricultural school at Jaffa and of the technical school at Jerusalem.

Documents will also be exhibited describing the action taken by the Alliance in the interest of the Jews in countries where they are still persecuted. This will not be the first occasion that the practical work of the Alliance has been exhibited to the public, but hitherto these displays have been on a small scale.

The Reform Advocate, wk. of May 29, 1891.

[BIG MASS MEETING]

The Chicago branch of the Jewish Alliance held a rousing mass meeting last Sunday afternoon, at the Temple, corner Clinton and Judd Streets. Mr. H. Eliassof presided. The speeches made drew forth much enthusiasm and 160 new members were added to the roll, making about 300 in all. The speakers were Dr. Felsenthal, Henry Greenbaum, Dr. I. S. Moses, Rev. A. R. Levy, Leon Schlossman and Henry Mitchell. The Rev. Wm. Blackstone, who was present at the meeting, also spoke on invitation. A contribution of \$20.00 was received from Nathan Eisendrath; \$25.00 from Mr. Baumgarten; \$10.00 from Henry Mitchell, and others also subscribed liberally.

The object of the Alliance is to give aid to the poverty-stricken emigrants that come to this country and to make good American citizens of them. A business meeting will be held soon to arrange for the practical work to be done toward ameliorating the condition of the refugees here.



Chicago Tribune, Oct. 9, 1876.

FREE SONS OF ISRAEL

It was a great day yesterday for the members of the Independent Order of Free Sons of Israel. They instituted the first District Grand Lodge of the West at the hall of the Knights of Pythias amid imposing ceremonies, which, however, could be witnessed by the initiated only. This order is similar to that of B'nai B'rith, and was organized for the same purpose. It is still very young in the West, but already contains eight lodges in Chicago, two in St. Louis, and two in Milwaukee, with a total membership of about nine hundred.

III. ASSIMILATION

B. Nationalistic

Societies and Influences

2. Activities of Nationalistic  
Societies

Chicago Jewish Chronicle, December 29, 1933.

reduce the dues to, say, half they would have no trouble in doubling or tripling their membership, thereby making it a vital force in the community. The dues of Masonic organizations are only \$6.00 per year. Why shouldn't the B'nai B'rith have the same? It is a matter well worth looking into.

III B 2  
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JEWISH



Forward, Apr. 12, 1931.

MISS HANNAH TCIZICK, PROMINENT LEADER OF PALESTINE, A GUEST IN CHICAGO

The Jewish National radical family of Chicago will give a reception next Monday in honor of Miss Hannah Tcizick, noted representative of the organized women workers of Palestine.

Every country and nation has its heroes and martyrs, in some cases whole families and in other individuals, who are eulogized and admired.

The last forty years of Jewish construction work in Palestine has produced a number of heroes and martyrs who sacrificed their lives for the ideal of rebuilding Palestine into a Jewish Home Land on the basis of work and justice.

The Tcizick family are great idealists, not afraid of anybody or anything, bold and heroic, whose aim is to work and succeed, not to give up before their work is completed.

Forward, Apr. 12, 1931.

This famous family came from Russia to Palestine twenty-five years ago. Being among the first settlers to select farming as their profession, in order to make a way for the future generation and for other Jewish workers coming to Palestine. The Tcizick family was confronted with all sorts of troubles and handicaps when they first began work.

Hannah was the instructor and leader of her younger sisters and brothers, in addition to which she acted as a guide for the new comers.

During the World War, when the Turkish government had driven the Jews out into Syria and Golil, Hannah Tcizick was the first one to organize in Golil experimental schools for girls, with the help of friends and civic workers. After they noticed that experimental farms were a great success, they immediately organized many of them, for girls, all over the country.

Forward, Apr. 12, 1931.

Those farms proved to be very profitable for the youth of Palestine.

Women and girls coming to Palestine have now the same opportunity to learn the basic principles of farming and cattle raising as there is for learning academic subjects. Girls and women do all the work on the farms.

Hannah Tcizick was the founder and organizer of these farms and even to the present day she is still devoted to them, working with them hand in hand.

The Tcizick family is the most prominent family in Palestine. They dug and fertilized the soil not only with the sweat of their brow, but with their blood as well. One sister, Rebecca, died from blood poisoning received from a snake bite while at work. She refused to see a doctor in order not to lose a few hours work. Another sister, Sarah, died as a heroine for her country and flag together with the famous hero, Joseph Trumpfeldor, at Tel Chai. A brother, Ephraim, died while defending the colony Chulla during the uprisings of 1929.

Forward, Apr. 12, 1931.



Hannah Tcizick, in spite of the many deaths in her family, did not abandon her work, but kept on struggling. Her slogan is, "Let Us Not Give Up This Holy Work, Let us Continue to build our Homeland."

Miss Tcizick comes to Chicago upon the invitation of the Chicago Women Pioneers organization. They are arranging for her a very elaborate reception at the Temple Judea.

The Chicago Jewry, who understand the value of such an idealistic person, will surely come to the reception to express their admiration for and recognition of our great heroine, Hannah Tcizick.

The Jewish Charities Minutes, March 26, 1931.

At the meeting of the Board, in the report by the Executive Director, Mr. Goldsmith stated that the map distributed among the members showing the movement of Jewish population in Chicago from 1923 to 1931 was the result of the study authorized some months previous and was based on the school census of children absent on the high holidays. This study would give the Charities valuable information in the work of the Board of Jewish Education, the Jewish Home Finding Society and other organizations.

The map showed a loss of 64,500 in the Jewish population of the lower West-side and 22,000 in the Northwest side. Gains are shown of 5,700 in the Englewood and Southwest districts, 7,000 in the South and South Shore districts, 11,500 in the North Side, 6,400 in Rogers Park, 28,500 in Albany Park, and 43,000 in the upper West-side which includes the Lawndale, Garfield and Columbus Park districts.

The total Jewish population within the city limits according to the study has increased from 287,000 in 1923 to 303,000 in 1931. In addition there is a substantial Jewish population in the suburbs.



The Chicago Jewish Chronicle, Wk. of January 23, 1931. Vol. 20, p.11.

The Progressive Civic League of the South Side, incorporated by the State of Illinois, has been organized as a means to bring together the various Jewish communities on the South Side of the city, foreducational and civic leadership, and to promote the welfare of our people. The organization intends to take an active part in elections, and to assist in the selection of competent candidates for public office.

The officers elected at a recent meeting are Meyer A. Bernstein (18th ward), president; Nathan Bofman (16th), financial secretary; Robert Goldman (13th), recording secretary; Samuel Schrager (7th), treasurer, and Leo B. Lowenthal (19th), vice-president.

The Reform Advocate, Wk. of February 22, 1930, Vol. 79, p.79.

THE GROWTH OF JEWISH CHICAGO. by Philip P. Bregstone.

Shortly after the World's Fair of 1893, the Western Star was organized by a group of Chicago men and women.

William A. Jonesi, a lawyer, was the leader of the group and was made Grand Master and was reelected on numerous occasions. The most prominent men who worked with him were: Joseph Epstein, Adolph Bonde, H. M. Barnett, Nathan T. Brenner, Dr. George Sultan, Morris Eller, Isaac Shapiro, and Julius Jaffe. Most of these men served at one time or another as Grand Master of the order.

Morris Eller and Isaac Shapiro have both served as secretary. Ever since the organization was founded, that office was divided between these two men, and to them is due the credit that the order is still in existence.

Although the World War crippled most of the fraternal societies, and restrictive immigration wrought havoc among Jewish fraternal orders, the Western Star is still functioning. It has many lodges, scattered all over the country, and in case of the death of a member, it pays a \$500 insurance claim.

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JEWISH

Annals of Ramah Lodge #33-1929.- P. 14.

On September 20, 1868, District Grand Lodge #6, I.O.B.B., was instituted. Brothers Henry Greenebaum, Herman Felsenthal and B. Barbe of Ramah Lodge were elected officers.

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Annals of Ramah Lodge #33- 1929.-Pp. 11-12.

## THE ROMANTIC HISTORY OF RAMAH LODGE

Ramah Lodge has played an important part in the early history of Chicago. In the year 1857 when it was instituted, the city had but 80,000 inhabitants. The Jewish Community was small and divided. There were the German Jews and the Polish Jews. They hardly knew or cared for each other. There existed a great need for an organization upon whose platform all Jews could be united and whose purpose it would be to promote the common interests of all our co-religionists.

When the movement was started in 1857 to establish such an organization in Chicago, Henry Greenebaum was an eager worker.

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JEWISH

Annals of Ramah Lodge #33-1929.0 Pp. 11-12.

On June 15th, 1857, Ramah Lodge was instituted by deputies of District Grand Lodge #2;- Dr. Max Lillienthal and Wm. Renau of Cincinnati, assisted by Henry Greenebaum, G.M. Cohen, who at that time was head of K.A.M. Temple, was chosen president; Rudolph Rosenthal Vice-President and Herman Felsenthal, secretary. The Lodge became at once a great influence in the community.

Among the leaders of the new organization were Dr. B. Felsenthal, Joseph L. Gatzert, Samuel & Leon Strauss, Conrad Witkowsky, Solomon Rothschild, Herman Goldsmith, L.J. Unna, A. Louis, and Dr. Cerf.

Annals of Ramah Lodge #33-1929-Pp. 12-13

At the outbreak of the Civil War, under the auspices of Ramah Lodge, a mass meeting of Chicago Jews was called for the purpose of raising money to recruit a company of Jewish volunteers to form a part of the 82nd Regiment of Illinois Volunteers.

The meeting was a great success. The sum of \$11,000 was promptly subscribed from which fund a bonus of \$100 each was given to 104 men enlisting in the company. With one exception, all of the officers of the Company were Jews and they achieved a splendid record during the War.

On June 17, 1865, the 82nd Regiment returned to Chicago, but out of 1,000 members, only 250 came back.

III B 2Annals of Ramah Lodge #33-1929.-P.16.

In the year 1901, Adolf Kraus Lodge, Chicago, David Lodge and Ramah Lodge organized the B'nai B'rith Cemetary Association and acquired a burial ground at 6600 W. Addison Street. In 1928 jointly with Isaiah Temple a beautiful chapel was erected.

NP. (11) 1901-1925

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JEWISH

The Sunday Jewish Courier, January 8, 1928.

#### CHICAGO JUNIOR HADASSAH

December 10, nationally known as Hadassah Sabbath, officially opened Hadassah's membership campaign. On that day Rabbis all over the country described to their congregations the service that Hadassah, senior and junior, is rendering in Palestine along medical, sanitary and educational lines. As the work of Hadassah is becoming better known more and more girls are joining the ranks.

Junior Hadassah, the young women's Zionist organization, has an unusually strong appeal to all young ladies. Junior Hadassah's specific work being the caring for young children, through the maintenance of Meier Shfeye, the children's village in Palestine.



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JEWISH

The Sunday Jewish Courier, January 8, 1928.

Annette Jacoby, Chicago membership chairman, is assured that Chicago juniors, who now number over one thousand strong, will go over the top in this drive as they have done in all Hadassah undertakings. Another interesting feature of junior work is redemption of land of Palestine, known as the National Fund. Through the National Fund the land is lawfully bought back into everlasting possession of the Jewish people. National Fund boxes are distributed and each junior assumes the responsibility of collections of all boxes distributed through her efforts.

In connection with the National Fund work and the membership drive a meeting of all Chicago juniors will be held, Sunday afternoon, January 29, at the Congress Hotel. Irma R. Baron, Chicago junior National Fund Chairman, is planning a most interesting National Fund stunt and along with the rest of the program planned a pleasant afternoon is assured.

Courier, July 22, 1927

HERZL MEMORIAL HELD WEDNESDAY EVENING.

Chicago Zionists filled the Commandery Hall of the Capitol Building, Wednesday evening, July 20, at the annual Herzl memorial meeting.

In a program representing the various elements and interests of the Chicago Jewish community, impressive tribute was paid the memory of Theodor Herzl, prophet of the Jewish renaissance and founder of the modern Zionist movement, whose Yahrzeit is observed in Jewish communities throughout the world.

The program scheduled for the evening was as follows: Max Schulman, president of the Zionist Organization of Chicago, Chairman; addresses by Rabbi Morris Teller of the B'nai Bezalel Congregation, Dr. G. George Fox of the South Shore Temple, and H. Steinberg, chairman of the Jewish National Fund; liturgical selections by Cantor Jacob Sonenklar of the Congregation Anshe Emes.

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JEWISH

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Magyar Tribune, May 6, 1927.

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HUNGARIAN JEWS HONOR MEMORY OF DR. THEODORE HERZL

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I C(Hungarian)      Members of representative Jewish organizations honored  
the memory of Dr. Theodore Herzl by holding a banquet.

The banquet, where nearly two hundred were present, served to be the starting point of a national movement whose aim is to unite the American-Hungarian Jews.

The banquet was held in the auditorium of the Dr. Herzl Hall. The participants were enthusiastic and interested to the end.

Louis Gottlieb, attorney, outlined the purpose of the evening. He introduced Mr. Ackerman, the chairman of the committee, and Mr. Spitzer, master of ceremonies for the evening.

Mr. Spitzer, after concluding his introductory speech, asked Dr. Phillip



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JEWISH

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Magyar Tribune, May 6, 1927.

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Langh, rabbi, to speak. Dr. Langh spoke of the great

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Jewish individuals, who were principally from Russia,

I C (Hungarian)

Germany and Hungary. He explained why the founder of

Zionism had to be a Hungarian Jew.....Next, the editor of the Chicago Chronicle, Mr. Matjes, showed slides of the more important events in Dr. Herzl's life. He also pointed out the injustice of reducing the Jews to second-class Hungarian citizens and said that this is one of the many reasons why the Jews should unite. Mr. Zoltan Weissburg asked the audience to think seriously about the organization. Mr. Kaufman, who knew Dr. Herzl personally, told of his experiences at the first Zionist Congress.....

- The chairman announced that organization in other cities is under way, and as soon as possible a national convention will be called.

The Hebrew religious songs during the banquet were sung by Dr. Langh and Rev. Newman.

The Reform Advocate, Vol.70.Wk. of Aug.8, 1925-Page 36.

The Ravisloe Country Club of Chgo. will celebrate its 25th anniversary this year. In 1901 a group of pioneers organized the Ravisloe Country Club, at Homewood, which was the first Jewish golf club in the Chgo. district. S. W. Strauss was elected the first president of Ravisloe.

The Reform Advocate, Vol. 68. Wk. of Jan. 3, 1925.--Page 759.

The Covenant Club's new building located at 10 North Dearborn Street was opened for inspection on December 27 and 28. The club will occupy nine floors, three of which will be devoted entirely to athletics.

The Chicago Chronicle, Volume 5. Week of January 2, 1925. Page 4.

A JEWISH PRESS CLUB.

EDITORIALS (1)

Some years ago a Jewish press club was organized in Chicago. Though the organization was short-lived, owing to personal antagonisms peculiar to the time.

Now comes the suggestion (from the Chronicle, be it said) for another Jewish club of the same kind. The time is over-ripe for such a project. The Jewish population of the city is several times greater than it was at the time of the first attempt. The number of Jewish writers and those interested in the written word is incomparably greater. But as yet we have no center, no organized facilities for fostering interest in literature and art in general.

The Chicago Chronicle, Volume 5. Week of January 2, 1925. Page 4.

We need such a center, such a group, to encourage writers, to bring out the talent that often is stifled for lack of a little moral assistance, to speak and act coherently for the community. When a great son of our people comes to this city, someone who has done something worth while in any field of knowledge, such a group could "do the honors" efficiently, economically and enjoyably; whereas, now, there is no one to take the lead in such matters.

But with a Jewish press club, arts club, the situation would be marvelously changed for the better. True, there is the Peretz Schreiberverein, but this is merely a union of Yiddish scribes, for professional purposes. What we have in mind is an organization of literati, professional and amateur, and of those interested in other arts, whether as workers or as patrons; an organization operated on a broad scale for the benefit of the community as a whole.



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JEWISH

The Sentinel, Volumes 55-56; Week of November 28, 1924. Page 15.

A new club has been formed in Albany Park. The organization is composed of business men and private citizens of Jewish faith in the Albany Park district. The purpose of the club, which will be known as the Albany Park Club, will be to promote good fellowship.

The Reform Advocate, Vol.67.Wk.of May 31,1924.--Page 625

### THE COVENANT CLUB OF CHICAGO

MPA (ILL) PROJ.30275

In 1916, Mr. A.B.Seelenfreund, secretary of the B'nai B'rith, called a general meeting of the members of the B'nai B'rith Lodges of Chicago, for the purpose of organizing a downtown club.

The first meeting was held in a lodge hall in the Capitol Building. Each member present was asked to pay \$25.00 as the initiation fee, and \$25.00 dues per year. At that time there were not more than 60 members. At the present time the initiation fee for resident members is \$275 and a By-Law is about to be adopted increasing it to \$550.

The first club rooms of the Covenant Club were the two top floors of a building known as No. 10-14 North Dearborn Street. The original committee in charge of the organization of the club included Alfred Decker, Dr. Julius H. Meyer, Judge Philip Stein,

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The Reform Advocate, Vol.67.Wk. of May 31,1924.--Page 625

Adolph Kraus, Jacob Schnadig, Gustav Freund, Benjamin Samuels, A.S.Roe, Milton Hart, Theodore Geissmann and Henry Blum.

It was agreed that only members of the I.O.B.B. were eligible for membership. In 1920, the by-laws were changed so that the club has no longer any connection with the B'nai B'rith and it is not necessary to be a member of the Order to become a member of the club.

The first officers of the club were;- Morton A. Mergentheim, President; Henry Blum, 1st Vice-President; Theodore Geissmann, 2nd Vice-President; Mark D. Goodman, Secretary; and Maurice Taussig, Treasurer. The club has 600 members at the present time.

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JEWISH

Daily Jewish Courier, Apr. 30, 1924.

FIFTY THOUSAND DOLLARS IN CASH AT THE SYNAGOGUE  
BANQUET FOR THE KEREN HAYESOD

Over seven hundred and fifty Jewish men and women from all parts of Chicago attended the Zionist banquet given last night at the Capitol Building. Dr. Chaim Weitzman was the guest of honor. All members of the Rabbinical Association, excepting Rabbi [J. L.] Gordon, who could not be present on account of illness, attended this affair, which was one of the most beautiful and biggest in the history of the Jews of Chicago.

The representatives of the synagogues had with them at the banquet fifty thousand dollars in cash which the synagogues had raised for the Keren Hayesod. They promised that they would help raise the entire quota of three hundred thousand dollars which Chicago has to contribute this year to the great Keren Hayesod fund.

Mr. Sam Ginsburg, president of the United Orthodox Synagogues of Chicago, was toastmaster of the evening. This Association arranged the banquet.

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Daily Jewish Courier, Apr. 30, 1924.

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I K Mr. Ginsburg called upon Rabbi Ephraim Epstein to greet the guest of honor  
IV and the gathering in the name of the Association of Rabbis. Rabbi Epstein,  
in his speech, made a heartfelt appeal for the Keren Hayesod and won the  
public to the support of the fund with which Palestine is being built.

Max Shulman, chairman of the Keren Hayesod, thanked the representatives for the honor they had rendered to Dr. Weitzman and for their participation in the Keren Hayesod drive. He then appealed to the synagogues for cash and the **synagogues** responded beautifully.

Dr. Weitzman, when he arose to speak, was greeted with a big ovation, which lasted for a few minutes. In his speech, the Zionist leader thanked the Orthodox Jews of Chicago for the great interest they had taken in the Keren Hayesod and appealed to the American Jews to go and settle in Palestine. "It is the great duty of the American Orthodox Jews," said the Zionist leader, "to emigrate to Palestine and settle there, which will strengthen the Jewish spirit in the Holy Land."

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JEWISH

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Daily Jewish Courier, Apr. 30, 1924.

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I K The speech of Dr. Weitzman was a brilliant one. He painted the Jewish  
IV prospects in Palestine in bright colors. He concluded his speech by  
expressing the hope that the Orthodox synagogues of Chicago will march  
in front of everyone in their effort to raise Chicago's entire quota for the  
Keren Hayesod.

Dr. Weitzman's speech was applauded thunderously and the meeting closed under  
the strain of the "Hatikvah."

The food was served by Shure Brothers, 1231 North Ashland Avenue. Cantor  
Manowich sang Jewish songs.

The Hadassah [Chicago chapter of the Women's Zionist Organization of America] gave a luncheon yesterday afternoon at the Morrison Hotel in honor of Mrs. Weitzman. About one hundred women were present. Mrs. Berkman was chairlady. Mrs. Frederick Fetchheymer (a sister-in-law of the late Attorney Levy Meyer), who has just returned from Palestine, was the main speaker. She spoke

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Daily Jewish Courier, Apr. 30, 1924.

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I K enthusiastically about Palestine and the settlements there.

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One thousand dollars for the Hadassah was raised by the women present.  
This women's organization has raised fourteen thousand dollars this year.

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Daily Jewish Courier, Apr. 28, 1924.

DR. AND MRS. WEITZMAN ARRIVED YESTERDAY

Dr. Chaim Weitzman, president of the World's Zionist Organization and president of the Jewish Agency, Mrs. Weitzman, and their secretary, Miss Liberman, arrived in Chicago yesterday at nine thirty in the morning. They were met at the depot by the executive committee of the Keren Hayesod and the Chicago Zionist Organization. They all left at once for the Drake Hotel, where Dr. Weitzman began immediately to confer with the leaders of the Keren Hayesod.

Dr. Weitzman, before listening to reports about the Keren Hayesod work in Chicago, reported about the success of his trip to the West. He visited New Orleans, Texas, Los Angeles, and San Francisco. Big sums of money have been raised everywhere for the Keren Hayesod--Texas gave sixty thousand dollars; Los Angeles, sixty thousand; San Francisco, one hundred thousand; and New Orleans, seventy-five thousand. Every city mentioned could have doubled easily the sum

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JEWISH

Daily Jewish Courier, Apr. 28, 1924.

it raised if it had made better preparation for the drive, but, as it was, the Zionist leader was very satisfied with the result of his trip.

Max Shulman, chairman of the Keren Hayesod, gave Dr. Weitzman a cheerful report about the big progress the Keren Hayesod has made during this year's drive in Chicago. He laid particular stress upon the serious and productive work of the synagogues and their leaders, rabbis, and presidents. Dr. Abramowich, director of the Keren Hayesod, gave in his report details regarding the drive and enumerated the synagogues which have doubled their quota this year. He also reported about the new forces which have been won over to the Keren Hayesod. Dr. [S. M.] Melamed, as chairman of the Zionist Organization, reported about the progress of Zionist work in Chicago and the influence it has upon the Keren Hayesod.

The Zionist leader was very much pleased with these reports and expressed the hope that Chicago will set this year a good example for the entire country

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JEWISH

Daily Jewish Courier, Apr. 28, 1924.

to follow, and that the American Orthodoxy will learn from the wonderful work which the leaders of Chicago's Orthodoxy are doing for the upbuilding of Palestine.

Dr. Weitzman then introduced Mrs. Weitzman, who is a physician by profession. Mrs. Weitzman, a person of a very winning personality, has practiced medicine for many years in Manchester, [England], where Dr. Weitzman was a professor of chemistry. Since Dr. Weitzman devotes now his entire time to the Keren Hayesod and has withdrawn from the professorship, she also gave up her medical practice to help her husband in the Keren Hayesod work. She accompanies him on his long trips and she gets the Jewish women everywhere interested in the Keren Hayesod work. A reporter of the Courier asked her what she thought of California, where she had spent a month. She replied not only that California is not more beautiful than Palestine, as far as beauties of nature are concerned, but that Palestine is, in many ways, much more beautiful and wonderful, and that, if as many millions were invested in

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JEWISH

Daily Jewish Courier, Apr. 28, 1924.

Palestine as in California, Palestine would be a thousand times more beautiful than California.

Mrs. Weitzman will be the guest of honor of the Hadassah Chicago Chapter [Women's Zionist Organization] on Tuesday. The reception will take place at the Morrison Hotel.

This afternoon Dr. Weitzman will be a guest of the National Executive [Committee] of the B'nai B'rith, which meets once a year. The meeting will be at the Standard Club. Mr. Davis, Secretary of Labor, will also be present at the meeting. Dr. Weitzman will speak about the Hebrew University in Jerusalem.

All Keren Hayesod volunteers will gather on Tuesday evening at the Club Room of the Sherman Hotel to hear a confidential message from Dr. Weitzman.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Apr. 28, 1924.

The latest reports about the appeals in the synagogues are very cheerful. About four thousand dollars was raised at the North Shore Congregation, where Dr. Sonderling and Mr. Isidor Lieberman made the appeal. Two thousand dollars was raised at the Beth Hamedrosh Hagodol [Synagogue], where Rabbi Ezriel Epstein and Mr. Max Shulman made the appeal. A thousand dollars was raised at the Liebawitch Synagogue, where the appeal was made by Dr. Abramowich and Mr. [N. H.] Bolotin. This synagogue is expected to give more than this. A thousand dollars was raised at the Rodfei Zedek Synagogue, where Rabbi [B. A.] Daskal made the appeal. Eight hundred dollars was raised at the Dorshe Tov Synagogue, where Rabbi Grobart and Mr. [I.] Lurie made the appeal. Three thousand dollars was raised at the Tiphereth Zion Synagogue, where Chief Rabbi [J. L.] Gordon and Mr. Marok made the appeal. Rabbi Gordon's appeal was so strong and effective that everybody present responded. About a thousand dollars was raised at the Kovno Synagogue, where Rabbi Kaplan and Mr. Sam Ginsburg made an appeal. Rabbi [L.] Kaplan undertook to collect all the pledges before Tuesday

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Daily Jewish Courier, Apr. 28, 1924.

night. All those who made a pledge at the Kovno Synagogue are urged to turn over the money to Rabbi Kaplan.

All synagogue presidents and leaders must collect during the next forty-eight hours all the pledges made in their synagogues, so that at the banquet on Tuesday night we can turn over to the great Zionist leader a check from the synagogues. It is now known that the Russian Synagogue and the Kehilath Jacob Synagogue will have more than their quota in cash on Tuesday night. A special effort is being made by the Tiphereth Zion Synagogue and the Knesses Israel Nusach Sford Synagogue to raise their quota in cash by Tuesday night. We will know tomorrow morning whether they have been successful in their efforts.

No Keren Hayesod volunteer should fail to be present tonight at the conference at the Sherman Hotel. Dr. Weitzman has an important message to deliver and every volunteer must come to hear the message of the great Zionist leader.

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JEWISH

Daily Jewish Courier, Apr. 28, 1924.

There is a rumor going on among the Keren Hayesod workers that Mr. J. Weil, president of the Anshe Sholom Synagogue, has been working quietly and will have a big surprise for Dr. Weitzman on Tuesday evening. Mr. John Rissman, who together with Alderman [Jacob] Arvey made the appeal at the Anshe Emet Synagogue, has also a surprise for Dr. Weitzman. Chicago must do more for the Keren Hayesod during the next two days than it usually does in half a year. That is why the drive is so intensive.

The Courier was informed yesterday afternoon that one volunteer team, Mr. Alex Eisenstein and Mr. Sam Ginsburg, has collected fifteen hundred dollars in one afternoon. The Anshe Kneseth Israel Synagogue, the Knesses Israel Nusach Sford Synagogue, and the Kehilath Jacob Synagogue are, so far, in the lead in the Keren Hayesod work, but the Tiphereth Zion and Anshe Emet Synagogues want to catch up with them.

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JEWISH

Daily Jewish Courier, Apr. 28, 1924.

Reservations by synagogues for tomorrow's grand banquet will be taken till this afternoon. Every synagogue will have a separate table. The Knesses Israel Nusach Sford Synagogue has alone made fifty reservations.

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Daily Jewish Courier, Apr. 27, 1924.

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IV

DR. WEITZMAN ARRIVES THIS MORNING IN CHICAGO

Dr. Chaim Weitzman will arrive this morning, at nine thirty, from Kansas City. As soon as he arrives in town, he will have a conference with the Keren Hayesod workers, will receive information about the status of the campaign, and will give directions regarding its further course. The offices of the Keren Hayesod, which are now in the Ashland Block, will be open all day. Last minute preparations are being made there for the banquet which will be given by the synagogues on Tuesday night in honor of Dr. Weitzman. The Rabbinical Council has appointed Rabbis Goldstein and Sfirsky to supervise the kosher food that will be served at the banquet. The caterer will serve the food from new dishes. Everything will be absolutely kosher. The synagogues, if they want to have a place at the banquets, must make their reservations today at the Keren Hayesod office. Sixty five synagogues will be represented at the banquet. This is the first time that representatives from so many synagogues come together for the Keren Hayesod.

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JEWISH

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Daily Jewish Courier, Apr. 27, 1924.

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Dr. Chaim Weitzman will address the Keren Hayesod volunteers at a confidential meeting, which will take place on Monday evening, at eight o'clock, at the Club Room of the Sherman Hotel. At this meeting, the Keren Hayesod workers will receive interesting information about the latest political and diplomatic developments in as far as they affect Palestine, and they will learn about the Keren Hayesod work all over the country. Three hundred and twenty-five volunteers, among them presidents of many synagogues, are expected to attend this conference.

The Hadassah [Women's Zionist Organization of America] Chicago Chapter will give a tea party on Tuesday in honor of Mrs. Weitzman at the Morrison Hotel. Six hundred Hadassah members are expected.

All Orthodox rabbis and most of the conservative rabbis have made appeals this year in their synagogues for the Keren Hayesod. Thousands of new Keren Hayesod subscribers have responded to the appeal. The representatives of

AT A 111 V P90J.30275

IV            synagogues, rabbis, and citizens who do the Keren Hayesod work will go out today, tomorrow, and Tuesday to collect the pledges made in the synagogues during the holidays. They expect to collect not less than eighty thousand dollars. It is expected that by May 14, the last day of the campaign, the synagogues will raise a total of one hundred thousand dollars.

Meetings will be held today in many Orthodox synagogues by synagogue leaders, in order to work out plans for collecting within the next few days the pledges made during the holidays. The synagogues want to get through with the Keren Hayesod work as soon as possible, so that they may be free to begin the great Keren Hatorah [Fund of the Torah] drive. The Keren Hayesod drive should, therefore, be a quick and intensive one.

An appeal made by Alderman Jacob M. Arvey yesterday at the Anshe Emet Synagogue, before the Reading of the Torah, brought nine thousand dollars in pledges. Rabbi Lang says that the pledges are as good as cash.

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Daily Jewish Courier, Apr. 27, 1924.

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An appeal by Dr. S. M. Melamed at the B'nai Moses Synagogue brought five hundred dollars.

Leonard [J.] Grossman appealed at the South Side Hebrew Congregation. The result was fifteen hundred dollars. Rabbi [A.] Margolin, I. T. Feingold, and S. J. Wolffson undertook to raise five hundred dollars more, to complete the quota of two thousand dollars.

Three hundred dollars was pledged by the B'nai Sholom Synagogue, 1231 South Union Avenue, after an appeal made by Rabbi Robinson and president Isaac Rabinowich.

One thousand dollars was pledged by the B'nai Bezaleel Synagogue after an appeal by Judge [Philip E.] Bregstone.

Five hundred dollars was pledged at the Persian Synagogue, Washburne [Avenue] and Throop [Street], upon an appeal made by Joseph Weisman. Mr. Weisman also

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JEWISH

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Daily Jewish Courier, Apr. 27, 1924.

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IV        made an appeal at the Beth Israel Synagogue, on Robey Street. This appeal brought three hundred dollars in pledges. Messrs. Miller, [Morris] Kurzon, and [Rabbi A.R.] Mushkin promised to collect the pledges from the members right after the holidays.

The banquet arranged by the Association of Synagogues in honor of Dr. Weitzman will take place on Tuesday evening, April 29, in the Grill Room of the Capitol Building, State and Randolph Streets. Eight hundred people are expected to attend this affair. Cost per plate is two dollars and fifty cents. Reservations should be made at the Zionist office. Telephone Dearborn 3120.

The Zionist office has been moved from 118 North La Salle Street and is now at rooms 408-409 Ashland Block, Clark and Randolph Streets. Dr. Abramowich can be found there all day long. Max Shulman, chairman of the Keren Hayesod, and other Zionist leaders can be found there during part of the day.

100-111-1700, 3007

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JEWISH

Daily Jewish Courier, Apr. 16, 1924.

## THE SPRING OF THE JEWISH PEOPLE

(Advertisement)

The long, hard winter of the Jewish people has ended. The spring of our people has begun.

Spring! That which we hoped for, prayed, dreamed, and believed during the two thousand-year-old Diaspora winter is being realized.

Our people, our language, our land, our national honor, our historical greatness--they all live anew.

Spring! What we plant and sow now will later sprout and grow big, rich, multi-colored, to our glory.

But we have to plant more, we need more workers, more means.

WPA (ILL.) PROJ. 30275

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Daily Jewish Courier, Apr. 16, 1924.

If we neglect now the Jewish spring, then we lose our future, we miss the greatest opportunity in our history.

The land which our leaders and prophets, kings and lawgivers made holy thousands of years ago with their spirit and their blood for the entire world, for all humanity, has been returned to us by the Balfour Declaration, with the agreement of all great powers.

The entire civilized humanity is now watching the Jewish people build up their land, their national independence.

Every Jew is responsible for that. "All Jews are responsible for one another". Every Jew bears a part of the great historical responsibility.

Plant and sow during the Jewish spring. Respond with a full heart to the present Keren Hayesod campaign.

WPA (LL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 16, 1924.

This is a call from Jews to Jews, particularly to the Jews who live in blessed America, whom the circumstances allow to be the driving force of this movement.

Three hundred thousand dollars is the sum that is demanded this year from Chicago, the great Jewish Community of Chicago.

The Keren Hayesod campaign begins now. You are urged to give for the Keren Hayesod, give with an open hand, give freely, give in proportion to your means.

Build Palestine!

Keren Hayesod, 118 North LaSalle Street, Chicago.

(This advertisement was paid by the Municipal Coal Company, 4201-09 Ogden Avenue. Julius Lilenthal, president.)

WPA (ILL.) PROJ. 30275

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JEWISH

Daily Jewish Courier, Apr. 16, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

The Mayor of Chicago, Mr. William E. Dever, gave two hundred and fifty dollars for the Keren Hayesod. The Mayor, who is not a Jew, can see the absolute necessity of rebuilding Palestine for the Jewish people. He gives two hundred and fifty dollars to the Keren Hayesod to express his sympathy with the great undertaking.

How much do you give? If you have any sense of honor, you will give not as much as you like to, but as much as you can.

You have surely read the proclamation by Mayor Dever to all citizens of Chicago in behalf of the Keren Hayesod. It is true that the Mayor appeals

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to all citizens of this great and progressive city that they should help the Keren Hayesod, but he really means you, because he has the right to assume that we Jews are interested more than anybody else in Palestine. Will you respond to the noble appeal of the Mayor of Chicago for Palestine? You will surely respond to the Mayor's appeal if you are a Jew who has a sense of duty and honesty.

We will have to report to our beloved Mayor about the effect of his appeal. I am one of the committee which has to report to him. I want you not to embarrass me and the committee which has to see him. We cannot come to the Mayor of Chicago and tell him that the Jews of Chicago are not interested in Palestine, that they do not care whether Palestine is rebuilt or not. We want, and you want it, too, that Mayor Dever should think of us that we are responsible Jews and not bums. He will have a very bad opinion of his Jewish fellow citizens if the committee should come to him to report that the Jews in

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Chicago are not interested in the Keren Hayesod.

The Mayor of Chicago has set us a very good example. You must and you should follow his example.

When the Keren Hayesod committee will come to you for a contribution that you do not want to make because you are a Jew with a soul of iron, do not give the committee any idle excuses that you have not the money, that your expenses are too big, that you are not interested, and so on. Have the courage to say that you do not want to give because you believe in the saying: "Let us eat and drink because tomorrow we may die." All debauchees, all egoists, all cruel people believe in this saying. If you are not interested in Palestine, then nothing Jewish interests you, even your own children do not interest you. What interests you in life is only what you call having a good time. May the enemies of Israel have your conception of a good time.

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A Jew told me yesterday morning that he could not give to the Keren Hayesod because, only a few days ago, he had bought a car for which he had paid thirty-eight hundred dollars in cash. I told him that if a Jew can afford to pay thirty-eight hundred dollars for a car, he can give a thousand dollars for the Keren Hayesod. The Jew looked at me with stabbing eyes, became very angry, and wanted to go away, but I did not let him. I reminded him that when he came to this country, sixteen years ago, the Shelter Society of New York helped him, the charities and various aid societies helped him, and that, therefore, he owes something to the Jewish people. If the Jewish people had not pitied him, he would not be able today to buy a car for [almost] four thousand dollars. The Jew, still a little angry, offered me twenty-five dollars for the Keren Hayesod, but I did not want to do him that favor. Palestine is not as cheap as that.

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**MEN AND MONEY NEEDED FOR THE REBUILDING  
OF PALESTINE**

(Advertisement)

The Balfour Declaration gave our people a homeland in Palestine. The responsibility of rebuilding and bringing life to Palestine rests upon all Jews.

Much has been accomplished in the past years. Still more remains to be done in the coming years.

Jews in all parts of the world, particularly in the countries where they are oppressed and persecuted, strive to settle in Palestine.

They are ready to go there knowing beforehand the difficulties which are connected with pioneering work in a country that has been neglected and [left to] waste for hundreds of years.

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Idealism and love of the nation force them to return to their ancestral land, to help build the land culturally, religiously, economically, and agriculturally, so that Palestine may once more lift her voice among the nations and be again as strong and beautiful as she was in the past.

The rebuilding of Palestine demands men and money--men to work for the success of the Keren Hayesod campaign and money to enable the Keren Hayesod to go on with its rebuilding of Palestine.

This is an appeal made by Jews to Jews, particularly to the Jews who live in blessed America and whom the circumstances enable to be the driving force in this movement.

Three hundred thousand dollars is the sum that the great Jewish community of Chicago is asked to contribute this year.

The Keren Hayesod campaign begins now! You are urged to give to the Keren

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Hayesod! Give with an open hand, give freely, give in proportion to  
your means!

Build Palestine!

Keren Hayesod

118 North LaSalle Street, Chicago.

(This advertisement was paid by the Community State Bank, Roosevelt Road  
and Central Park Avenue. Max Shulman, president.)

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Daily Jewish Courier, Apr. 15, 1924.

ONE HUNDRED AND TWENTY-FIVE THOUSAND DOLLARS RAISED  
AT THE KEREN HAYESOD BANQUET; MAYOR  
DEVER GIVES THE FIRST TWO  
HUNDRED AND FIFTY  
DOLLARS

Over one hundred and twenty-five thousand dollars was raised last evening at the Keren Hayesod drive banquet given at the Congress Hotel.

Over four hundred of the noblest Jews of the city were present at the banquet, which was arranged to open the Keren Hayesod drive here. Chicago has to raise three hundred thousand dollars as its 1924 quota.

Dr. Abramowich, director of the Keren Hayesod for the Middle West, was the toastmaster.

He told the story of Zionism, the most beautiful ideal the Jews have, in a

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short, sincere speech. He told about the success of Zionism and the new spirit which it brought to Jewish life. "Only ten years ago nobody wanted to believe us, because nobody could see our sacred duty, but today everybody may believe because everybody can see," were the concluding words of Dr. Abramowich's brief speech.

Leonard J. Grossman then read ~~the~~ message of Mayor Dever, which will remain a memorable document in the history of Zionism and of the American Jewry.

Mr. Grossman also thanked Michael Rosenberg and Alderman [Jacob M.] Arvey for arranging the audience between Mayor Dever and a committee of Zionists.

Michael Rosenberg arose and declared that the Mayor had given two hundred and fifty dollars as his contribution to the Keren Hayesod. The public arose and stormily applauded the friend of the Jews and the latest recruit to Zionism--Mayor Dever.

Judge Hugo Pam delivered a strong speech, urging the American Jews to open the



Daily Jewish Courier, Apr. 15, 1924.

gates of Palestine. He declared that it is the duty of the American Jews to open their pocketbooks to help build Palestine now when the gates of America are closed.

Mr. B. Horwich, the veteran of Zionism in Chicago, made an appeal to the young Zionists to work for Zion.

Dr. S. M. Melamed read a message to the Keren Hayesod volunteers, who are the only ones who work for the future of the Jewish people. He appealed to the public to make Chicago the capital of Jewish philanthropy in America.

Max Shulman, chairman of the Keren Hayesod, gave a report of the drive. Mr. Brown, the national chairman, then made a strong appeal, the like of which has never been heard in Chicago. The speech electrified his audience. Dozens of volunteers arose from their places and doubled their personal subscriptions and pledges. At least twenty-five thousand dollars was raised that way.

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Daily Jewish Courier, Apr. 14, 1924.

## THE SECOND SHOT

(Editorial)

The active and leading Keren Hayesod workers will gather this evening at the Congress Hotel at a banquet in honor of Mr. David Brown, who, as soon as he returned from Palestine, became absorbed in Keren Hayesod work. Mr. Brown has something of importance to say to the Keren Hayesod volunteers of Chicago.

The city's Karen Hayesod drive begins with tonight's meeting. The drive aims to raise three hundred thousand dollars in cash from now until May 14. This sum, which is much bigger than the sum raised last year, must and will be raised, because the entire Keren Hayesod work in America would become demoralized if it is not raised. A successful beginning of this drive will bring in new life to the Keren Hayesod work in America and will have a tremendous influence upon the growth of this work east

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and west of Chicago.

Palestine can be built, maybe, without the couple of hundred thousand dollars which Chicago must give for the Keren Hayesod, but Palestine cannot be built without the Keren Hayesod work in America. The success of the Keren Hayesod work in America depends upon the success of Chicago, because Chicago is the capital of American Jewry, the capital of the Middle West.

The Chicago workers should understand the heavy responsibility that rests upon them. They are not only responsible to the Keren Hayesod for the three hundred thousand dollars which must be raised here, but they are also responsible for the Keren Hayesod morale of America. They can either strengthen or weaken the morale of the Keren Hayesod workers. They can create enthusiasm or destroy it. They bear, to put it briefly, a big responsibility. They will begin to do their great work seriously and enthusiastically if they will only realize what a tremendous responsibility rests upon them. They will not seek to rest till the success of

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the undertaking is assured.

Three hundred thousand dollars is a big sum. When one considers, however, that there are in Chicago more Jews than in the whole of Lithuania, and that Chicago is numerically the second largest Jewish community in the world, then the quota of three hundred thousand dollars does not look so big. The field is big. Many Jews understand already what the Keren Hayesod is and they do not need much persuasion. Many Jews have only heard about the Keren Hayesod, and the importance of the undertaking has to be explained to them. The work may be successful because all Jews want to help Palestine. The desire to work will assure its success.

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JEWISH

Daily Jewish Courier, Apr. 11, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

All the Keren Hayesod workers of Chicago will gather on Monday evening at the Congress hotel to open the city Keren Hayesod campaign under the guidance of David Brown of Detroit. Every Keren Hayesod worker will be present on Monday evening at the Congress Hotel to receive instructions from the city chairman, Max Shulman, and from Mr. Brown. All the workers will be asked to begin to work immediately. They will have to see many people, and if they do not wear heavy-soled shoes, they should get tourists' shoes. The work which will begin on Tuesday morning must be finished on May 14, which means that it must be done speedily.

We will not see in this year's Keren Hayesod drive a person that took a prominent part in all former drives. Our beloved grandfather, Mr. H. M. Barnett, suffers now from ill health. Mr. Barnett was an active Keren Hayesod worker and has

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done much for it in the synagogues, where he is very influential. All the Keren Hayesod workers of Chicago regret very much that their beloved grandfather will not participate in this year's drive. They all wish him a speedy and complete recovery.

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Daily Jewish Courier, Apr. 11, 1924.

GOOD MORNING

by

Dr. S. M. Melamed

The Orthodox Jewish community of Chicago, as well as the Keren Hayesod, will benefit from this year's drive of the Keren Hayesod. I have seen for the first time since I am in Chicago nearly all the rabbis, presidents, and committees of all the big synagogues gathered under one roof and interested in the problem of how to build Palestine. I have heard for the first time since I am in Chicago the rabbis and synagogue presidents speak briefly, seriously, and to the point about Palestine and our duties to it. Every speaker--beginning with Rabbi Rabinowitz of Knesses Israel Nusach Sford Synagogue, who, by the way, was in charge of the Kosher food for the banquet, and ending with Dr. Abramowich--spoke seriously, briefly, and to the point. This is a good omen for the growth of this year's drive. It is to be regretted that two big synagogues--the Liebawitch and the Agudas Achim North Shore were not represented. Both synagogues will, of course, fulfill their quotas, Mr. Leo Fox is the acting

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president and Messrs. Zevin and Rosenthal are the assistant managers in the Liebawitch Synagogue. Dr. Sonderling, Hibshman, and Isidor Liederman are the chief workers in the Agudas Achim North Shore Synagogue. Both synagogues will not give less than the Knesses Israel Nusach Sford Synagogue gave--ten thousand dollars. The Liebawitch Synagogue gave last year ten thousand dollars but at that time the energetic Diskin was living and Zevin was very active. Mr. Diskin is now dead and Mr. Zevin is in California. It remains to be seen whether Fox and Rosenthal can do this year as much as Diskin and Zevin did last year. We should keep an eye on the Liebawitch people to see what they are going to do.

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Daily Jewish Courier, Apr. 10, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

There was a big celebration last night at the Knesses Israel Nusach Sford Synagogue but a still bigger one will take place there this evening. The Zionists of the Lawndale district, those who are really interested in the building up of Palestine, will gather there this evening for a "dress rehearsal" of the Keren Hayesod drive. The leaders of the Keren Hayesod and of the [World] Zionist Organization will all come to this "dress rehearsal," will inspect their army, and see how far it is capable of leading successfully the Keren Hayesod drive. Every visitor of tonight's celebration will not only listen to speeches and hear the beautiful singing of Cantor Giblichman but will also receive a souvenir, the most beautiful souvenir that a Jew can get and which cannot be bought for any money. Do not forget to come this evening at eight o'clock to the Knesses Israel Nusach Sford Synagogue to hear what is going on in the great Jewish world and to receive your souvenir--the most

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beautiful present that one can imagine. You all want to work for the Keren  
Hayesod and you deserve the most beautiful present which you will receive this  
evening at the meeting. Come on time.

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Daily Jewish Courier, Apr. 7, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

The synagogue presidents of all Chicago synagogues will gather on Wednesday evening at a banquet in honor of Rabbi Dub-Ber Abramowich of Palestine. The banquet will be given at the Knesses Israel Nusach Sford Synagogue. Every synagogue president and rabbi in Chicago, at this banquet, will become, first of all, acquainted with the conditions in Palestine from the point of view of a wise old rabbi who knows the land and knows the people, and then the work of organizing the synagogues for the Keren Hayesod Campaign will begin. I know that nearly all synagogues of the West and Northwest Sides will be represented at the banquet, but what about the synagogues of the North and South Sides? What about Rabbi Mushkin's synagogue, the biggest synagogue on the South Side? Why should not the B'nai Abraham Synagogue, in which Mr. Mushkin, Rabbi Mushkin's brother, is the big shot, be represented at the banquet? The small synagogues in all parts of the city, and they are very

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numerous, should not fail to send representatives on Wednesday evening to the first Orthodox Keren Hayesod banquet in this year's campaign.

Remember, then, to come on time, not later than six o'clock.

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JEWISH

Daily Jewish Courier, Apr. 1, 1924.

**MAYOR DEVER WILL HELP**

(Editorial)

The reader will find on another page of today's Courier a report about the interview which a committee of prominent Jewish public workers had with Mayor Dever about the plan of founding a colony by the name of Chicago in Palestine. The Mayor declared himself in sympathy with the plan and promised to extend a helping hand toward its realization. He will appear at one of the many functions which will be arranged during the Keren Hayesod drive and will appeal, as the Mayor of Chicago, to the Jews of Chicago to help found a colony by the name of Chicago in Palestine, to perpetuate in that country the name of a city where the Jews have found so much happiness and prosperity.

We have no doubt that the idea of founding a colony named Chicago will be realized, not only because it appeals to the pride of Chicago's Jews but

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because it is an idea which promises many great economic and political possibilities. Just as the Chicago [Jewry] set a good example for other communities to follow when its Jewish representatives headed by Mr. Horwich founded here the first Zionist organization, so will it set now a good example by initiating a movement that will revolutionize our entire colonization work in Palestine. The Chicago Jewry will not be the only group to do this. Jewish groups in other cities in America will do the same. There is such a thing as imitation in the political and social life of a people. This is particularly true when the new venture of a community is successful. It is not only possible but quite probable that Palestine will be covered by a network of Jewish colonies during the next five years, all bearing the names of American cities densely populated by Jews. Within a short time the American-Jewish communities can build in Palestine not less than thirty big Jewish colonies. They can establish these colonies upon such a solid financial foundation that during the next twenty years the many millions which they will cost will be returned to the treasury of the Keren Hayesod, which will enable it to go on with its work without making any

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further appeals for help.

This year's drive of the Keren Hayesod, in which Mayor Dever will participate, and which aims to establish in Palestine a colony named Chicago, will be a lively one and indications are that it will be very successful. Many forces which did not take part in previous drives will take part in this one. Mayor Dever is one of the most respected and beloved Mayors Chicago has ever had. His appeal will be of a twofold nature: for a Jewish Palestine and for perpetuation of the name of Chicago in Palestine. There are Jews in Chicago who stand afar from Jewish problems, particularly the Palestine problem, but they are all proud of their Chicago citizenship. They are proud of their city, of its progressive institutions, its progressive spirit, and they will not remain indifferent to an appeal which seeks the perpetuation of the name of this city in Palestine, the fatherland of the Jews and the motherland of human culture. They will surely respond to this appeal. The Keren Hayesod will gain thereby and the plan of founding a Jewish colony by the name of Chicago in Palestine will be realized sooner.

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The Chicago Keren Hayesod workers, knowing that now they have the support of our esteemed Mayor in their work, will throw themselves into their work with their hearts and souls and will work with greater enthusiasm than they did last year. The campaign this year will really bear a community character. It will not be limited to one part of Chicago. Not only the synagogue Jews, not only the West Side and Northwest Side Jews, but also Jews who belong to different groups, who have other interests, will be absorbed this year in Keren Hayesod work. The old friends of the Keren Hayesod, the synagogue Jews, who up to now have borne the heavier burden and have done most of the work, will now have more energy, a greater desire to work, because they know that they are working for a great plan which has the sympathy of the esteemed, duty-conscious Mayor of this great and booming city.

The Chicago Jewry is now standing in front of a great historical undertaking. If it should be successful in it--as we hope it will be--then, we have no doubt, Palestine will become a Jewish country much sooner than many people

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imagine. Many speak of fifty years building activity in Palestine. The truth of the matter is that Palestine can be built up in ten years by intensive work. Of course, the task of building it up will not be fully completed. Is America completely built up? There is plenty of building work to be done in the great and prosperous America. Many generations to come will still be busy in building up this country. A country is never completely built up. Palestine, too, will not be completely built up within ten or fifteen years, but the main work will have been done, and that is what is important. We cannot provide for the next ten coming generations. Every Jewish generation must be the master of its own fortune. We are duty bound to provide for ourselves and for the next coming generation. We can do it during the next ten or fifteen years. [Translator's note: There are five or six more printed lines to this article. They cannot, however, be translated because many words are missing, torn out from the text.]

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Daily Jewish Courier, Mar. 17, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

Rabbi Magnes of Hamburg, field secretary of the Mizrachi Organization, is now in Chicago. Rabbi Magnes is a fine Jew, a good speaker, who wants to conquer Chicago for the Mizrachi [the Orthodox group of the Zionist movement]. He cannot be blamed for his intention, but the Mizrachi in Chicago is not a living organization. I have been asking for the last five years what the Mizrachi in Chicago is doing and why it is not doing anything at all, but nobody could answer my question. The Zionists in Chicago expected the Mizrachi to organize the synagogues for Zionism, but the Mizrachi did not do it, and because the Mizrachi did not do it, the Zionists themselves have done it and now nearly all synagogues are organized for Zionism. The Mizrachi leaders of New York know this, and it was, therefore, wrong of them to send Rabbi Magnes here to begin Mizrachi work in Chicago. The synagogue Jew who is already a member of the Zionist Organization will not pay again dues to the Mizrachi. We cannot

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justly expect him to do so. The Jew who is not a member of the Zionist Organization, who is not a Zionist, cannot, of course, be expected to pay dues to the Mizrachi. I therefore cannot see what Rabbi Magnes, who personally is a fine and capable Jew, can now accomplish in Chicago.

There is now going on in Chicago a membership drive for the Jewish Theological College. The synagogue Jews who have only recently paid their Zionist dues are being requested now to pay their membership dues in the Jewish Theological College. A Mizrachi membership drive, under these conditions, is simply wasted labor. The Mizrachi leaders of New York should have sent Rabbi Magnes to Chicago when the synagogues were not as yet organized for Zionism. Now it is too late. The leader of the Mizrachi in Chicago, Rabbi Ephraim Epstein, helped me, himself, to enroll members for the Zionist Organization in his synagogue. The same Rabbi Epstein cannot now very well come to the same people and ask them to pay dues to the Mizrachi.

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Daily Jewish Courier, Mar. 13, 1924.

[ZIONISM IN CHICAGO]

by

Dr. S. M. Melamed

This year the Keren Hayesod [“exchequer” of World Zionist Organization] campaign will begin on April twentieth and will end on May tenth. It promises to be the liveliest, and the most intensive and encouraging campaign that has ever taken place in this city. David Brown, the Napoleon of drive leaders in America, the man who led the seventeen-million-dollar relief drive, will come to Chicago either before or during Passover to see what the Chicago Jews are doing for the Keren Hayesod. David Brown is unique in his ability to raise money. It is also very likely that Louis Marshall or Samuel Untermyer will honor the Chicago Jews with a visit this year.

I am happy to know that the one hundred and ten thousand Jews who attend synagogues, and their representatives support the Keren Hayesod, and will raise twice as much money for it this year as they did last year. The

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successful membership drive of the Zionist organization has done a great deal toward increasing the enthusiasm for the Keren Hayesod. Next to the United Jewish Charities, the Zionist organization is today the strongest Jewish organization in town. Morally and intellectually it is probably the strongest organization in the second largest Jewish city in the world. It is not only relatively, but absolutely, stronger than the corresponding organization in New York. Every week, Chicago receives five thousand copies of New Palestine, and more than two thousand copies of the Jewish People, the two official publications of the American Zionists. Seven thousand Jews in Chicago read about the work and progress in Palestine every week, are in close contact with Zionist work, and are informed of Zionist activity. That is why there is a different spirit in Chicago this year than last.

My Zionist friends, colleagues and sympathizers are mistaken if they think that now they can rest upon their laurels. Only the first attempt has been made in Chicago this year to put Zionism and the Keren Hayesod work in Chicago upon a sound basis. The work must be continued next winter. The aim should

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be: twenty-five thousand organized, dues-paying Zionists and one thousand active Zionists. After this part of the program is realized, Chicago will be a Zionist city and the Zionists will dominate Jewish life in Chicago. Zionism in Chicago can either be a small, insignificant factor, or the strongest, the dominant factor in the Jewish life of Chicago. There is no middle way. I hereby serve notice on all enemies of Zion that as long as I am one of the leaders of Zionism in Chicago, I will see to it that Zionism is the strongest driving force in the life of the city, and that all Zionists participate in all Jewish affairs.

The Zionists of the Lawndale district will gather this evening in Rosenthal's Banquet Room to install the newly elected officers of their district and to have a good time. I will tell them, when I see them this evening, that they have little cause to celebrate. What is all this fuss about? There are only two thousand registered Zionists in the entire Lawndale district who have paid their dues for this year. At least eighty thousand Jews live in the Lawndale district. If the Lawndale Zionist workers were really hard workers for the

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cause of Zionism, they would not have been content until they had increased the membership to at least five thousand. The Lawndale fortress is still being stormed, but it has not yet been taken. The Lawndale Zionists may celebrate the beginning of their work, but not its completion.

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Daily Jewish Courier, Feb. 28, 1924.

[ZIONIST ACTIVITY IN ALBANY PARK]

by

Dr. S. M. Melamed

The work of the Zionist organization in Albany Park is going full steam ahead. Albany Park has ceased to be a village since the Zionists there began to work seriously. Congregation Beth Itzhok of Albany Park, of which Dr. Milner is the rabbi, is the center of many Jewish and Zionist activities. The synagogue is always crowded whenever a meeting is called. The Zionist workers of Albany Park, Mr. Kriloff, Dr. Agronot, Dr. Milner, Mr. Sweet, and the young Antonow have created a district which is very active. The Zionist district of Albany Park intends to establish Hebrew classes for adults. The Jews of Albany Park who want to attend the Hebrew classes can register with the secretary or chairman of the district, or with Dr. Milner. The classes will be opened soon, and will offer excellent

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instruction. When will the other Zionist districts do the same?

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Daily Jewish Courier, Jan. 21, 1924.

/NEW ZIONIST POLICY IN CHICAGO/

by

Dr. S. M. Melamed

The Zionists of Chicago have at last realized that Judaism is the best propaganda for Zionism. The Zionist organization, in order to keep its new members and to enroll additional members, should participate in all Jewish undertakings, and particularly in Jewish educational and cultural work. The Zionists now have sufficient numbers and ample means to do something worth while. The success of the new policy will depend upon two things: the skill of the Zionists workers who will participate in all Jewish undertakings, and the way in which the masses respond to their work. The Zionist organization, for instance, can conduct classes in Hebrew, but the undertaking will be a failure if only a few people take advantage of those classes. Chicago, however, is a large Jewish city, and I hope that a sufficient number of people will always be found in Chicago who will respond willingly to every appeal made by the Zionists to participate in every educational and cultural activity.

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Daily Jewish Courier, Jan. 11, 1924.

[ZIONIST MEMBERSHIP DRIVE]

by

Dr. S. M. Melamed

The Zionist drive for ten thousand new members has been going on for six weeks. I have the facts and figures as to what has been accomplished. Chicago has already enrolled five thousand of the ten thousand new members it is seeking. The drive, however, has just begun because the synagogues are only now organizing their districts. When they have completed their work, Chicago will have ten thousand Zionist members in good standing. The Zionist organization will become the strongest Jewish organization in the city, stronger than the [Chicago Jewish] Charities, which has eight thousand members, stronger than the B'nai Brith, which has six thousand members in Chicago, and stronger than all the synagogues put together.

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JEWISH

Daily Jewish Courier, Jan. 4, 1924.

AN IMPORTANT WOMEN'S ORGANIZATION  
FOR PALESTINE WORK

by  
J. Loebner

What is the Women's Esrat Halutzim Society? It is a women's organization that has undertaken to raise money through various affairs; the money will be sent to Palestine for welfare work among the Halutzim. The money is raised among the membership and there is no public appeal for funds. The meetings are held in the homes of the members and they do not incur any expenses. Every dollar raised goes to the Jewish pioneers in the Holy Land.

The members of the Esrat Halutzim Society are, at the same time, members of the Hadassah. The women contribute to every Zionist undertaking. They are Zionists in the full sense of the word. Their work is sanctioned by the Zionist Organization of America. When they have some money in their treasury,

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they send it directly to Jerusalem, to the financial department of the Palestine Zionist Executive Committee. They trust to the discretion of the Zionist Executive Committee because its people, being right there on the spot, know better than we do what kind of welfare work should be done among the Halutzim. We have on our desk copies of letters from the Palestine Zionist Executive Committee, which letters prove that the money sent from here by the Women's Esrat Halutzim Society, has been spent wisely. The letters say, among other things, that the Halutzim are being taught trades.

The Women's Esrat Halutzim Society in Chicago has four hundred members; they are well-known Jewish women and girls who are an honor to themselves and to the community. We would like to see the Women's Esrat Halutzim Society increase its membership because a larger membership means more money, and more money means greater achievements in Palestine. Palestine will be built only by men and money--not through politics. Let our Zionists, once and for all, get this into their heads.

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The Sentinel, Wk. of September 7, 1923. Vol. 51-52, p.26.

The Young People's Sephardic Circle of Chicago is the first organization of its kind in the city. The officers are Caesar Carmona, president, Morris Benaderet, secretary and Isaac Mizrahi, treasurer.

Daily Jewish Courier, May 4, 1923.

A STEP FORWARD

(Editorial in English)

We are very glad to note that the Independent Order B'nai B'rith, through its Executive Committee, decided at a meeting held in Memphis on April 19 to put an end to its indifference to what is going on in Palestine. For a number of years now the Independent Order B'nai B'rith has taken the curious position that on so vital a question as Zionism it preferred to be neutral. But its neutrality meant the exclusion of discussion of Zionism from the lodge room. Now, in response to a widespread demand, the Executive Committee has decided to raise a fund of \$25,000, which will be used for the building of houses in Palestine. The fund is to be collected from the lodges of the Order and is to be remitted to Palestine to be expended under the supervision of the Jerusalem lodge. We take this action to mean that hereafter, at B'nai B'rith meetings, discussion of the subject of Zionism will be permissible and members who desire to introduce the question will not feel as if they are acting contrary to

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official policy. The action taken will meet with general approval in B'nai B'rith circles, for the request that a more favorable attitude be taken toward Zionism came from the rank and file of the Order, who are not immune to the Zionist inspiration. As a matter of fact, the membership of the Order is now wholly different from what it was fifteen or twenty years ago. It represents in many cities all elements of the community, where formerly it represented only one element. The new elements that have come in, in so far as they have Jewish interests, are strongly concerned for the future of the Jewish people and all currents of Jewish opinion find reflection in their thinking. The Executive Committee, which persisted in keeping the lid down, were doing a great injury to the Order, which could have become one of the most influential Jewish organizations in America. We have no doubt that the new policy will bring about a general revival of interest in the B'nai B'rith organization. The Order is to be congratulated.

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Daily Jewish Courier, May 2, 1923.

## THE GREAT DEMONSTRATION OF THE CHICAGO JEWS

(Editorial)

The banquet given by the Orthodox synagogues of Chicago in honor of Dr. Chaim Weizmann, president of the World Zionist Organization, developed into a great demonstration of the Jews of Chicago in behalf of the greatest Jewish cause the world over, and has clearly proven two things: first, that Chicago's [Jewish] Orthodoxy is alive and developing; second, that it understands what its duties are at this moment. The vitality of Chicago's Orthodoxy was expressed Monday evening not only by the huge sum of money raised for the Keren Hayesod (exchequer of World Zionist Organization) but also by the spirit that prevailed at the banquet, as well as in the manner the people welcomed the masterful speech delivered by the great Zionist leader. Dr. Weizmann spoke in various languages--in the language of Bialik [noted Hebrew poet], in the language of Achad Am [father of modern Hebrew], in the language of the immortal Herzl [founder of the Zionist movement], and in the language of a venerable Jewish sage. Those who came to the mass meeting, the greatest

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one Chicago's orthodoxy has ever seen, understood quite well what the great leader said, because these Orthodox masses, with all their faults, are still nationalistically inclined, think in Jewish terms, and see with Jewish eyes.

The whole vitality of the Orthodox Jewry was expressed in the two thousand excited faces turned toward Dr. Chaim Weizmann. The audience followed every word that fell from his lips. Only an audience such as this could understand him and receive with such passion every word that was uttered in his masterful speech. If the combination of Bialik's poetic portrayals, Achad Am's philosophical concepts, and an old sage's faith in the Eternal Israel finds such a loud echo in the hearts of the representatives of the Jewish Orthodoxy in Chicago, it goes to show that the Jewish community is still full of vitality and developing and has a great future ahead.

The Chicago Jewish Orthodoxy has stood the trial gloriously and may therefore congratulate itself. The large sum of money it has given to the Keren Hayesod

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is valuable as a touchstone for its own vitality. Those who are always complaining that Orthodoxy in America is lying on its death bed would have changed their opinion had they attended the great and sublime meeting of Monday night. The Jewish community of Chicago is very much alive, if only because the forces of life place upon it a great responsibility. It can follow the path that should determine the development of future generations in this country, and this path is not one of compromises, not one of half-way peace with a total enemy, but a path of independence, pride, and constant struggle against the enemy. The enemy is assimilation in all its forms--in its religious form, as Reform Judaism; in its language form, as Yiddishism; in its political form, as territorialism. Territorialism does not necessarily mean the attainment of a Jewish homeland, but rather the theory that wherever Jews are and have "privileges" there is their Zion and Jerusalem.

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If the Jewish Orthodoxy is able to uphold the three great traditions--the Jewish religion as we have inherited it from our fathers and grandfathers; the Jewish nationalism as we have inherited it from our parents; the Hebrew language

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as the official language of the Jewry in Diaspora as well as of Palestine--it will then emerge victorious in its struggle against all destructive elements.

The Jewish Orthodoxy of America can only follow that path and no other, and it can only triumph if it is proud and conscientious, not if it is weak in morale and submissive. It must not be on the defensive, but it must always be on the offensive. It must remain the conscious factor of Judaism in Diaspora and must not sell its birthright for a pottage of lentils. It is not a question here of religious fanaticism, and perhaps not a question of religion at all, but a question of maintaining historical Judaism in a non-historical country [by "non-historical" the writer means a country that has no Jewish historical background]. Just because America and the American Jewry are poor in [Jewish] tradition, and just because all the established forms of [Jewish] life are prone to deform, traditional Judaism is exposed to great dangers and must therefore be more carefully on the watch, concentrating all its energy on maintaining that which Jewish history has spinned, and woven and

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dyed for centuries with Jewish blood.

If the Jewish Orthodoxy in America has no vitality, as many assert, then it has to compromise, but since it has vitality, it must not compromise and must continue its policy of independence.

The leaders of the Jewish Orthodoxy in Chicago must realize that upon them lies a great responsibility. They must shape the countenance of the future Jewish generation, and upon their sincerity and labor depends whether Chicago will remain for all times a center of Judaism or whether the present Jewish generation in Chicago shall be the last. Only systematic and methodical work will lead to the goal, not politics nor compromises.

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Daily Jewish Courier, Apr. 25, 1923.

ALEXANDER B. SEELENFREUND FUNERAL 10:30 THIS MORNING  
FROM FORTH'S CHAPEL--WORLD LEADER DIES

(In English)

Alexander B. Seelenfreund, world leader of the Independent Order of the B'nai B'rith, of which for many years he has been secretary of the International Constitution Grand Lodge, died suddenly Monday morning at 7:30 A.M. in Memphis, Tennessee, while attending a Golden Jubilee meeting of the Grand Lodge of the Order.

Mr. Seelenfreund has been in the public eye of late as secretary of the Grand Jury investigating the School Board and the City Hall scandals. As a leader of this body he worked untiringly and his friends attribute his unexpected and sudden death to the strain resulting from overwork and which the extraordinary duties of the Grand Jury imposed upon him.

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In commenting upon the passing of Mr. Seelenfreund, Judge Michael L. McKinley, Chief Justice of the Criminal Court, gave out the following statement:

"No member of any Grand Jury within my recollection was more devoted and conscientious in his public service. No grand juror was ever so courageous and so unceasing in public interest. Never personally complaining, Mr. Seelenfreund expressed considerable solicitude just a day or two before his death, calling my attention to the fact that other members of the Grand Jury were suffering under the nervous strain of overwork of evening sessions shouldered upon them".

Mr. Seelenfreund was born in Austria in 1868, emigrated to America in 1883, and was a resident of Chicago since 1891. He married Miss Ethel Hollander in 1893. He was elected Secretary of District Grand Lodge No. 6, and Secretary of the International Grand Lodge of the Order.

The consuming passion of Mr. Seelenfreund's life was his devotion to Ramah Lodge

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No. 33, Independent Order B'nai B'rith, his mother lodge, of which for over twenty-five years he was secretary.

Two years ago Mr. Seelenfreund made a tour of Europe that attracted world-wide attention; while on behalf of the Independent Order B'nai B'rith, he pledged one million dollars for the adoption of war orphans and urged upon the American public a drive that resulted in millions more being contributed to this cause.

Mr. Seelenfreund was a member of Isaiah Temple, of which Dr. Joseph Stolz is the Rabbi. For years he has served this synagogue as its Secretary.

He was one of the founders of the Covenant Club and a member of its Board of Directors and the first President of the B'nai B'rith Council of Chicago.

Interested also in other fraternal orders, Mr. Seelenfreund was a member of



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the Emblem Lodge No. 894, A.F. and A.M., and a member of the Shrine.

A special escort of honor, headed by Adolph Kraus, International President of the Independent Order B'nai B'rith, accompanied the body to Chicago, arriving at the Illinois Central Depot.

"The Jewish people of America and the world have lost in the passing of Alexander B. Seelenfreund an indefatigable laborer in humanity's cause, one whose place can never be filled," said Mr. Kraus, International President of the Order, in a wire appraising the Chicago office of the Order of the passing of Mr. Seelenfreund.

A special cortege of co-workers awaited the arrival of the body at the depot and accompanied the remains to Sinai Temple, 46th and Grand Boulevard, where the funeral will be held at 10:30 this morning. A.M. Krensky, President of Romah Lodge, of which Mr. Seelenfreund was for so long the Secretary, and Gustavus Loevinger, President of District Grand Lodge No. 6, head the honorary

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escort of the Chicago members of the Order, which took the body from the train on its arrival today.

Mr. Seelenfreund is survived by his widow, Mrs. Ethel Hollander Seelenfreund; his daughter, Mrs. Hugo Friedstein, and his son, Louis M. Seelenfreund.

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Forward, April 16, 1923.

## CHICAGO WORKMEN'S CIRCLE WILL CELEBRATE 20TH ANNIVERSARY

Debs invited as the main speaker at the anniversary.

The organization is celebrating its 20th anniversary, since it organized the first branch #32, in a grand manner. The members may prepare to make it a successful celebration.

The decision to celebrate the 20th anniversary was accepted by the City Central Committee after branch #32 arranged a celebration for the branch and invited the City Central Committee to participate in the celebration. The Central Committee determined not only to participate with branch #32 but to make this a celebration for all the members of the Workmen's Circle of Chicago and appointed a committee for this purpose, and together with a committee of the District organization, and a committee of branch #32, will arrange a mass meeting for Labor Day, September 3rd, with a concert and banquet in which all members of the Workmen's Circle, all parts of the labor movement and branch #32 as a whole will participate.

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Forward, April 16,,1923.

#### CHICAGO WORKMEN'S CIRCLE WILL CELEBRATE 20TH ANNIVERSARY

At a meeting yesterday of the three committees they determined to carry out the work of the 20th Anniversary of the Workmen's Circle. Comrade Sam Golden was elected chairman of the committee, Morris Ziskind, Secretary; and Shtrassman, Treasurer.

A committee was also appointed to give anniversary souvenirs and Comrades-Golden, Ziskind, Shtrassman, Levin and Fagin were appointed for this purpose. Comrades,-Silverstein, Slavin and Kaufman were appointed to arrange the mass meeting and banquet.

It was determined to invite Comrade Eugene V. Debs as the main speaker. Also to invite the general executive of the W. C. to be well represented at the celebration through their officials.

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Sunday Jewish Courier, Apr. 15, 1923.

THE ZIONISTS OF THE MIDDLE WEST WILL DO  
THEIR DUTIES

(Editorial in English)

The Zionists of the Middle West will, I have no doubt, manifest their loyalty to the Zionist cause by making the presence of Dr. Chaim Weizmann, president of the World Zionist Organization, in their section of the country a decided moral and financial success. Dr. Weizmann has come to us this year at a time which requires as the supreme virtue the expression in concrete acts of the spirit of loyalty and devotion. A cause such as ours, depending upon its moral influence, cannot expect to succeed if it has not the power to elicit from its supporters, at a time when action is essential, a complete disregard of personal opinion and views and an absolute acceptance of the obligations that arise out of their affiliation with it. Every Zionist should know that we are on the verge of a reformation of our organized forces, a reconstruction of the forms of our activities, a readjustment of the methods

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of administration. The old machine must be remodeled to meet the requirements of the new situation. We have to think of the construction of the Jewish Agency; the winning of new forces to enter into it. We have to think of establishing the Karen Hayesod [ "exchequer" of World Zionist Organization ] as that fund which will win the support of all who believe in establishing the national home in Palestine through the collective will of the Jewish people. We have to think of the relation of the Zionist Organization to the new Jewish Agency. We have to think of removing those obstructions that are in the way of clear definite administrative action.

We have passed through the period of doubt and uncertainty as to the quality of the task we have assumed. Palestine lies there, in the distance. The Jews are here, in the Golus [Diaspora]. Between the two there must be created a bridge capable of carrying us over into the Land of Promise. It is to be a bridge, simple, not too complicated; a bridge based not on a variety

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of engineering plans, but upon one plan; a bridge that will not involve us in a wasteful expenditure of energy, but shall economize every ounce of our resources; a bridge that shall also have beauty of form and be imbued with the spirit of the determined builders of a new future for the Jewish people. It is for that work we should now be preparing ourselves, and the first duty in that work is patience, devotion, and sacrifice.

Dr. Weizmann is the outstanding personality of the Zionist Organization. He is clothed with all its authority. He has carried the burdens of his responsibility with dignity. He has endured much. He has been patient to the extreme. Through the troublous days since the beginning of the war (before he was officially responsible), he undertook the great responsibility, which after years of effort, has brought us success. He created the political atmosphere in Europe antecedent to the issuance of the Balfour Declaration. He carried the Balfour Declaration, in spite of tremendous opposition, to the consummation of the Mandate. Since the London Zionist Conference, when he was elected president of the Zionist Organization, he has maintained

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the Zionist Organization intact, with infinite patience and endurance. He has held the shreds of our organized Zionist life together. He has adjusted internal differences with consummate skill, seeking always to maintain and establish unity. He stood, at times, greatly resistant, and again, in action, self-sacrificingly pliant and conciliatory. He has maintained the majesty of his authority. Through arrogance and willfulness, it is not difficult to make the mark of the strong man. But it is infinitely harder for the sake of the cause which one serves, to bend one's own opinion to the opinion of others, and to sacrifice it in order that harmony shall ensue. Dr. Weizmann, as a leader, has been strong enough to put the interests of the whole organization higher than his interest in the vindication of his own personal views. There is martyrdom in this. There is excruciating pain. But there is great spiritual compensation. The Zionists of America hail Dr. Weizmann, the first Zionist president, the proud and attention-compelling representative of the great cause of his people before the governments of the world, the true leader who by his tact, patience, and capacity for

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unselfish endurance, is entitled to our allegiance, respect, and affection.

I have no doubt that the Zionists of the Middle West will do their duty. They will enable Dr. Weizmann to return to Europe and to prepare for the Zionist Congress with a knowledge that the Jews of America are prepared to make the sacrifices necessary for the establishment of a national home in Palestine, that shall be worthy of our traditions and expressive of our faith and convictions.

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Sunday Jewish Courier, Apr. 15, 1923.

by

Dr. S. M. Melamed

Chicago Jewry extends to you, Dr. Chaim Weizmann, leader of our people and of the great Zionist organization, a hearty welcome! The Jews of Chicago, together with the Jews of America, watch with the greatest interest your successful efforts in behalf of our people and their liberation; follow enthusiastically the progress of your great work, which must end in the triumph of the immortal ideal of liberation--the rebuilding of Palestine for our people.

The Jews of Chicago, together with the Jews of the world, know how to value the immortal services you are rendering the Jewish people. You have succeeded in inducing the English government to issue the famous Balfour Declaration; you have succeeded in inducing the representatives of the Great Powers to affirm the Balfour Declaration through the historic treaty of San

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Remo, and you have succeeded in inducing the League of Nations to affirm the English Mandate in Palestine. Seldom has a leader of the Jewish people had the honor of writing such a glorious chapter in the annals of Jewish history. That is why the masses and classes of our people have the greatest confidence in your statesmanship, in your diplomatic ability and in your discretion as a leader. The Jews of Chicago, together with the Jews of the entire world, know that your path, as ambassador of the Jewish people to the nations of the world, has not been strewn with flowers; they know that countless obstacles and stumbling blocks have been placed in your way--but you succeeded in brushing aside all obstacles and paved a clear road toward liberation--if we wish to take that road. You removed all external and many internal obstacles and now the road is clear. Our task is to finance the great work of rebuilding Palestine, to create the necessary organizational structure, and to do everything that a nation should do to attain its national goal.

The Jews of Chicago, together with the Jews of America, look upon you as the successful statesman of the Jewish nation, as a great creative personality who

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inspires new energy and harnesses old energy. As a creative personality and as a great Jewish statesman, who is destined to write a new chapter in Jewish history, you are welcome to the Chicago community, the second largest Jewish community in the world; it promises you its co-operation in the great work of building Zion.

Dr. Weizmann--our statesman and leader--thousands of Chicago Jews hail you; they are eager to follow you and will follow you on the road to the redemption and the rebuilding of Palestine.

WPA (LIT) PROD. CO.

Daily Jewish Courier, Apr. 13, 1923.

**WELCOME, LEADER OF ISRAEL!**

The metropolis of Israel, the Chicago Jewish community, extends a hearty welcome today to the great leader of our national movement--Dr. Chaim Weizmann. In a holiday spirit, the three hundred thousand Jews of Chicago will receive, for the second time, the leader of the greatest people's organization, which is building our national home, and is forging, with Jewish forces and means, our future in the Jewish land.

Inspired by the visit of the great leader of Israel, the nationalist Jews of Chicago impatiently await the report of Dr. Weizmann regarding the progress in the Jewish homeland. They are anxious to hear the story of the self-sacrificing work of our heroic halutzim on the historic soil of our people.

Chicago Jews, who encouraged and strengthened the hands of the worthy president of the Zionist organization during his first visit to our city, are now prepared to support his historic mission and effective leadership of our work

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for our liberation with twice as much enthusiasm.

As loyal, disciplined children of an awakening nation, they will bring their offerings to the great leader of the Jewish people.

They hope that the second visit to Chicago of the president of the international movement will yield practical results for the constructive work in Palestine, and will morally encourage and strengthen the hands of the local Zionist workers to new productive organizational work in behalf of our ideal.

The Chicago Jewish community greets the great leader of Israel with complete confidence in the fulfillment of the Zionist ideal; it has faith in the effectiveness of his political and practical work for the Jewish renaissance in our historic Palestine.

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Daily Jewish Courier, Apr. 10, 1923.

GOOD MORNING

by

Dr. S. M. Melamed

I wish to call the attention of the Milwaukee Zionists to the fact that the next time they invite speakers from Chicago, they should see to it that the meeting which the Chicago Zionists is to address, is attended by more than three people, besides the janitor. In the future, the Milwaukee Zionists should also speak in a plain, simple language to the Chicago Zionists and not prate about rubrication, classification, capitalization, enumeration, and other words ending in "ation" because we speak Yiddish in Chicago, and not the "ation" language, which only the Poale Zionists labor group within Zionist movement/ can understand.

. . . . .

Two Chicago policemen shot a saloonkeeper because of a little liquor. This is no credit to the Chicago police department and even less credit to the Volstead

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Act. The friends of prohibition claimed that when we eliminated the manufacture and sale of liquor, crime would disappear. The truth is, however, that since prohibition has been introduced, the number of criminals and crimes have increased. If old Lombroso were alive, he would start writing a book on prohibition as the sole cause of crime.

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Daily Jewish Courier, Apr. 3, 1923.

## THE PENETRATING FORCE OF ZIONISM

(Editorial in English)

The Zionist movement grows, assumes form, content, and determination in its strides through the struggle that now ensues between the old vision of the ideal and the real factors of life. It is merging out of the burning controversy, the clash of ideas, its day-by-day encounter with fact, cleansed of its dross, freed and more flexible, stronger in its understanding of the enduring virtues required for success. It is giving new values to the old standards, and recasting them in a new mold.

The Jewish Homeland is not to be merely a brick or a stone or concrete. It is not to be a perfect business institution, with the latest devices for a correct system of accountancy that shall show accurately, in periodical statements, the profit and loss entailed. It is not to be a mold to fit the personality of the Jewish people and the character of Palestine. We are assembling the living, creative tissues of a nascent Jewish people, that is to be placed

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upon its human feet in a material Palestine.

It is inevitable that the creation should proceed with difficulty, with the creaking of parts, with an imperfect co-ordination, and that the various organs, unused to common action, should rebel, resist, and only under the pressure of the ideal, approximate counsels of perfection. It is inevitable that in the welding together of parts, as the tissues adjust themselves, as the organs find freedom for the exercise of their functions, as the blood of life begins to circulate automatically, there should be a wrenching, a tearing, collision, and conflict, preceding the harmony that is thus being created. Through struggle we reach adjustment and then perfection of expression.

We have a double problem, and in each there are the same inherent difficulties-- in the Golus [Diaspora] and in Palestine. See what we have done in the Golus. Take an inventory of Zionist achievement. There are well-trodden paths, new channels, well-used conduits and receiving forms, through which and into which Jewish life has poured sacrifices for over twenty-five years. We have organized and developed that large army of Zionist workers in the Golus, steadfast, often

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petulant, sullen, willing, and self-sacrificing, individualistic, the plodders, the carriers of the ideal, the ever-to-be relied upon to push forward in time of danger, to defend an assailed position; workers who had never seen the land, who sensed it only vaguely, and who were over critical even of the people that were to be saved.

It was that army that liberated forces in Jewish life for a new creation. What had we learned in the wanderings of the Golus? The ability and power to endure through hardship and persecution and privation, the ability to preserve the semblance of a Jewish personality in spite of humiliation and indignities, but at no time were we able to step out into the sun and engage in the difficult task of creating a new life, free and untrammelled by fears. It was the Zionist Organization that summoned the people to creative expression, that gave the color and sanctity of martyrdom to labor and active sacrifice. It is to that army we owe the great mass of Jewish historic fact which today, facing the obligations of the Palestine mandate, we assemble under the name of the Zionist Movement. It cannot be classified. It cannot be made into a perfect picture. It represents

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a variety of efforts at various times. It stands for different moods, compromises, adjustments. They seem to be distinct and separate, and then they intermingle, and it is hard to tell them apart.

Out of a Golus this was the best that could be produced. It is with this we proceed to the great task.

It is thought that Palestine is a simple proposition. We count the number of Arabs; we count the number of Jews; and a mathematical formula is presented. But even the bare rocks of Palestine have been marked by the processes of life. We have yet to learn the trade routes with which to cross Palestine. We have to find the place of Palestine in the economics of the world, how and what is to be produced under the Palestine skies, what are to be the labor conditions and the tempo of the work. The plans made in California do not apply to Palestine. There has been a settlement left in Palestine of all the peoples that used or abused it. Every operation will have to be tested, not by the planning of outsiders, but through the direct personal experience of him who is to create the new life there. The soil and the people and their traditions

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and habits stand as a wall against the invasion of methods and ideas that do not fit into the kind of life that Palestine requires in order to reveal itself in all its strength. That is why from the day of the Biluists to the day of Nouris, the determining word has been spoken not by the experts on the outside, not by the counsellors of perfection, but by Palestine itself. It is as if Palestine has a personality which makes the character of its own future. It seems determined that it shall not be a mechanical reproduction of models plagiarized from the Golus, but that it shall be in reality the creation of the natural Jewish genius, stripped of its Golus attributes, finding itself in struggle with the land, whose affections must be acquired through understanding and appreciation of its historic character.

It is with these problems the Zionist Organization now contends. The Zionist Organization opens up a way for a joining of effort, without prejudice, without recrimination, for all who see the Palestine lights beckoning. Let each do his part according to his ideals. Let each come forward to make Palestine reflect the dream which is in his own heart.

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The struggles of the past are not over. New factors intrude. New problems arise. The struggle in itself is a splendid exhibition of the vitality of the Jewish people, for in spite of the struggle we move forward from strength to strength, from confusion to clearness, from conflict to harmony. Believing in the enduring power of the Jewish people, we are confident that all difficulties will be overcome and that we shall prove ourselves as capable of dealing with reality as we have been in dealing with the conflict of forms and ideals.

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GOOD MORNING

by

Dr. S. M. Melamed

Following a two-hour conference with Mr. Adolph Kraus, president of the Order B'nai Brith, the Imperial Wizard of the Ku Klux Klan issued a statement in which he said that officially the Klan is not anti-Semitic, and that its sole mission is to defend the civilization of the white man in America; as though a foreign power were going to invade America to attack the civilization of the white man in America. After the chief of the Ku Klux Klan emphatically declares that the Klan is not anti-Semitic, he then goes on to enumerate the sins of the American Jews--they did not build America; they have only made money in America; they have contributed nothing to American civilization, etc. One of the greatest sins of the American Jews, says the chief of the Ku Klux Klan, is the fact that they have remained Jews; that they do not mingle with the converted Jews, etc.

WPA (ILL.) PROJECT

Daily Jewish Courier, Apr. 3, 1923.

After Dr. Evans, Imperial Wizard of the Klan, made this statement, the B'nai Brith published an editorial interpreting it. This editorial interpretation is much more important than the anti-Semitic statement of Dr. Evans. In the B'nai Brith editorial, no facts are presented; the editorial does not point out what the Jews in America have done for America. It does not, for example, mention that three great scientists in America, Loeb, Michelson, and Oxner are Jews; that the greatest American sculptor, Rodeson, is a Jew; that the greatest contemporary jurists, Untermyer and Bodenheimer, are Jews--the B'nai Brith probably does not know this. On the contrary, the B'nai Brith apologizes to the chief of the Klan because Jews do not become converted, and it B'nai Brith Organ declares that "it does not care whether a Jew goes directly over to the Church". It goes on to say, "We do not quarrel with one who fraternizes with Christians. We are Jews in the synagogue only, just as the Christians are Christians in church only".

If this is the program of the B'nai Brith, I am no longer a member of that

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Daily Jewish Courier, Apr. 3, 1923.

organization. I will send in my resignation today to the secretary of the Rama Lodge because I do not want to belong to an organization that apologizes for its Judaism and that approves of conversion and assimilation.

I have no complaint against the chief of the Ku Klux Klan. I know why he does not love us. But I do have a bone to pick with the president of the B'nai Brith. If his Judaism is such as he described in his reply to Dr. Evans, I cannot understand why he needs a B'nai Brith organization.

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JEWISH

Daily Jewish Courier, Mar. 22, 1923.

TWENTY THOUSAND DOLLARS RAISED AT OPENING OF  
KEREN HAYESOD DRIVE IN CHICAGO

The Chicago Zionists were tremendously enthusiastic last night when the drive for the Keren Hayesod ["exchequer" of World Zionist Organization] was opened in the Pompeian Room of Gold's Restaurant. The appeals **yielded** twenty thousand dollars in cash for the fund to rebuild Palestine. Samuel L. Antonov was the chairman of the evening. The first speaker was S. B. Komaiko, who pointed out that Palestine is no longer a dream but rather a reality, and that the closed doors in America [to immigration] should induce Jews to open wider the doors of their homeland.

Rabbi Samuel Sale of St. Louis won the hearts of his audience with his impressive speech. Among other things, he said: "The Jewish spirit can only maintain its purity in a strong body, and that body can be developed in Palestine."

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Daily Jewish Courier, Mar. 22, 1923.

The chairman of the Chicago Keren Hayesod drive, Max Shulman, then made an appeal for volunteers to aid in the noble work. The large assembly was surprised when Cantor Joseph Rosenblatt appeared with his wife, accompanied by his Chicago manager, J. Hyman. Cantor Rosenblatt did not sing. He contributed \$200 for the Keren Hayesod drive. Dr. A. Abramowitz, director of the Keren Hayesod, delivered the closing address.

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JEWISH

Daily Jewish Courier, Mar. 21, 1923.

THE LAND WHICH I PROMISED TO DELIVER UNTO YOU

by

Dr. S. M. Melamed

Ten thousand halutzim entered Palestine last year. Hundreds of thousands of other halutzim stand at the gates of Palestine, seeking admission. They implore us, American Jews, because we hold the golden key to Palestine.

If we give them this golden key, swamps will be drained, forests cleared, highways constructed, wilderness transformed into fruitful land, and where formerly there were ruins, palaces will stand. For thousands of years our hands have been paralyzed. We were unable to build. We were not permitted to build, but in us has always lived the will to build--a will which has been expressed in fervent prayer and in soul-stirring hope. The energy to build, which has been stored up in us for many generations, must now find an outlet. We must build our land because the bitter need in the Diaspora is driving us to Palestine. An active and strong-willed people must either build or perish.

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Daily Jewish Courier, Mar. 21, 1923.

Now we can build, now we have the opportunity to build, and now we are forced to build; all the young and healthy constructive forces of our people are being driven to Palestine. For the first time since our land was destroyed, we again have the opportunity and the driving need to build.

If our people have not followed the path of idle speculation, if our national hopes and endeavors have not been the fancies of an infirm people, but rather the sound expression of a people who are strong, and convinced of their future-- then we must gird our loins and work for the rebuilding of Palestine, and we must give to the Keren Hayesod [ "exchequer" of World Zionist Organization ] most generously.

Palestine is not our reward. [ To regain ] the land of our forefathers is not a capricious whim but is rather our final objective; the first and last goal in the life of the Jewish people. God Himself promised us that wonderful land with its air which sustains body and soul--a land in which a holiday spirit always

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Daily Jewish Courier, Mar. 21, 1923.

prevails, and whose heaven is invariably blue; a land which is so beautiful, so magnificent that God Himself loves it.....The great Master of the Universe loves the most beautiful masterpiece that he ever created.

God made the covenant that Palestine shall belong to the People of Israel. Is it your intention to go against the will of God? Do you wish to hinder the rebuilding of that land by standing aloof, and by not participating in the constructive work, in Keren Hayesod work? What is the name of the person who wishes to raise his voice against the covenant of the Almighty?

He [God] promised us Palestine. He promised our ancestors that that land would be ours, and sustained by the might of this assurance and the power of this divine oath, we have endured the oceans of blood and tears; if we now fail to do our duty, what will become of God's oath, of God's promise?

Every Jew who stands aloof today and does not help carry out the divine plan of

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Daily Jewish Courier, Mar. 21, 1923.

Jewish history is walking the path of exile and bondage instead of the path of liberation; he is repudiating the sacrifices of the Jewish martyrs because unless Palestine becomes the final goal of Jewish history, oceans of Jewish blood have been spilled in vain, and fifty generations of Jewish martyrs have suddenly become fifty generations of simpletons and madmen. Then why did they suffer? Was it so that their descendants could come to America and forget about everything? Can't you see that this was not the ideal that inspired them to go through fire and water for their Judaism--that the only ideal that gave them the endurance to endure suffering, was the hope of liberation?

A stream of halutzim is now en route to Palestine. They will enter if we do our duty, if we give them tools with which to work and tents in which to sleep, if we give them the essentials with which to begin life anew.

The path is open and it is up to us to determine whether it shall be a path strewn with thorns or with roses. Which path do you wish to take? Do you

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want to help build Palestine? Do you want to contribute generously to the Keren Hayesod? Let your Jewish conscience and your Jewish pride be your guide and counsellor.

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JEWISH

Daily Jewish Courier, Mar. 21, 1923.

## THE QUESTION OF THE JEWS AND THE JEWISH QUESTION

(Editorial)

The Keren Hayesod [exchequer of World Zionist Organization] drive for a quarter-million dollars opens in Chicago today. It is, therefore, fitting and proper that we say a few words about the objectives of the Keren Hayesod--what it is striving for and what its final goal is. The Keren Hayesod does not have millions of dollars in its treasury. It functions on a budget of two million dollars a year--and with this relatively small sum of money, it cannot do national work on a large scale. Even five million dollars a year would not be enough to cover a large amount of work. But it does not have five million dollars a year to proceed with the construction work in Palestine. However, with this two million dollars, it could, in the course of ten or fifteen years, solve the Jewish Question, although it could not solve the question of the Jews. The Jewish Question is the problem of establishing a Jewish majority in Palestine. If there were a half-million Jews in Palestine, the

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Daily Jewish Courier, Mar. 21, 1923.

Jewish Question would be solved, inasmuch as it was solved when forty-three thousands Jews returned from Babylon to Palestine. The return of forty-three thousand Jews from Babylon to Palestine, during the time of the Prophets Ezra and Nehemiah, did not solve the problem of the one hundred thousand or millions of Jews who remained in Babylon, or in Egypt, or in the other countries of the Diaspora. We do not know what became of those masses of Jews. History has no record of them. But the forty-three thousand Jews who returned to Palestine laid the cornerstone for a new Jewish future, for a new Jewish state, and assured and secured our historical existence as a nation.

That we still exist today [as a nation] and still struggle for a [national] future, is due to those forty-three thousand Jews who returned to Palestine from their exile in Babylon. The rich Jews who lived quite comfortably and who gave charity, remained in Babylon and in Egypt. Forty-three thousand poor Jews went to Palestine and built up the Jewish land, thereby solving the Jewish Question--the question of the national and political existence of the Jewish people.

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Daily Jewish Courier, Mar. 21, 1923.

The Keren Hayesod can and will solve the Jewish Question. Every halutz who enters Palestine to help build the land is a part of the huge national structure. When there are one hundred thousand halutzim in Palestine--Palestine will be ours because one hundred thousand halutzim will mean the economic future of one-half million Jews. In case of emergency, these one hundred thousand halutzim will also mean one hundred thousand defenders.

A half-million Jews in Palestine will solve the Jewish Question--the question of a politically assured Jewish nation in a national homeland. This one-half million will naturally provide economic opportunities for another half-million, etc. However, the question of the Jews will not be solved, and it is not the task of the Keren Hayesod to solve it. It will, naturally, be much better for the Jews in the Diaspora if Palestine has a Jewish majority, and a Jewish government. The prestige of the Jews will rise; they will no longer be hated or suspected, and when a Jewish government in Palestine is an actuality, the threat of pogroms against the Jews will be over. Those who are ashamed of their Judaism today, will no longer be ashamed--at any rate, they will be in a

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Daily Jewish Courier, Mar. 21, 1923.

better condition morally than they are today. But the Keren Hayesod cannot and will not solve their problem because that is not their mission. If it [Keren Hayesod] had the means, it would remove another half-million Jews from the Diaspora over a period of ten or fifteen years. But it would not be able to rehabilitate seventeen million Jews in Palestine because the country can only absorb from five to six million people.

The Keren Hayesod must and will help solve the Jewish Question--it will establish a Jewish nation in Palestine and will assure our existence as a nation, which is possible only in Palestine; but it will not help the individual Jew.

The person who realizes that the Jewish Question is much more important and critical than the question of the Jews--who realizes that the Keren Hayesod is doing the same thing for Palestine that the forty-three thousand Jews of Babylon did--that person will support [the Keren Hayesod] wholeheartedly and most generously.

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Sunday Jewish Courier, Mar. 18, 1923.

ZION COMMONWEALTH OPENS MIDDLE WEST BUREAU

(In English)

The Zionist Organization of America of the Middle West region is happy to inform the Jewish readers of the Courier that the American Zion Commonwealth, Incorporated, has opened their branch agency for the territory of Illinois, Indiana, and Iowa at 118 North La Salle Street, Chicago, Illinois, with Mr. Bernard B. Burg as territory representative.

The Middle West region endorses and encourages the efforts of the American Zion Commonwealth, Incorporated, in its sale of land and mortgage certificates, which money so realized goes for the upbuilding of Jewish colonies in Eretz Israel [Palestine].

The American Zion Commonwealth, Incorporated, is also the sole American agency

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Sunday Jewish Courier, Mar. 18, 1923.

for the sale of Palestine land of the Palestine Land Department Company, Limited. Anyone desiring to obtain information about Palestine and Palestine land can receive such information from the following committee: Dr. A. E. Abramowitz, Max Shulman, Harry Lipsky, Dr. S. M. Melamed, Samuel Micon, Julius Javitsky, Rabbi Saul Silber, Joseph Weil, and Joseph Fineberg.

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JEWISH

Daily Jewish Courier, Feb. 12, 1923.

#### LARGE CROWD ATTENDS DR. NORDAU MEMORIAL MEETING

A large crowd of men and women attended the memorial meeting last night at the Herzl School, in honor of the late Zionist leader, thinker, and author, Dr. Max Nordau.

Dr. S. M. Melamed talked on "Dr. Nordau As a Thinker and Jew"; Max Shulman, on "The Significance of Nordau in the Zionist Movement"; Abe Goldberg, noted author and Zionist of New York, spoke on "Nordau As a Zionist and Leader".

The famous cantor, Meyer Kanovsky, chanted the memorial prayers. Miss Florence Bernstein sang "Yahr Zeit," accompanied at the piano by Miss Jennie Pearlstein.

Meyer Abrams was chairman.

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JEWISH

Daily Jewish Courier, Jan. 26, 1923.

CHICAGO ZIONISTS EXPRESS SYMPATHY  
TO NORDAU FAMILY VIA CABLE

At a meeting of the Zionist Executive Committee in the Sherman Hotel last night, it was decided that a cablegram of sympathy should be sent to the Nordau family in Paris. A committee was also appointed to work out plans for a memorial meeting.

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JEWISH

Daily Jewish Courier, Jan. 18, 1923.

DR. WEIZMANN AND HIS OPPONENTS

(Editorial)

An Orthodox newspaper in New York, which is closer to the Mizrachi [Orthodox wing in Zionist group] than to the Zionist organization, gloated over the rumor that Dr. Weizmann had resigned [as president of the World Zionist Organization], and made the most of the rumor by attacking Dr. Weizmann, thereby getting even with him. This newspaper accuses Weizmann of wanting more power and criticizes him sharply for a political deal which he is alleged to have made with Emir Abdullah of Transjordan.

There is absolutely no truth to the story about the deal with the Arabian leader. We can rest assured that the leader of the World Zionist Organization will not betray Zionism, nor will he hinder Zionist interests, nor will he make a move without the sanction of the labor faction. If the labor faction does not complain about Weizmann's alleged autocracy and diplomatic intrigues, then an

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Daily Jewish Courier, Jan. 18, 1923.

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editor of a Jewish newspaper in America has no ground for complaint. No one should be more Pope-like than the Pope.

After expressing its deep satisfaction with Dr. Weizmann's resignation, this newspaper had to deny the rumor the following day. But in the meantime, the true position of this newspaper toward Dr. Weizmann had been made clear. It assumes a very hostile attitude toward him. But as long as Dr. Weizmann was at the head of the World Zionist Organization, it did not say a thing against him. It isn't profitable to start a row with a Poretz [Editor's note: An influential individual]. The very moment, however, that it [the Jewish newspaper of New York] believed that Dr. Weizmann had fallen, it showed its true colors. And the grievance held by the New York paper against Dr. Weizmann is shared by a number of people in America and Europe.

In one respect only are the charges concrete. His opponents claim that Dr. Weizmann covets too much power. The other charges are all vague and indefinite, that is they are not concrete. His opponents are opposed to Weizmann

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Daily Jewish Courier, Jan. 18, 1923.

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because he is not a Mizrachi or because he is not a Poale Zion (labor group of Zionists) or because he does not compromise with this or with that group--with the Ziere Zion ("youth" group of Zionists) or with the Revisionists, who are under the leadership of Vladimir Jabotinsky. Every priest believes that he can be a Pope and each priest further believes that he would be more successful on the throne of Peter than the Pope himself--"why am I not as capable as anyone else of acting as Pope?"

It is very difficult to be a leader among Jews. Jews are a subjective people; they are a critical and gifted people, and a Jewish leader must possess many more qualifications than a non-Jewish leader. Any person who has Dr. Weizmann's responsibilities is not in an enviable position because he is one of us. "A prophet is not without honour, save in his own country, and in his own house." Yet a Jew from Pinsk suddenly emerges as a prophet from among his circle of friends--a leader of those with whom he grew up. Many resent that. For this reason, many Zionists and semi-Zionists oppose Dr. Weizmann.

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Daily Jewish Courier, Jan. 18, 1923.

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They [Dr. Weizmann's opponents] cannot deny his ability as a diplomat and as a leader. They cannot deny his splendid characteristics as a man and as a Jew. After all, how many Weizmanns can the Jewish people claim at this moment? We are very eager to know where we can find another Weizmann--a great Jew from Eastern Europe with a Western European culture; a Hebraist who knows how to win the confidence of the greatest diplomats of his time; a scientist who has answered an historic call [Zionism], and a man who is a magnificent specimen of humanity. Had Weizmann come from another camp, all his present opponents would have the greatest respect for him, as they had for Brandeis. Did anyone have the temerity to utter one word against Brandeis, even when they felt that he was in error? No! He came from another camp. But Weizmann is one of us. That is why we permit ourselves to be arrogant toward him and to speak of him in a disparaging tone.

We charge Dr. Weizmann with seeking too much power because he wants to coordinate the executive structure of the Zionist organization, and to introduce a system of centralized authority; because he does not permit the irresponsible

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Daily Jewish Courier, Jan. 18, 1923.

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Vladimir Jabotinsky to do things which the Zionist organization cannot allow.

The only charges that we can bring against Weizmann are: one, that he permitted Jabotinsky to go unchecked up to now; two, that he should have introduced more centralization and co-ordination than he did. Had Dr. Weizmann not given Jabotinsky a fair trial when he (Jabotinsky) concluded his agreement with the agents of Petlura thereby exposing Zionism [to criticism and censure], there would have been nothing left of Jabotinsky's politics today. Dr. Weizmann believed that people like Jabotinsky would eventually understand that underhand politics cannot be carried on in behalf of Zionism, and would co-operate with the President of the Organization who is, after all, the only man responsible for Zionism.

Now that Jabotinsky and his comrades refuse to subject themselves to discipline, Dr. Weizmann must insist upon discipline. For this reason his [Dr. Weizmann] opponents assert that he seeks too much power and is inclined to be a despot.

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Daily Jewish Courier, Jan. 18, 1923.

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If they could not find any other fault with Dr. Weizmann, they would have been much wiser if they had kept quiet.

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Daily Jewish Courier, Jan. 17, 1923.

### HADASSAH'S TITHE CAMPAIGN

(In English)

Chicago will be asked, within the next few weeks, to aid in bringing health and sanitation in Palestine when the local Hadassah Chapter launches a campaign to secure this city's share of a \$450,000 fund that is being raised throughout the community to support the work of the Hadassah, the Women's Zionist Organization. The campaign will be conducted by a committee of local women who have hitherto been busy making garments for orphans and needy babies of the Holy Land. Mrs. Bertha Read, of 1512 Hood Avenue, is chairman of the campaign, assisted by the District Chairmen, Mrs. William Ramsey, Miss Lillian Franklin, and Mrs. Leon Sager.

Hadassah was organized just before the war, with 193 members who raised sufficient funds to send two nurses to Palestine to give prenatal and maternity care to the women of Palestine, and to combat trachoma, a disease whose spread and neglect

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Daily Jewish Courier, Jan. 17, 1923.

was causing blindness among the school children of Palestine. The work of these two nurses grew to vastly large proportions, when in 1918 the Hadassah supported the American Zionist Medical Unit of 43 physicians, nurses and sanitarians sent to Palestine as a war emergency service. The war ended, the Unit became the Hadassah Medical Organization, employing over 400 doctors, nurses, pupil nurses, sanitarians, dentists and druggists, who work in five hospitals, many clinics, field hospitals for immigrants and workmen, medical circuits in the Jewish colonies and schools and two infant welfare stations. In addition a Nurses Training School is maintained in Jerusalem, giving a three year course in modern methods of nursing. Hadassah nurses and doctors inspect and treat ten thousand children in many parts of Palestine for trachoma and skin diseases and cares for mothers in and before childbirth. This work is entirely non-sectarian (sic) in its scope, and is supported principally by American Jews.

Hadassah sewing circles in this city and in other parts of the United States have sent to Palestine in the past year linens, blankets, clothing, layettes and other necessities to the value of \$67,000. [Editor's note: This article is in English originally. It has not been edited in the usual manner.]

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JEWISH

Daily Jewish Courier, Jan. 9, 1923.

WHAT DO THEY MEAN

(Editorial in English)

The United Orthodox Jewish Congregations of Chicago have decided to collect a vast sum of money for the Keren Hayesod [exchequer for the World Zionist Organization]. The representatives of this organization figure that they can raise a quarter of a million dollars and have the best part of the cash ready upon the arrival of Dr. Weizmann. Inasmuch as the last year's contribution of the Orthodox Synagogues (sic) of Chicago to the Keren Hayesod was twenty-three thousand dollars, the determination to raise a quarter of a million dollars this year means that either the men heading the synagogues have come to a realization of their duty or that they are exaggerating matters and over-estimating their own strength. We believe that they are doing both. On the one hand they realize that the sum of twenty-three thousand dollars as the contribution of the Chicago Orthodoxy to the Keren Hayesod is insignificant and on the other hand they are over-estimating their strength when they believe that they will be in

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Daily Jewish Courier, Jan. 9, 1923.

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a position to raise such a vast amount of money from among their constituencies. It is, however, feasible and possible to raise the sum of seventy-five to one hundred thousand dollars from the Chicago Orthodoxy for the Keren Hayesod, but to do that a good organization is necessary to do the work, and this organization is not yet in sight.

We believe that by this time all the membership of the Orthodox Synagogues in Chicago must be in the neighborhood of from seven to eight thousand and there is no reason whatsoever why each and every member should not donate at least ten dollars for the Keren Hayesod. There are also thousands of Orthodox Jews in Chicago who, for reasons of their own, are not affiliated with any synagogue, but that attend synagogues from time to time, and they are well known to the synagogue leaders. Many of these men are well to do and in course (sic) of a drive they, too, should be impelled to make their contributions for the Keren Hayesod. It is therefore no exaggeration (sic) to say that the sum of seventy-five to one hundred thousand dollars could be gotten for the Keren Hayesod, on condition that an organization be established for these funds. We also believe

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Daily Jewish Courier, Jan. 9, 1923.

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that an organization can be established if the leaders of the synagogues are satisfied to closely cooperate with the Keren Hayesod office in Chicago. We believe that a committee of two hundred, consisting of all the president (sic) and vice-presidents and some members of all the synagogues must be called into being to carry out part of the resolution adopted at the recent meeting by the representatives of the United Orthodox Congregations. These two hundred members must devote at least two weeks time to the task of soliciting and collecting the money. If a drive on such a schedule should be organized, it will be found that thousands of Jews in Chicago who have Orthodox leanings would contribute to the Keren Hayesod and it would also be found that there are thousands of Jews in Chicago who have never heard of the Keren Hayesod at all and who, however, if approached in the right spirit, will not refuse to support it.

The total subscription list of the Keren Hayesod in Chicago does not exceed three thousand names. Among these three thousand names there are any number of men and women who are not Orthodox. It is safe to assume that only two thirds of all the Chicago donors to the Keren Hayesod either belong to Orthodox Congregations

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Daily Jewish Courier, Jan. 9, 1923.

or are Orthodox in sentiment, but there are in Chicago from seven to eight thousand Jews who are affiliated with Orthodox Synagogues and most of the members of the synagogues are not poor people. A poor man cannot belong to the synagogue because the membership is very costly. It is not only a question of annual dues but of occasional donations too, and only men who are somewhat settled in life can afford to be members of a Congregation, so that those Chicago Jews who are affiliated with the Orthodox Congregations can afford to give something for the Keren Hayesod too, and the only task before the representatives of the United Orthodox Congregations is to reach these people, to explain them (sic) the situation, and to tell them what their duty is. There is no doubt in our mind that ninety out of one hundred will do their duty if given the proper explanation (sic) and being (sic) told what is at stake. There is also no doubt in our mind that if the leaders of the Orthodox Congregations were to sit down and figure out what they can achieve and what they cannot achieve in the course of a drive and if they were to figure out what forces there are at their disposal to participate in this drive, that they would raise a vast amount of money and would quadruple their last years (sic) quota, but if they mean to

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Daily Jewish Courier, Jan. 9, 1923.

raise a quarter of a million dollars, they will raise very little, because this figure testifies to the fact that the representatives of the Orthodox Congregations of Chicago are not fighting right and are not approaching the solution of the problem in a business-like way.

That is the reason why we are not so enthusiastic about the resolution and why we are not so optimistic as to the possibilities of carrying out the resolution. Let the Orthodox representatives face the reality (sic) as it is. Let them find out what they can do, and let them only do that which is possible to be done (sic).

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JEWISH

Daily Jewish Courier, Sept. 15, 1922.

[NEW ORGANIZATION FORMED]

A meeting, well attended by Palestinian immigrants, took place last Sunday at the Zion Kosher Restaurant. The foundation was laid for a new organization, the Association of the Sons of Palestine. The aim of the new organization is to unite all the immigrants from Palestine so that as a unit, they will be able to participate in Jewish affairs.

The following were elected officers: Louis Gordon, president; I. Solomon, vice-president; Miss F. Lieberman, financial secretary; Ben David, recording secretary; and N. Levinson, treasurer.

WPA (ILL) PROJ. 30275

Daily Jewish Courier, Aug. 31, 1922.

MEMORIAL MEETING FOR FRISHMAN

by

Dr. S. M. Melamed

The Hebraists of Chicago have very good memories. They remember, for instance, that once upon a time, a man by the name of David Frishman lived, and that it would be no more than right to hold a memorial meeting for David Frishman. The memorial meeting, as I understand it, will take place next Saturday evening in the Talmud Torah of the Congregation Kehilath Jacob.

I have nothing against a memorial meeting being held at a Talmud Torah, but David Frishman, that fine spirit, poet, and artist, deserves to have a memorial meeting held for him in the most beautiful hall of a downtown hotel, rather than in a forsaken corner of the ghetto. However, a person should have some sense of the fitness of things, and my Hebraist colleagues of Chicago do not always display tact or good taste.

Daily Jewish Courier, Aug. 22, 1922.

[SUCCESSFUL ZIONIST MEETING HELD]

by

Dr. S. M. Melamed

All those who believe that there are only a few dozen Zionists in Chicago, must have been very badly disappointed last Sunday afternoon. The gymnasium of the Hebrew Institute was crowded, though the meeting was not the result of a big publicity campaign. It was arranged at the eleventh hour.

I think that with proper publicity, Chicago could have had three or four meetings like that because the Jewish middle class of Chicago--the backbone of the Jewish community--is Zionist. The meeting in the Hebrew Institute was a strong Zionist demonstration by the Chicago Jews and a credit to the Chicago Zionist workers who arranged that meeting. The administration will be able to report to the next annual conference of Chicago Zionists which will take place next Sunday, that one great, successful Zionist meeting has been held in Chicago.

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IV (Bohemian)

JEWISH

Daily Jewish Courier, Aug. 20, 1922.

CELEBRATE RATIFICATION OF PALESTINE MANDATE

by

Dr. S. M. Melamed

Tonight is a great holiday in Chicago. The Jews of Chicago gather tonight not to lament, not to weep, not to protest against pogroms, not to demand money for relief, but to rejoice. This is the first time, in my memory, that the Jews of Chicago and the Jews in other cities have gathered to celebrate and not to lament something, to express their gratitude to a government instead of protesting against a government.

The Jews of Chicago will celebrate tonight the ratification of the Palestine mandate, which makes it possible for us to begin building Palestine on a large scale, and which removes from our path all obstacles, so far as Palestine redemption work is concerned.

Since the mandate was ratified, Palestine has ceased to be a dream of the

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Jews and has become something real, something tangible.

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This great historic event will be celebrated tonight by all the Chicago Jews who are realistic and who understand the greatness of this moment.

Men who have done a great deal to ensure the ratification of the mandate, will speak at the meeting: Senator McCormick, who helped pass the Zionist resolution in the American Senate, Congressman [A. J.] Sabath, who aided the passage of the Zionist resolution in the House of Representatives, the English consul in Chicago, and the well-known Zionist orator, Rabbi Hillel Silver of Cleveland.

Were all the Jews of Chicago real Jews, healthy-minded Jews, then not one but twenty such meetings would have been crowded and this great event in the life of our people would have been celebrated in a way which would have resounded in all parts of the city.

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However, Chicago Jews are divided into various classes.

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First, there are Jews who have a healthy Jewish mind and a healthy Jewish heart; second, there are "little" Jews

who are busy during the day with real estate or junk deals, and at night, with poker or pinochle; third, there are indifferent Jews whose motto in life is: "Eat, drink, and be merry, for tomorrow we die".

I do not expect the last two classes to participate in Jewish joy or in Jewish sorrow. Those Jews do not lack anything; they have money, they are having a good time, and they do not demand anything else from life.

I do expect, however, the first class of Jews, the real, the sincere Jews of Chicago to join in the celebration of the great Jewish holiday in Chicago.

Tonight's meeting in the gymnasium of the Hebrew Institute should be a historic demonstration of the Jews of Chicago in honor of the rebuilding

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of Palestine.

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The Reform Advocate, Wk. of June 10, 1922. Vol. 63, p.523.

The Standard Club, the leading Jewish club of Chicago, has decided to move into the Loop. It will occupy a building representing an investment of \$2,000,000.

The club is negotiating for the property at 307-25 S. Plymouth Court, for a 99 year lease at \$60,000 a year, or a total of \$5,940,000 for the term.

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Daily Jewish Courier, Apr. 27, 1922.

[ZIONIST MEMBERSHIP DRIVE]

by

Dr. S. M. Melamed

As long as we live in the Diaspora, we are fated to lead a life of "drives". We keep having "drives" not because we like them, but because we must. If we were to stop having "drives," the great Jewish factory would stand still, and the Jewish people cannot continue to exist if they stand still.

In December and January we had a relief drive, in March and April a Keren Hayesod ["exchequer" of World Zionist Organization] drive, and now in May we are going to have a Zionist membership drive. During these drives we almost forgot that we have a Zionist organization which we have to maintain. We almost forgot that without the Zionist organization, we cannot have the Keren Hayesod or Palestine. We have neglected the Zionist organization shamefully.

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I do not say that somebody is to blame for this situation. The truth is that we have been very busy with the drives, but now that the drives have come to an end, we must take up our own drive--in behalf of the Zionist organization.

What is the aim of this drive? The aim is to enroll two thousand members in Chicago during May. What are you willing to do to help in this great undertaking?

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JEWISH

Daily Jewish Courier, Apr. 16, 1922.

[ZIONIST DISTRICT FORMED ON NORTH SIDE]

by

Dr. S. M. Melamed

At last light has begun to dawn on the North Side of Chicago. Zionism moves in tomorrow. A Zionist district will be organized tomorrow on the North Side.

As there are still a few Jews on the North Side who have not heard the glad tidings, I hereby inform them that tomorrow, at eight o'clock in the evening, the first session of the North Side Zionist district will take place in the vestry rooms of the Congregation B'nai Zion. All the old Zionists will be there and the new ones will be cordially welcomed.

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Daily Jewish Courier, Mar. 16, 1922.

WHO IS GUILTY?

(Editorial)

It would be a crime against the truth, it would be childish to maintain that the banquet for Mr. Sokolow and his associates of the second Zionist delegation was a success. It was not successful, neither financially nor morally. Many of the people at the banquet, perhaps the majority, were persons who had already given their contribution to the Keren Hayesod ["exchequer" of World Zionist Organization]. From such a gathering, no money could be expected. The small sum that was collected at the banquet was really a surprise.

At the banquet there were present Zionist workers, or the kind of people who believe that it is their duty to attend such affairs. Only a few of the leaders of the city were present, and those few had already contributed

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their share to the Keren Hayesod.

We ask: Where were those hundreds of prominent citizens who were present at the Weizmann banquet? Where were the leaders and the representatives of institutions and organizations? Where were the representatives of the well-to-do class who always respond so generously to an appeal for Palestine?

The fact the representatives of Chicago Orthodoxy had decided to give a banquet of their own for the Zionist delegation, independent of the general Zionist organization, is no reason for last Tuesday's failure. There could have been a larger and more select gathering at the La Salle Hotel Tuesday night, and the financial result could have been better. When the representatives of a local charity organization get together to raise a fund, they collect on the spot more money than was collected Tuesday night for the Keren Hayesod.

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We maintain that the Chicago Jews are generous and that they give for public Jewish purposes much more money than the Jews of any other city in the U. S. Chicago gave more than New York, more than Philadelphia, not only for relief work but also for the Registration Fund. Chicago Jews have not become any poorer nor less good-natured since the last Registration Fund drive.

We know from past experience that the Chicago Jews are willing to give for the Keren Hayesod. A few resolute public workers such as Mr. Sam Ginsburg, Mr. Thomas Piser, Rabbi Lessin, Mr. Paul Rattenber, and others who have undertaken to raise a certain quota have done brilliant work. Mr. Thomas Piser reports that he alone has collected, within a few days, the sum of sixteen hundred dollars, and Rabbi Lessin has collected eight hundred dollars within two days. This proves that money can be collected in Chicago if there are workers.

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If anybody, any person or group of persons, is to blame for the small success (or let us call the child by its right name and say, the big failure) of the banquet last Tuesday night at the La Salle Hotel, it is nobody but the Zionist workers themselves. The number of Zionists who have undertaken to raise a certain quota is very small. We believe that there are more volunteers in small towns with a Jewish population of a few thousand than there are in Chicago. Is it not a crying shame that in a great Jewish city like Chicago we should not be able to organize two hundred volunteers for the Keren Hayesod? One swallow or even three swallows do not make a summer and a few volunteers cannot assure the success of the Keren Hayesod in Chicago, even if they should all be the most influential people in town.

Not the Chicago Jews but the Chicago Zionists, and especially, the active Chicago Zionists, are to blame for the present sad and disgraceful situation. Out of the several thousand organized Zionists of Chicago, at least three or four hundred should have volunteered for the Keren Hayesod. Actually the

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work was done by only ten or fifteen people, and you cannot have anything if you do not work for it.

We do not have to play politics and we do not have to cover up the facts. We must be honest with ourselves. We must and we should confess that the first shot in the Keren Hayesod drive missed its aim. Luckily we are at the beginning of the drive and we can still correct certain faults. There is still time to organize volunteers; there is still time to really exert ourselves.

The representatives of the Chicago Orthodoxy have undertaken to do some Keren Hayesod work of their own. They will give an official reception, in the form of a banquet, to the second Zionist delegation. The leaders of Orthodoxy should learn from the mistakes of the Zionists. If they do not properly prepare the banquet, then it will be a failure and the great Sokolow and his

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associates will go away brokenhearted, spiritually depressed. This must not happen. The honor of Chicago Jewry is at stake. The success of the entire Keren Hayesod movement in America is at stake. It is high time for Chicago Jewry to awake to a realization of its duty.

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Daily Jewish Courier, Feb. 26, 1922.

## THE DUTY OF THE CHICAGO ORTHODOX COMMUNITY

(Editorial in English)

Mr. Nachum Sokolow and his associates will arrive in Chicago on March fourteenth, and honor us with their presence ten or twelve days. The Chicago Jews, always hospitable and generous, will no doubt extend to them a cordial reception, and we assume that various Jewish organizations in the city will vie with one another in convincing Mr. Sokolow and his associates of their hospitality and generosity. But what is the Orthodox Jewish community of Chicago going to do in the way of paying its respects to Nachum Sokolow, one of the greatest Jews of our time, and his associates, the leaders of the World Zionist Organization? Are the Chicago Orthodox going to act as a distinct group, or will they just participate in the various receptions and affairs individually and do no more?

We believe that it is the duty of the Chicago Orthodox Jews to act as a

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Daily Jewish Courier, Feb. 26, 1922.

group and to give an official reception to Mr. Sokolow and his associates as a group. We believe it to be their duty to act that way, because after all, it will be the Orthodox Jews in Chicago who will first be called upon to give for the Keren Hayesod, and who will be the main givers. It can already be taken for granted that the so-called Reformed Jews will not contribute one farthing towards the Keren Hayesod. There is a silent boycott going on against the Keren Hayesod, and this boycott is in full swing. The so-called German Jews, carrying on their silent boycott against the Keren Hayesod, will surely not go out of their way to receive Mr. Sokolow and his associates, nor are the radicals expected to do it, for the radicals are also participating in a boycott against the Keren Hayesod, and will do nothing to help rebuild Palestine. The main financial burden will have to be carried by the Orthodox Jews, or at least by those who are not in sympathy with reform or radicalism.

One can easily imagine that both factions will watch very closely the achievements of the Orthodox in the field of financing Zionism. They will want to



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find out what the Orthodox are actually able of accomplishing. It is for the first time that the Orthodox Jews in America have to act independently of both Jewish factions, and must work on their own hook just because the others refuse to participate. Nothing is more indicative of the moral strength of a group of people than its ability to make great sacrifices for a certain cause. Both the Reformers and the radicals are still in doubt as to the virility and strength of Orthodoxy. Now they will have the opportunity to find out how strong and resourceful Orthodoxy is in America, and especially in Chicago, where the Orthodox are supposed to be very strong. Since the Keren Hayesod proposition is now in the main up to the Orthodox, the response to the Keren Hayesod appeal will enable the others to measure Orthodox strength and Orthodox enthusiasm. If the Orthodox fail in their efforts, then they only reveal their impotency and invite the disrespect of their antagonists, but if they are successful in their efforts to raise large sums for the Keren Hayesod, they strengthen considerably their own position, and they invite the respect and arouse the esteem of their antagonists. It is for this reason alone that Orthodoxy in America, and especially

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Orthodoxy in Chicago, that is supposed to be Orthodox should act as a unit, and should make it their business to raise as much money as possible and to give Mr. Sokolow and his associates as cordial a reception as possible.

The presidents of the various Orthodox Congregations in Chicago should undertake to raise certain sums from the members of the Congregation, and all contributions from all the Orthodox Congregations in Chicago should be presented to Mr. Sokolow as the contribution of the Chicago Orthodox Jewish community towards the Keren Hayesod.

We hope that the heads of the various Chicago Jewish Orthodox Congregations will accept our suggestion and act on it quickly. The time is short and a great cause is at stake.

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Daily Jewish Courier, Feb. 23, 1922.

ARE YOU A PIKER?

(Editorial in English)

The leaders of the World Zionist Organization are anxious to find out whether you are a piker or not, and if you are not, how is it that you did not do your duty toward Palestine?

The leaders of the World Zionist Organization are anxious to see you corroborate the statement made by the leaders of our relief organizations that Chicago is the philanthropic capitol of American Jewry and of the Jewry at large. You can corroborate the statement by doing your duty toward Palestine and by giving at least as much for Palestine as you have given for relief purposes, and by giving as much for Palestine as you give for local philanthropic purposes.

The leaders of our relief organizations are very proud of Chicago's accom-

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plishments in this field of work. Only the other day, the chairman of the Chicago relief drive, Mr. Jacob Loeb, went down to New York and told a New York crowd about the great things Chicago Jewry has been doing recently, and exhorted them to do the same thing--to give and give and give again. Today we have with us a gentleman from New York, one of the leaders of the Keren Hayesod movement, who came here with the object of telling us what the country at large has been doing recently for the Keren Hayesod and that we should do the same thing.

To the mind of our relief leaders, you are very charitable, very philanthropic, very generous, and noble. To the mind of our Keren Hayesod workers, you are a miser, you are a piker, you are neglectful of your duty, and everything but a liberal.

Can you explain how is it that the same Jewish Chicago, so famous for its generosity and liberality when matters of relief are at stake, is so

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notorious for its miserly attitude towards Palestine and the Keren Hayesod? Are you a piker or aren't you? Are you only moved by the tales of horrors from across the seas and by the vision of the Valley of Death in Eastern and Central Europe, and being moved by these sights of horror and tales of horror, you forget your miserly nature and you give liberally; or are you generous in every respect and do not give for Palestine because you do not understand what is at stake or because there are not enough workers of the Keren Hayesod to approach you in the right spirit and at the right moment?

We believe that the statement made by our relief workers concerning your philanthropic disposition is a true statement. We believe that you are generous and liberal and always ready to help, and as to your somewhat miserly attitude to the Keren Hayesod, we believe that your lack of vision and a faulty organization are responsible for your attitude towards Palestine. You fail to understand that real constructive relief work can

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be done in Palestine only, because if you invest money there you invest it in the Jewish land or for the benefit of the present and future Jewish organization, while investing your good money in Poland or in Russia might not be productive of results because one pogrom on a large scale may wipe out your investment. You fail to understand that the only way to solve the question of Eastern European Jews, and the only way to solve the question of Judaism, is to establish in Palestine a Jewish homeland. This homeland cannot be established by miracles. It requires your money, your energy, your labor, and your enthusiasm. But first of all, your money is needed and unless you give, and give liberally the plan of a Jewish [homeland] in Palestine cannot be carried out. If this great plan should not be carried out because of your refusal to help, then you help to perpetuate Jewish suffering and you predetermine the fate of the future generations, in a way that instead of blessing you they will curse you, and you surely do not want to be cursed by your children and grand-children.

Women and children are moved by tears only. Men are moved by ideas, by

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thoughts, by possibilities. If you are a manly Jew, a virile Jew, and an energetic Jew, you will give for the Keren Hayesod much more than you have given for relief, because the Keren Hayesod is the treasury of a Jewish Palestine, the treasury of the Jewish people, with the help of which we mean to build Palestine and to prepare the happiness of future Jewish generations, while the relief chest only serves the purpose of the sick and the poor of the moment.

You have displayed so much generosity during the relief drive. Reveal your true spirit during the coming Keren Hayesod campaign, so that people should not say you are a piker.

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Daily Jewish Courier, Feb. 23, 1922.

KEREN HAYESOD DANCE

(In English)

The Keren Hayesod dance which is given under the auspices of the Louis D. Brandeis Zionist Society will take place Saturday evening, February twenty fifth, 1922, at the Gold Room of the La Salle Hotel.

Zionists of Chicago are requested to attend this affair, as a pleasant evening is assured, and the proceeds are to go for Keren Hayesod, the upbuilding of Palestine.

The committee in charge of the affair is Mr. Nathan Adler, Miss Ida Dolgin, Mr. Charles A. Golart, Mr. N. Sokolow, Mr. Jack Rubin, Miss I. Shafner and others.

Let's meet Saturday, February twenty fifth, at the Keren Hayesod Dance, La Salle Hotel.



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Daily Jewish Courier, Feb. 22, 1922.

[VOLUNTEERS NEEDED FOR KEREN HAYESOD]

by

Dr. S. H. Melamed

The wheels of the Keren Hayesod are turning rapidly, but the ten thousand Zionists are sleeping as sweetly as though they had just had a heavy meal. Many faces can be seen in the offices of the Keren Hayesod in Chicago, but not the faces of the Chicago Zionists.

It seems as if the work of the Keren Hayesod does not enter the thoughts of the Chicago Zionists. As long as there is an administrative committee and an executive committee, why should the Zionists think about the work? How, when, and by what means is the work going to be accomplished? Well, let Messrs. B. Horwich, Judge Shulman, Max Shulman, P. Lubin, Isidor Liederman and Samuel Phillipson worry about it.

The Chicago Zionists have slept throughout the year, they are snoring loudly

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now, and God alone knows when they will awake from their slumber. If they awake too late, they will find the ruins of Chicago Zionism and of the Chicago Keren Hayesod, and the blame for it will fall upon their heads. It will be their fault if Chicago Zionism becomes a thing of scorn and derision.

If the Chicago Zionists were not tobacco-snuffing grandpas, but earnest, energetic Jews, they would organize five hundred volunteers for the Keren Hayesod campaign in Chicago. The campaign cannot be a success without volunteers. The money must come from the masses, and volunteers are needed to collect the money.

The Zionists of Chicago did not work too hard last year, and it would not do them any harm to devote a week's time for the Keren Hayesod work. Every Chicago Zionist has friends and acquaintances to whom he may turn for the Keren Hayesod. Everyone can do something about collecting money.

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That is why I say to you: Gentlemen, Zionists! Stop yawning if you are awake, and stop snoring if you are asleep; get busy with Keren Hayesod work and help make the campaign a success. Do not depend upon individuals or committees. Either we will build Zion with our united forces, or Zion will not be built.

Chicago Zionists! Do not take a nap, do not yawn--get to work; otherwise, we will be disgraced; it is better to be busy than to be disgraced.

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Daily Jewish Courier, Feb. 19, 1922.

FROM THE PUBLIC ROSTRUM

by

J. Leibner

All Chicago Jews should greet with great enthusiasm the decision of the committee of one hundred [members] of the Keren Hayesod to begin at once the campaign for two hundred thousand dollars, the goal to be reached by the time Mr. Nahum Sokolow visits Chicago.

The Keren Hayesod is today the most important fund of the Jewish people. All other funds have the task of helping the Jews temporarily, of easing their suffering as much as possible. Though this is, undoubtedly, our most sacred duty, it does not, however, radically solve the Jewish problem; the Keren Hayesod faces a much broader and a much more important task. The Keren Hayesod has the task of rebuilding the Jewish homeland, and of establishing a place there for our brothers, where they can live peacefully as other people live in other countries.

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It has been known for a long time that the only way of curing a sickness is not by easing the pain and suffering, but by removing the cause of the sickness. The Jewish nation is sick. All of its sufferings, no matter in which land they occur, arise from the fact that the Jews are Diaspora people and do not have solid ground under their feet.

We now have the opportunity of eliminating the reason for the Diaspora if-- if we only want to. Palestine will become a Jewish homeland only when we exert our greatest efforts to provide the means needed today to build up our country.

Chicago is one of the greatest Jewish centers in the world. Chicago has always fulfilled its duty to all local and national Jewish undertakings, and it must and it will do its duty for the future of the Jewish people.

A city like Chicago should not find it difficult to raise two hundred thousand dollars by the time Mr. Sokolow arrives. This sum must be raised.

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Daily Jewish Courier, Feb. 19, 1922.

As you have read in the Courier, the Keren Hayesod committee has decided to organize two clubs: a club for two-hundred dollar members and a club for one-hundred dollar members. Anyone who wants to become a member of a club pays the required sum, and thereby becomes a member of the club. Only five hundred members for the first club and a thousand members for the second club--and the two hundred thousand dollars is raised.

Chicago Jews! Enroll at once as a member of one of the clubs and help build the Jewish future in our own land.

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Daily Jewish Courier, Feb. 15, 1922.

DO NOT FORGET YOUR DUTY

(Editorial)

The Chicago Keren Hayesod committee of one hundred members will meet tomorrow evening to work out plans for the coming Keren Hayesod drive, which will begin about March first and will last until after Passover. The committee of one hundred has not met since last summer--that is, the chairman of the administrative committee of the Keren Hayesod has called meetings, but the members did not come. At none of the Keren Hayesod meetings held since July, 1921, has there appeared more than twenty-five members. This is the best explanation of the failure of the Keren Hayesod work in Chicago.

The work for the last six months has been neglected so much that we have to marvel at the results--fifty thousand dollars collected. In proportion to the number of Chicago Jews, it is a niggardly sum. Milwaukee gave more than

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fifty thousand dollars, and Philadelphia, which has fewer Jews than Chicago, gave four times as much. It is a big sum if we consider the minimum amount of work that has been done.

The truth of the matter is that in relation to its large Jewish population, Chicago has not done anything for the Keren Hayesod. With the exception of the few regular contributors, such as Mr. Samuel Phillipson, Mr. Platt, and Mr. Bomash, none of the rich Chicago Jews has given a large sum to the Keren Hayesod. We claim that even most of the Zionists have not given as much as they could and should have given. Of course, we cannot tell anyone how much he should give for the Keren Hayesod, but when we see ardent Zionists, who are active in the movement, give no more for Keren Hayesod than they gave for local charities, we are not impressed, and we feel that the Zionists are not doing their duty to that which is very dear to them.

But ninety-five per cent of Chicago Jews have not given anything for the Keren Hayesod up to now. Nobody has ever come to them with a request that they should

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give. This is not the fault of the chairman of the Keren Hayesod committee, Mr. Max Shulman; it is mainly the fault of the committee of one hundred which has simply forgotten its duty.

It is high time for the committee to remember that it has a duty to perform, unless it wants to bring shame and humiliation to the Jewish community of Chicago.

Chicago is the second largest Jewish community in the world (sic). It is expected that Chicago should give more than a provincial city because Chicago is known all over the world for its great heart and its generosity. In the field of relief, Chicago is doing more than any other city in America. It is, therefore, quite natural to expect extraordinary achievements from Chicago in the field of Keren Hayesod work. When we see that in that field Chicago is not doing anything, we are disappointed even more.

Those Chicago Jews who have local pride, to whom Chicago is a great philanthropic center, are grieved and insulted by this situation; they are simply ashamed of the sad results of the Keren Hayesod work in their city. The Jews of Chicago

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whose sense of local pride is not developed, but who know what Chicago can and does achieve in all fields of Jewish philanthropy, simply cannot understand why Chicago is not doing anything for the Keren Hayesod.

Both groups of Chicago Jews ought to know that the blame and responsibility for this miserable condition falls not upon Chicago Jews, but on the committee of one hundred that has undertaken to do great work, in a great moment, for a great purpose, and has failed miserably.

The committee of one hundred meets tomorrow night, and we do not doubt that a majority of the committee will appear at the meeting. The chairman will read a report to the committee about its activity. This report will not be satisfactory, and some members will get up and deliver long speeches in which they will try to discover the guilty person who has caused this lamentable condition.

We cannot correct the past--that which we have failed to do in the last few months cannot be made good again--and from long speeches and personal criticism, no good can come. What we can do now is to take care of the future: prepare

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good, practical plans for the coming drive, and carry out those plans immediately.

The committee of one hundred will not do its duty if it wastes time with fruitless criticism and long speeches. If its past mistakes can be made good at all, they can be made good only through positive, energetic work, or Chicago will remain an abandoned city as far as the Keren Hayesod is concerned.

We can only appeal to the committee of one hundred to do its duty. Sokolow is coming to Chicago soon, and the committee will have to render an accounting of its work.

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Daily Jewish Courier, Jan. 31, 1922.

### LARGE CROWD GREETES RABBI MEYER BERLIN

A large crowd of men and women gathered last night at the Kehilath Jacob Synagogue, Hamlin Avenue and Douglas Boulevard, where a mass meeting arranged by the Chicago Mizrachi Organization took place.

Rabbi Meyer Berlin, who arrived in Chicago yesterday, addressed the gathering. In a brilliant speech, he spoke of the good work that the Mizrachi Organization is doing and of the aims and purposes of the Mizrachi. He also gave his impressions of the Carlsbad Congress, where the Mizrachi was represented by one hundred and eighteen delegates from all parts of the world.

Rabbi Berlin concluded his speech by appealing to those present to join the Mizrachi Organization. In response to this appeal, several hundred of those present joined. Rabbi [Elazer Reuven] Mushkin and Rabbi [Baruch Zundel] Margolin also spoke at the meeting. Rabbi [S.] Shach was chairman.

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The Mizrachi Ladies Organization will give a reception this afternoon, at two o'clock, in honor of Rabbi Berlin, at the clubrooms of the Adath Bnai Israel, 1113 South Ashland Boulevard. All women leaders of the various Organizations are invited to the reception.

Rabbi Berlin will address a mass meeting of the North Side Jews tonight at eight o'clock at the Tiferes Zion Synagogue. Rabbi Margolin will also speak. Rabbi Mushkin will be the chairman. All North Side Jews are expected to attend the meeting.

Rabbi Berlin arrived in Chicago yesterday afternoon, at five o'clock. He was met by a committee of local Mizrachi. Rabbi Berlin came here in the interests of the Mizrachi Organization.

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## RELIGION AND POLITICS

(Editorial in English)

A French wit once remarked that the representatives of religion are always to be found on the wrong side. This may be overstating the case against religion, but it is a fact that representatives of religion have already come too late to save a situation. Fundamentally conservative and clinging tenaciously to traditions of old, the representatives of religion, fail to read the signs of the times and fail to recognize the requirements of the time. And unfortunately, the representatives of the Jewish religion form no exception to the rule. They are by no means "early risers," and their eyesight is not always good either. Like all representatives of religion, the representatives of our religion do not see very far ahead, and cannot anticipate matters. When they finally have to fall in line with a certain movement, because they are compelled to do so by sheer necessity of events,

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they, as a rule, come too late.

Twenty-five years ago, when the late Theodore Herzl issued his historical appeal to the Jews of the world to help redeem Zion and to establish an organization the object of which would be to secure Palestine as a homeland for the Jews, the representatives of our religion did not only not respond to the appeal, but they took a hostile attitude to the new movement. The Rabbis all over the world, Reformed and Orthodox alike, have exhibited their opposition to Zionism, and they often did it in a very nasty way. We only beg to remind our readers of the so-called five "Protest Rabbiner," including both Orthodox and Reformed Rabbis, who issued a protest against Zionism, denunciatory in nature.

In the course of the last twenty-five years, many a Rabbi has undergone a change of mind and heart regarding Zionism. Many a former opponent to the cause

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has become a convert. There are today any number of Rabbis, both Orthodox and Reformed, who are ardent Zionist workers. In many countries they are at the head of the movement, but still the majority of the Rabbis everywhere are still hostile to Zionism, and perhaps from their point of view they are right to a certain extent. To a representative of the Jewish religion, Zionism is an attempt to secularize Judaism, and it is only natural that they should fight such attempts. To them Judaism is primarily a purely religious proposition, and they cannot possibly be in love with a movement, the representatives of which are advocating a secular Judaism. But there was a time when Zionism could be shaped according to the wish of the majority of its adherents. If the representatives of our religion were men of foresight and ambition, they would have joined the Zionist movement when it was in the stage of inspection, and would have shaped it according to their own tastes and views. Now it is too late to do it. But now the representatives of our religion cannot altogether ignore Zionism. They may not like it, but they cannot pass it unnoticed. It is too strong a movement and too influential an organization. Today every Jew, whether layman or Rabbi, must be interested

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in the Palestine proposition for a thousand and one reasons. First of all we need Palestine as a center of Jewish immigration, and it may prove to be the only center of Jewish immigration left to our people. We need Palestine as a spiritual center; we need Palestine as a political center; in short, Zionism is no longer a luxury, but a dire necessity, and hence it cannot be ignored any longer. The representatives of our religion find themselves in a rather unpleasant position. They cannot join the movement, because they cannot deny their past, and they cannot ignore the movement because the realization of Zionism is a necessity.

To find a way out of this dilemma, the representatives of Orthodox Judaism in Central and Eastern Europe have established an Agudas Israel. The Agudah is primarily a political organization, and no denial of any of its representatives can make any reasonable man change his view on this subject. The Agudah may render us very valuable service in the field of Jewish education and Jewish religion, but being an international organization, they also deny that they are opposed to Zionism. But ready to participate in national enterprises, it

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is primarily a political and not an educational organization, and as such it must necessarily be antagonistic to the Zionist organization. As a matter of fact it is the only organized force in Jewry today that is antagonistic to Zionism. But no Jewish organization can be a mass organization and can be a thriving and flourishing organization, if it is openly opposed to the Zionist proposition; that is to say, to the establishment of a Jewish homeland in Palestine. The representatives of the Agudas Israel deny that theirs is a political organization, and they also deny that they are opposed to Zionism. But no denying will be of any avail. It can only lead to a political abyss and to all sorts of dubious politics. Then what must the attitude of the Zionists be to the Agudas Israel? To our mind the Zionists, especially the conservative among them, will look sympathetically upon the activities of the Agudas Israel, as far as they are purely educational and purely religious, and all the Zionists without distinction of religious belief, must oppose it and must take an outspoken hostile attitude to it as far as it is political.

We are glad to notice that the Zionists all over the world, and also the Zionists in America, have taken this attitude to the Agudah. Whenever the

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Agudah appeals for funds, for educational purposes, the Zionists give gladly as much as they can, but whenever the Agudah appeals as a political party, and begins to meddle in Jewish politics, the Zionists do not hide their opposition to the Agudah. We understand perfectly well that the Agudah finds itself in a very delicate position nay, in an unpleasant position, and we do not see for it any way out of it. The representatives of our religion have themselves to blame for this unfavorable position they have created for themselves. It was their duty to join the Zionist organization twenty-five years ago when they could shape and form it according to their own tastes. Today, they might not be able to do it, and are therefore unwilling to join it. But their open opposition to the Zionist organization will not help them either. Zionism is going to win out whether the Agudah Israel wants it or not, and the only thing the Agudah can do and must do, if it should think through its own proposition logically to the very end, is to fight the Zionist organization. But the Zionist organization is ready for the fight. One cannot remain outside of a movement for twenty-five years, fight the movement, and then dictate

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the policies of this movement. We can therefore foresee a bitter fight between the Agudah and the Zionist organization, and the fight will be a political one, and it will be a nasty fight, but there is no doubt in our mind as to who will emerge victoriously from the fight, and we are very much afraid that the representatives of our religion will, in the future too, be on the wrong side, because they have been on the wrong side from the beginning.

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Daily Jewish Courier, Sept. 7, 1921.

THE END OF A NASTY CONTROVERSY

(Editorial in English)

The long-drawn controversy between the Brandeis-Mac group and the executive of the World Zionist Organization is not over yet, but it seems that the Twelfth Zionist Congress, meeting now at Carlsbad, will put an end to it. As could be foreseen, the opponents of Dr. Weizmann and his colleagues have tried to capitalize [on] this controversy with the object of hitting their adversary, but their efforts are in vain. The two men who are mainly responsible for the controversy, Mr. Julius Simon and Mr. De Liema have attacked Dr. Weizmann bitterly in the course of the general discussion on the report of the executive. But the American delegates, who are committed to a policy of real Zionism instead of parlor Zionism as well as many notable European and Palestinian leaders have not been silent either. They have not only defended vigorously the present executive of the World Zionist Organization, but they have accused the Brandeis-Mac group of bad faith and of falsifying Zionism. To judge from the report

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emanating from Carlsbad, the Brandeis-Mac group has lost its case because the vast majority of the Congress is committed to the policies of Dr. Weizmann, and means to uphold the able leader. Our people in Europe appreciate the services Justice Louis D. Brandeis and Judge Julian W. Mac have rendered to the Zionist cause in the past, and are also aware of the fact that both gentlemen are men of influence and that they command respect everywhere, but still all these considerations notwithstanding, the majority of the delegates are not willing to let the above-mentioned gentlemen control the Zionist organization and remake Zionism in their own way. Even if an organization is under obligation to a few persons it cannot sell itself entirely to these very few persons. The interest of the organization comes first, and it is for this reason that Brandeis and Mac have lost the game.

Here in America Zionism may or may not be a philanthropic proposition. Anyhow, there are any number of Zionists in this country who are not conscious Jewish nationalists and do not give a rap for Jewish nationalism. Since they are doing their duties towards Zionism, the leaders do not care about the theories

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and sentiments of these Zionists. In Europe, however, it is different. In Europe every Zionist is an outspoken nationalistic Jew. There, Zionism is indisolubly connected with Jewish nationalism, and the one cannot be separated from the other. The main charge against Brandeis is that he is not a Jewish nationalist, and that his Zionism is only philanthropic in nature. If Justice Louis D. Brandeis would be one of the rank and file of the organization, the Zionist leaders would not give a tumble for his theories on Judaism. It would be immaterial to them whether he is a good Zionist or not, just as it is immaterial to them what many other Zionists in America think of the theories of Zionism. But since Justice Brandeis is not a private but a general, and since he wanted to arrogate to himself the power of dictator, it is not immaterial to the other Zionist leaders what Mr. Brandeis thinks of Zionist theories, and since it is known to them that his Zionism is not based on Jewish nationalism, but is philanthropic in nature, they cannot only not accept his leadership, but they cannot even tolerate him as one of the leaders, and under these conditions, of course, the Mac-Brandeis group had to lose the fight and was bound to lose it. To judge from the memorandum the Brandeis-Mac group has addressed to the Twelfth



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Zionist Congress, one must assume that the leaders of this group are still hoping that the Congress would repudiate Dr. Weizmann and reinstate them. Of course they were badly advised. Any well-informed Zionist here or abroad, could have told the gentlemen that they are hoping against hope, because European Zionism is nationalistic to the core, and will never make any concessions in this direction. But we are of the opinion that the origin of the whole trouble was the ignorance of the leaders of the Brandeis-Mac group regarding Zionist sentiments, because if they were familiar with Zionist sentiments they would never start the trouble. They would have either resigned without any reason, or they would have yielded to the demands of the World Zionist executive. But ill advised and misled by a few politicians, they have been drawn into a controversy the end of which they could not foresee, and now the controversy will be ended by the Twelfth Zionist Congress. In spite of all criticisms and accusations leveled against Dr. Weizmann, he and his colleagues will again be placed in power and that, of course, will mean the finale of the controversy.



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Daily Jewish Courier, Sept. 2, 1921.

THE ZIONIST CONGRESS IN SESSION

(Editorial in English)

The opening of the Twelfth Zionist Congress was certainly a very solemn and very edifying affair, but we are not so sure that the discussions and the debates on the various problems with which the Zionist Congress is confronted will be solemn and edifying too. In the course of the last eight years, vast quantities of "gases" were accumulated within the Zionist movement, and not before these gases evaporate can one expect the stormy Twelfth Congress to be a very peaceful affair. We moreover expect stormy sessions and stormy debates, but we hope, at the same time, that all will end well for the benefit of the great cause.

The Zionist Congress, attended by a thousand delegates or more, is composed of various elements and of men and women of different temperaments, different occupations, and different stations in life, and under such conditions it is

WPA (ILL) PROJ. 30275

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only natural that there should be clashes and heated discussions. In the main the Congress is composed of three different elements, the right, the left, and the center. The center consists of the delegates of America, Austria, Germany, Czechoslovakia, Jugoslavia and Roumania, while the left parties consist of the Poale Zion, of the Zeire Zion, the Hapoel Hazoir, and the like. The workingman delegates are by no means red radicals, and in comparison to the Eastern European or even to the Central European radicals, there are but moderate laborites, and their main program is the betterment of the position of labor in Palestine and favorable working conditions under a regime of social justice. We do not believe that the main parties are opposed to this program as far as it is only economic in nature. They may, however, be opposed to the cultural policies of the left.

The right wing consists of the Mizrachi and of the various non-Mizrachi delegates who lean toward Orthodoxy. These delegates are too few in number proportionally to determine the course of the Congress. It seems that the center is the most influential group, and at the same time financially the strongest group. We

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presume that the delegates from England, also belong to the center, so that this group actually represents the majority of the Congress, and also the main financial power of the Zionist Organization. The Jews of America, England and Germany are still the strongest financial Jewish groups, and they will have to do the financing of Palestine; and needless to say that they will have the greatest influence on the shaping of the Zionist policies. This group is loyal to the present administration, and it will no doubt try to place it again in power. The delegates belonging to the center will make an attempt to kill the motion of the laborites regarding the participation of private capital in the development of Palestine. Mr. Ussishkin, who is by no means conservative, has already announced that he is not opposed to private investments in Palestine, and if the labor element is still the dominating force in the Holy Land, it is because the middle class has not deemed it advisable to participate as much in the reconstruction of the country as has labor. While thousands of Chalutzim are going to Palestine, only a few middle class people settle in the Holy Land, and this is a very deplorable state of

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affairs. If this practice should continue for a considerable time, then there will be in Palestine only two classes of Jews, workingmen and officials of the Zionist organization, or those who are in charge of the work of reconstruction. Palestine will be a country of small farmers and workingmen. Such a country, history shows, can never be strong.

This the Zionist leaders realize, and they will do their best to induce the middle class people to settle in Palestine and to invest their capital in the country. Even radical-minded Zionists like Poale Zion, who are socialistically inclined, admit that without the help of private capital the reconstruction of the Holy Land cannot make rapid strides, and on the other hand, they are not very much enthused over the introduction of private capital in Palestine, because they cling to certain theoretical principles. However, with principles alone Palestine will not be rebuilt. Private capital will do the job much better. We expect that the main discussions of the Congress will be centered around this question, and we are hopeful that the center will win out in the end, but that the workingmen will be given a certain guarantee that no attempts will be made

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to lower their cultural and economic standards.

The solution of the Arabic problem will also cause heated discussions in the committee rooms. We do not expect that the Congress will deal with this delicate problem in open sessions. It will be thrashed out in the committee rooms, and the Congress will be notified of what has been decided to do in the matter. Altogether we expect it to be a very lively Congress because it is the first international Zionist Congress within the last eight years, and because it is confronted with so many vital problems affecting the very existence of the Zionist movement and the very fate of the Jewish people. We are convinced that our American delegates will exercise a helpful and moderating influence on the Congress, and that they will contribute to its success, because the American delegates are experienced Zionist workers and are very familiar with all the problems with which the Zionist organization is at present confronted.

MPA (ILL) PROJ. 3325

Daily Jewish Courier, July 19, 1921.

WPA (ILL) PROJ. 30275

WHERE ARE THE CHICAGO ZIONISTS.  
(Editorial)

Two years ago, there were some eight thousand registered Zionists in the city of Chicago, today there are only a thousand. If all goes well, another 2,000 will be enrolled. At best 5,000 members will be enrolled within the next year, but there are in Chicago 300,000 Jews or 70,000 Jewish families. It is true that not every Jew in Chicago is a Zionist, and it is also true that not every Jew in Chicago is conscious of his Judaism, but it is also a fact that there are at least 25,000 Jews in Chicago, mostly heads of families who are proud of their Judaism, who contribute to Jewish funds, and who try to lead a Jewish life. Out of the 300,000 Jews in the city of Chicago, 30,000 may be spoken of as Reformed Jews. Of course, not all Reformed Jews are deserving of this name, because most of them have

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adopted reform only, because they think that it is something better and socially higher than the Orthodox synagogue. They are social climbers, and upstarts, and they are not to be taken seriously as Jews. But still, they are dominated by their own Reformed Rabbis and are therefore an unproductive force from a Jewish point of view. Only a few of them can be expected to take an interest in Zionism, because most of the Reformed Rabbis in the city of Chicago are anti-Zionists, and the Reformed layman apes the Reformed Rabbi.

Another 70,000 Jews in the city of Chicago, consisting mostly of working men, or small store keepers, do not take an interest in Jewish matters, especially in matters Zionistic. They are partly radicals, or partly would-be radicals, and are controlled and guided by questionable leaders.

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A great many of them are devoted Jews and take their profession very seriously, but the spirit prevailing in the Jewish labor movement in Chicago is not of such a nature as to make the Jewish working men in Chicago devoted Jews. The so-called, "Genossen," professional labor fakers, forming a junta of unscrupulous men, are in control of the situation, and would not stand for any deviation from party politics.

One can thus say without exaggeration that out of the 300,000 Jews in the city of Chicago, one-third, belonging to the extreme factions, constitutes a non-productive force in Jewish life, and one cannot very well expect them to come to the aid of the Zionist movement. But still, there are 200,000 Jews in Chicago who are neither reformed nor radical. They may not all be Orthodox in the old meaning of the term, and they may not all be conscious nationalists, but they are all Jewishly inclined, and if properly guided, would constitute a great productive force in Jewish life.



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WFO (ALL) PRO. 56273

These 200,000 Jews can be made Zionists, because they are in full sympathy with the Zionist cause, and whenever approached to contribute to Zionist funds, they always respond nobly. This being the case, it is surprising that there should not be more than one or two thousand organized Zionists in Chicago. Potentially there are twenty or thirty thousand Zionists in Chicago, but actually there are only 1,000 at present, and there may be a few thousand more if an effort is made to win them over to the organization.

In our opinion, the difficulties of the Zionist organization in the city of Chicago can be traced to one cause only, to the failure to win over the youth to the Zionist cause. A clever Frenchman once said that the Zionist movement testifies to the fact that the old Jewish people is still a people with young aspirations. It is our candid belief that youth will be more

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WPA (ILL) PROJ. 10275

in sympathy with Zionism than the older generation, if approached in the right spirit. The energies of the Jewish youth in Chicago have never been utilized for the Zionist organization. The Zionist leaders in the city have always appealed to the elderly Jews in the synagogue and to the middle-aged men in the lodges, but they have never made an effective appeal to the youth, and that is the reason the Zionist organization in the city of Chicago is so small and is not productive. Zionism is to a certain extent a revolutionary idea, because it means to revolutionize Jewish life, and has already revolutionized Jewish life. It is a progressive and aggressive force, and it goes without saying that youth can be more in sympathy with such a cause than the elderly Jews in the synagogue or in the lodges.

The new administration of the Zionist organization in Chicago will make an attempt to win over the Jewish youth to the cause of Zionism, and, if successful in its efforts, there will be not 1,000 but 10,000 organized Zionists in this city.

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JEWISH

Forward, June 13, 1921.

WPA (ALL) PROCEEDINGS

A mass meeting will take place at the Hebrew Institute, Thursday evening, where two representatives of the Hebrew Aid Society (H'ras) of Europe, Judge Hugo Pam and Jacob Mazel will give a report of its accomplishments and of the general Jewish condition in Europe.

Several noted speakers will be present at this meeting, such as Mr. John L. Burnstein, president of that institution, and J. Rosenthal, who is an important officer. Mr. Burnstein will also give a complete report of the new immigrant home at this meeting.

A banquet will be rendered to Judge Pam, tomorrow, in the Drake Hotel.

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Forward, June 12, 1921.

WPA (ILL) PROJ 30275

A message to our new immigrant Jews.

You are now amongst us, in the land you so ardently wished to be in and in which you have strived to settle as an equal and free person to work, and enjoy the fruits of your labor and struggle. You are now amongst us - your sisters and brothers - who have suffered jointly with you when the sword of destruction and ghastly hunger faced you. In those horrible days, our great masses became active in the rescue work. We have tirelessly harnessed every effort to save you from the hand of the pogrom inciters. We sounded the alarm daily in the Jewish neighborhoods in order to get aid for you and we received aid according to our strength.

You are now far from that valley of misery. Now you are secure, peaceful, and satisfied. But, in these very moments you must remember the hundreds and thousands of our sisters and brothers, who remained there. They must have urged you to help them upon your arrival here. We call upon you not to betray them.

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Forward, June 12, 1921.

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We, therefore, request your presence at a special meeting of all new immigrants, Thursday, June 16th, in the Labor Lyceum, Kedzie and Ogden. There we will discuss further activities, to help our sisters and brothers. Bring your friends.

Respectfully yours  
Peoples Relief Committee.

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WPA (ILL.) PROJ. 30275

Forward June 6, 1921

A few Poale Zion workers have organized a society in Chicago, last week, whose object is to build a small garden city in Palestine on a cooperative basis. The garden city will be established on an industrial cooperative plan, together with the tilling of the soil. Every member will be engaged at work in the cooperative factory and also as a colonist on the land. The first committee consists of M. Schuchter, A. Kaplan, David Rosehfield, F. Ganz, B. Wick. The next meeting will be held at the National Socialist Institute 3322 Douglas Blvd, Wednesday.

Forward May 7, 1921

Jewish Newspaper demands that the Jewish workers be driven from  
Palestine to Russia

The Jewish enemies constantly cry that the Jewish immigrants are a menace to the country and they say to all the immigrants go back to Russia. A Jewish newspaper employs the very same argument when speaking about the massacre of Jews in Jaffa. In stead of demanding a punishment for the pogrom inciters who have mercilessly killed innocent people as the Jewish artist, I. H. Brenner, that Jewish Newspaper demands that the immigrants go to Russia. It intentionally wrote it in English in order that the Jewish enemies may make use of it.

It is under stood that this newspaper is the Jewish "Courier". In its English editorial, of yesterday, it charges the Jewish High Commissioner of Palestine, Sir Herbert Samuel, that he uses "too much liberalism" against the Jewish immigrants who belong to the left Poale Zion.

The Courier says that the Left Poale Zion is a bolshevik agency. It figures that the number of members amount to 300. It declares that they are an "unwanted and dangerous element", affirming that most of them are not inhabitants, but new comers

from Russia that cause trouble in the "Holy Land". "Sir Samuel need not tolerate the red criminals in Palestine" says the Courier. "It was his (Samuel's) duty to deport all of them from that country. He did not fulfill his obligation on account of a false interpretation of the theory of liberalism. But, now, after disaster occurred and blood was shed, we trust, that he will utilize his power in driving out the red brutes from the country. Those who come from Russia must be sent back to Russia and the others must be deported to the country from whence they come. The Jews and the Arabs of Palestines should unite to agitate the government to free the Holy Land of 'red pests'".



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Forward, March 10, 1921.

For the benefit of the tool campaign for Jewish Workers in Palestine, the Literary Dramatic Society will present Downhill, by Peretz Hirshbein, at 2 PM, Sunday, March 13, at the Princess Theatre, Clark Street and Jackson Boulevard.

Tickets can be purchased at the office of the Zeit and the office of the Forward.

Don't forget the Chasidim Ball, on April 9th at the West Side Masonic Temple.

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JEWISH

WPA (ILL) PROJ. 30175

Forward, March 6, 1921.

Over 100 Jewish immigrants landed in Chicago at 1:15 a. m. The Superintendent of the Jewish Shelter Home, Mr. Barash, was at the station to receive them, took them to the Shelter Home, and arranged sleeping quarters for them.

About 80 more immigrants are expected Monday morning at about the same time. This group was sent to America by the Russian-American Bureau.

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JEWISH

The Reform Advocate, Vol. 61, Wk. of Feb. 19, 1921. p.63.

The Down Town Club was opened on February 5. This club is composed of members of the Ravisloe Country Club, the Standard Club, and the North Shore Country Club.

It is the first Jewish men's club of its kind where men of affairs may gather at noon to discuss philanthropic and civic affairs. Among its members are- Messrs. A. G. Becker, Alfred Austrian, Julius Rosenwald, Sam Stein, Major Abel Davis, Harold Foreman, Louis Kuppenheimer, Nathan Klee, William N. Eisendrath, M. Born, Levy Mayer, Henry X. Strauss and Lessing Rosenthal.

The Club is located at 619 S. Wabash Ave.

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JEWISH

Forward, February 16, 1921

WPA (ILL) 1907.001/2

New Immigrants

During the first 30 days after your arrival in this country, we will  
give you a

5% Discount - Upon Clothing Purchased at our Store

Turner Bros. Clothing Co.

(Adv.)

Daily Jewish Courier, Dec. 24, 1920.

THE ZIONISTS ARE GETTING BUSY

(Editorial in English)

The last executive meeting of the American Zionist organization was unique in its kind, and it is not exaggerated to say that it was the first great executive meeting in years. The main business of the first meeting of the newly elected executive was to appoint secretaries, and since the secretaries of the organization are running the whole show, or at least the best part of it, it is not immaterial to the Zionists in America and their duly elected representatives whether or not the old secretaries will be reappointed or whether new ones will be elected.

The two chief secretaries of the organization, Mr. Jacob De Haas and Mr. Louis Lipsky both men of extraordinary ability, but of different temperament and disposition of mind, have rendered yeomen services to the cause during their long tenure of office, but they have made a great many enemies too. By various commissions and omissions they have aroused the enmity and the ire of a certain

WPA FILE PROJ. 3072

Daily Jewish Courier, Dec. 24, 1920.

group of New York Zionist workers who fortunately, or unfortunately, are the middlemen between the organization and the press. The opposition to the above-named gentlemen is not of recent date, but is rather ancient history. However, in days gone by, the opposition was powerless to speak its mind and to express its sentiments. The secretaries were elected by the convention and the executive could say nothing when displeased with their actions. But now since the secretaries and the entire staff is appointed by the executive and not by the convention, the opposition has been given a chance to express its sentiments and to formulate its own plans. And if we are not mistaken, it is for the first time in the history of American Zionism that the discontented element had an opportunity to "get even" with the leaders.

When the question of appointing the chief secretaries was taken up by the last meeting of the executive, the leaders of the opposition were given the floor and they made good use of this opportunity. In long-drawn speeches they enumerated all the shortcomings, all the mistakes, all the "bad qualities", and all the

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failures of those who have been running the Zionist show for years. The severe criticism they levelled at Mr. Jacob De Haas was actually refreshing, even if one does not agree with all that the opposition leaders had to say about him. The silent "leader" of the movement in America, who looks upon Mr. De Haas as upon his Zionist teacher, because it was Mr. De Haas who won Justice Brandeis for the Zionist cause, was present at the meeting, and listened patiently to all that the embittered opposition had to say about his intimate friend. Justice Brandeis did not indicate, even with a facial expression, what he thought of the people making this criticism, but listened patiently to the long-drawn speeches as he would listen to a lawyer's plea in the Supreme Court. Of course, after the opposition had used up all its ammunition, the friends of Mr. De Haas, men like Judge Julian W. Mack, Felix Frankfurter, and others, came out in strong defence for the Zionist dignitary, and got even with his enemies, but the entire affair was refreshing, because of its frankness and sincerity. It was a heart-to-heart talk between the Zionist leaders. It was a real purgatory. Now the air is clear. The opposition of course, will remain opposition, and Mr. De Haas will not be its favorite in the future either, but it will always have a chance to

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come out in the open and to make the Zionist leaders listen to it. To our mind, this will have a rather healthy effect on the organization.

The main hue and cry of the opposition was that until now the "silent leader" would not listen to it, and that Mr. De Haas, being responsible to the convention only, does not give a rap for what the opposition thinks of his actions. There was a great deal of truth to this criticism and these charges. Now, however, everything has undergone a radical change. Mr. De Haas and Mr. Lipsky, being responsible to the executive and not to the convention, can be called to accountability whenever the opposition deems it advisable to call them to account--and they will surely do it as often as possible. And the charges raised by them that the American Zionism is run by men irresponsible to the masses and irresponsible to their representatives, will not be heard again. Now we have a responsible Zionist organization in America, and a responsible business administration. As to the specific charges made against Mr. De Haas by leaders of the opposition, we wish to state that while many of them are justified, most of them--and we would



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say the majority of the charges--has no basis in reality. Mr. De Haas has made many mistakes and is responsible for many false steps made by the Zionist organization, but to maintain, as the opposition does, that he is a man without personality and without intelligence or without ability, is too childish for words, and only an expression of the power of impotency.

Mr. De Haas, for whom we hold no brief, is no doubt a man of vast intelligence, a man of great ability. He is often too hasty in his judgment, and often acts on the spur of the moment, but he has a sharp and good mind, and what is most important, a cultivated mind too. He is a highly educated man, a man of vast experience in life, and is in addition a man of executive ability. After all, it was Mr. De Haas who brought some order out of the chaos prevailing for years in American Zionism, and if there is today any sort of Zionist administration in America it is Mr. De Haas' work. Of course, this administrative machinery is by no means perfect and can be much improved upon, but after all it is a good nucleus to start with. Mr. Jacob De Haas is well acquainted with European Jewish conditions everywhere, and has a good judgment not only on American Zionist affairs, but on

Daily Jewish Courier, Dec. 24, 1920.

general Jewish affairs, and if assisted by an able and industrious chairman of the organization and by other able men, he will certainly render great services to the organization. We understand that the chairman of the organization, Judge Julian Mack, is quite determined to be active and to be the actual head of the organization and not only the nominal leader.

Judge Julian W. Mack is a man of superior intelligence, and of a judicial and calm mind, and a very conscientious worker, and he will certainly control the work of Mr. De Haas. Judge Mack is the type of a man who can not be ordered to do things, and if he should not agree with Justice Louis D. Brandeis on certain Zionist subjects, he will certainly not be ashamed of telling him so. The American Zionist organization was leaderless up until now. It is not so now. We may venerate and admire Justice Louis D. Brandeis as the silent chief of the movement in America, but Judge Julian W. Mack is the responsible leader and being a responsible man, he will see to it that the Zionist affairs are conducted in an orderly, dignified manner. If Mr. De Haas is likely to make mistakes when left alone, he will not make them now, for he will be controlled by both the chairman of the organization and the executive committee.

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While we would not like to see Mr. Jacob De Haas acting autocratically and arbitrarily because he is often too hasty in his judgment, we consider him the best man for the job, if guided and assisted by the executive and the chairman of the organization.

What holds good of Mr. Jacob De Haas also holds true of Mr. Louis Lipsky. Like Mr. De Haas, Mr. Lipsky also is a man of great qualities of mind. He is a man of culture, and highly developed intelligence, and is, in addition, a literator in the best meaning of the term. He probably knows more about American Zionism than any of his colleagues, because he actually grew up with the movement and made many sacrifices for it. If he has the co-operation of an intelligent executive and of a conscientious and industrious chairman, he will certainly make an ideal chief secretary, because he is a man of administrative ability, and as a whole, a man who knows his business. Like Mr. De Haas he is a man of rare qualities, but also like Mr. De Haas he cannot be the main chief of the organization and cannot be its sole guide. He certainly is a useful adviser because of his vast Zionist experience, but he is not strong enough to take Justice Brandeis or Judge Mack's place.

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

Daily Jewish Courier, Dec. 24, 1920.

Both Mr. Lipsky and Mr. De Haas are known by this time that they cannot only run the organization on their own lines, but while they can advise the executive what to do and what not to do, they have to adapt themselves to the new conditions. The conditions are a new, active executive, a responsible executive, a new and active chairman and a responsible chairman of the organization. If they will let both factors be their guide, as we hope they will, then they will certainly prove to be the best men in their places, and they will greatly contribute to the rejuvenation of Zionism in America.

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WPA (ILL.) PROJ. 30275

Forward, December 20, 1920.

The Federated Orthodox Charities and The Associated Charities of Chicago have decided to respond to the appeal of the Hebrew Immigrant Aid Society, and will do their duty to help make the \$50,000 campaign for the Sheltering Home a success.

The Associated Charities in accordance with its constitution are not permitted to give any money, in a case like this, but the members of the board, agreed to guarantee a collection of \$5,000.

The Federated Orthodox Charities accepted a similar proposal. They are not allowed to give any money directly from their fund, but have promised to submit one tenth of the total income of their next "drive" approximately \$5,000, to the Immigrant Aid Society. The labor organisations of Chicago, together with the United Trades, will take an active part and have already started a fund. Comrade, S. P. Kramer, managing editor of the Forward, was appointed treasurer.

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JEWISH

Daily Jewish Courier, Nov. 5, 1920.

[PLAN] TO REORGANIZE ZIONISM IN CHICAGO

The committee appointed to work out plans for reorganizing Zionist work in Chicago recommends the following:

1) That a Central City Organization, composed of representatives from each of the existing districts in Chicago, shall be created for the purpose of effecting the reorganization as hereby recommended and contemplated.

2) That the said Central City Organization shall publish a prospectus outlining the plan and purpose of the reorganization program so that the whole registered membership of all the districts may be informed of the necessity of increasing the annual dues beginning January 1, 1921, in accordance with this program, and [the necessity of] securing the registration of all the members for the coming year upon the new basis.

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Daily Jewish Courier, Nov. 5, 1920.

3) That the annual dues for every registered Zionist in each district shall be six dollars a year, to be apportioned as follows:

a) Shekel [for Jewish National Fund]--one dollar;

b) Zionist Organization of America--one dollar (or as much as the National Organization shall fix per capita);

c) Balance to the Central City Organization for division among the districts and subsidiary units hereinafter provided for in accordance with a budget of their respective needs, to be worked out carefully by the Central City Organization.

4) Each of the existing districts in Chicago shall continue to function until the new plan of reorganization is put into effect.

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Daily Jewish Courier, Nov. 5, 1920.

5) The Central City Organization shall compile a list of members registered in all the districts....and when six thousand bona fide members shall have been enrolled and shall have paid their dues for the year 1921, there shall be established a Zionist Center in each of the present districts, to be maintained from funds allotted by the Central City Organization. These Centers are to serve as meeting halls, educational, recreational, and social centers, and thereafter, additional Centers of like kind shall be established from time to time in different parts of the city as occasion may require and membership and means justify. Each of the Centers shall be provided with a competent director in charge, at a salary of from two hundred to two hundred and fifty dollars per month, and a stenographer at not more than twenty-five dollars per week and shall function for all Zionist purposes that may be required.

6) When six thousand bona fide members shall have been enrolled in the city, a movement shall be launched for the organization of subsidiary units

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Daily Jewish Courier, Nov. 5, 1920.

throughout the city within the respective districts, as well as in territory not covered by the existing districts. These units are to comprise memberships of not less than fifty or more than three hundred and are to be subordinate to the districts in which they are located, if within existing districts, or to the Central City Organization, if outside of any district.

7) Membership in the units shall be the same as herein above provided for, and apportioned in like manner. The units are to use the Zionist Centers as meeting places, and the management of the Centers is to furnish the units with all necessary clerical help, stationery, postage, etc. This will eliminate the need of a working fund by the unit, and all expenses can be controlled by the Central City Organization.

8) If the Zionist requirements will permit of any Center being used for other purposes, such as meeting places for other organizations, the revenue

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Daily Jewish Courier, Nov. 5, 1920.

thus derived may be applied toward the maintenance of the Center.

9) When six thousand members shall have been enrolled and the establishment of these Centers inaugurated, the districts shall consolidate into one Chicago district with one executive committee functioning for the entire city.

The committee considers that it is essential that these Zionist Centers shall consist of not less than three rooms: one large enough for a meeting place for 150 or 200 people, the other a reading room, and the third an office or administrative room. These Centers can be secured at reasonable rentals and can be neatly decorated and furnished so as to make them inviting to the public. Thus they can serve as social gathering places for all local Jewish purposes. With a number of units organized in the neighborhood, one or more units will be able to meet on the premises every evening during the week (exclusive of Friday evening); other activities such as lectures,

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social functions, study classes for children or adults, etc., could also be arranged.

The estimated minimum cost for the maintenance of one such Center is about seven thousand dollars a year; this amount includes rental, director's and stenographer's salaries, light, stationery, postage, and incidentals. With a minimum membership of six thousand to start with, there will be available for this undertaking, twenty-four thousand dollars, if the National Organization's per capita remains at one dollar; twenty-one thousand dollars, if it is increased to one dollar and fifty cents, or eighteen thousand dollars if it should be increased to two dollars.

If the installation of these Centers is undertaken when six thousand members have been enrolled and their dues have been paid, the committee feels that the endeavor to organize the units, and a persistent effort to enlarge the

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membership will bring in sufficient additional revenue to cover the necessary requirements for the year.

10) Simultaneously with the development of the plan herein outlined, the Central City Organization shall place itself in communication with certain Zionist districts outside of Chicago within the middle western states. This shall be done for the purpose of establishing a regional affiliation of districts to be united through the medium of a Regional Executive Board, which shall meet from time to time for the purpose of strengthening Zionist work within the regional territory. There shall be maintained an office in the Loop district of Chicago with a director in charge and such clerical assistance as may be necessary for the purpose of functioning on behalf of the

a) Regional District;

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Daily Jewish Courier, Nov. 5, 1920.

b) The Central City Organization, including the direction and co-ordination of the local Centers and unit work and

c) The National Organization, including work for Palestine, and such other Zionist work as may be necessary.

All districts affiliating with the Regional District shall be required to fix the annual dues of its members at six dollars a year and to pay out of the dues a per capita of one dollar a year toward the maintenance of the central office, and the expense of conducting the Regional District. The **expense** of the office shall be covered by pro rating the services that it will be called upon to perform between the National Organization or work for Palestine, the Regional District, and the Central City Organization of Chicago. Each of these departments is to bear its share of the expenses in proportion to the service it requires.

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The committee believes that with Zionist Centers functioning in the city through their respective directors, the volume of work that the regional office will have to devote to work for Palestine and regional work will be so large that the City Organization's portion of the expense of maintaining the regional office will be relatively small.

The committee is of the opinion that activity of that kind will so stimulate interest and disseminate Zionist information among the Jewish public as to result in a growth of membership and the strengthening of our organization, both in influence and achievement. With the enrollment of an active membership, the problems of raising money for the Restoration Fund or for any other Palestinian purpose will be greatly eased.

Respectfully submitted,

Nathan D. Kaplan, Dr. Albert B. Yudelson,

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H. Steinberg, Dr. G. K. Rosenzweig,  
Meyer Abrams, Maxim Hirsch, E. Epstein,  
Mrs. E. W. Natkin, Professor S. A. Hoffman,  
Dr. S. M. Melamed, Committee.  
Hugo Pam, Max Shulman, ex officio.

WPA (ILL.) PROJ. 30275

Chicago Forward, October 18, 1920.

Immigrants who are ready to leave Poland for the United States, will not be given passports unless they have the necessary expenses. This is the expression used in warning relatives in America, that they should send necessary expenses to their relatives in Poland.



WPA (ILL) PROJ. 30275

Forward, August 12, 1920.

Tomorrow

Tomorrow

Dr. N. Syrkin

Who has just returned from Palestine  
will speak

Friday evening, August 13th, on the subject

"The Life of the Jewish Worker in Palestine"  
in

Douglas Park Auditorium

(auspices) Poale Zion.

Daily Jewish Courier, Feb. 27, 1920.

B'NAI BRITH IS THE EMBODIMENT OF JEWISH JUSTICE AND PHILANTHROPY,  
SAYS TAFT AT KRAUS' BANQUET

More than five hundred persons, men and women from all parts of the city and suburbs, attended the banquet last night at the La Salle Hotel, which was given in honor of the president of the B'nai Brith, Mr. Adolph Kraus, on his seventieth birthday. The speaker of the evening was ex-President William Howard Taft, and the toastmaster was Mr. Simon Wolf, "the unofficial Jewish ambassador" in Washington.

After complimenting Mr. A. B. Zellenfriend, secretary of the B'nai Brith, for his activity in the Order and for arranging the lavish affair, and after beseeching the guest of honor to believe everything that would be said about him, Mr. Wolf called upon the ex-President, presenting him as "one of the best friends that Jews have ever had within the Christian



Daily Jewish Courier, Feb. 27, 1920.

world".

Mr. Taft congratulated Mr. Kraus on his seventieth birthday, and wished him a long life; at the same time, he congratulated the audience for their attendance at the banquet, as well as those who had thought of inviting him to the grand affair.

Speaking of the B'nai Brith, "with which activities," he said, "I am well acquainted, I want to emphasize the fact that this organization is an example of Jewish justice, philanthropy and humanitarianism.

"The lot of the Jews in the world", he continued, "has, for centuries, been one of suffering, misery and want. The Jew has suffered, through restrictions, intolerance, humiliation and pogroms, more than any other National group; the Jew has been the victim of man's inhumanity to man. You can count on your fingers the countries which have given Jews equal rights. The



Daily Jewish Courier, Feb. 27, 1920.

Jew has endured, through all these miseries, thanks to his firm belief in God and his love for his family. This has bound him to the members of his race, regardless of their whereabouts.

"In America, the Jew is the equal of all others, and he knows how to appreciate the liberty and justice which he enjoys here. In every community where he settles and earns his living, he remembers his less fortunate brothers in this country, as well as those across the water. He also extends aid to unfortunate non-Jews, because justice is written on his flag.

"The B'nai Brith," he concluded, "is the embodiment of Jewish justice and Jewish charity, and Mr. Adolph Kraus, the president of the organization, in whose honor we are gathered here, is a man who has devoted a great part of his life to the splendid achievements of which the Jews are so very proud, and of which, we non-Jews are equally as proud."

Mr. Sigmund Livingston was the second speaker, followed by Mr. Kraus himself



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who thanked the B'nai Brith and Mr. Taft for honoring him with this banquet on his seventieth birthday, and assured them that as long as his health would permit, he would continue to work for the unfortunate and persecuted 'bf the Jewish race, who are always exposed to dangers among people who do not understand, and do not want to understand them".



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Daily Jewish Courier, Sept. 1, 1919.

RABBI MEYER BERLIN IN CHICAGO

(Editorial)

The visit of Rabbi Meyer Berlin to Chicago and the conferences which he has held here with various Jewish personalities will surely lead to a clarification of certain misunderstandings about the Mizrachi [Orthodox wing within Zionist group] and its relationship to the Zionist organization.

It is highly regrettable that at this historical moment, all the Zionist forces cannot work in unison despite certain basic differences which have developed in the past few years and which are difficult to eliminate at the present time. Up until now, we always heard the Zionists' side of the argument and had the opportunity to hear only the arguments advanced by the Zionist organization. All Zionist supporters were convinced that the Mizrachi did not work in unison with the Zionist organization because it demanded vast financial resources; the Zionists felt that the differences were more of a financial character than one of principle.

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Daily Jewish Courier, Sept. 1, 1919.

But if we listened for a moment to the arguments of the Mizrachi leadership, then we would look at the matter differently. We do not, as yet, wish to come to any conclusion, but we do maintain that the Mizrachi should not be condemned before we hear its side of the controversy.

The readers of the Courier will soon have the opportunity to acquaint themselves with the facts about the Mizrachi. They will soon have an official statement issued by the Mizrachi leader, Rabbi Meyer Berlin himself. In the light of that statement it will be seen that first, the Mizrachi was ready to co-operate in a peaceful manner with the Zionist organization. Second, the Mizrachi asks only that which it has been promised, and third, the Mizrachi has sufficient ground for dissatisfaction with the general Zionist policies and administration. If the Zionist headquarters in New York are unable to deny the charges advanced by the Mizrachi leader, then every impartial Zionist will have to revise his previous views as to the relationship between the Mizrachi and American Zionism.

It seems that at the New York headquarters of the Zionist organization a

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Daily Jewish Courier, Sept. 1, 1919.

policy is being pursued which has for its purpose the destruction of the legitimate factions within Zionism, viz., the Mizrachi and the Poale Zion [Socialist wing in Zionist group]. Naturally, if such a purpose exists, then one can understand why the New York headquarters belittle the Mizrachi. Yet, we wish to remind our leaders in New York that they cannot carry out this policy without the sanction of the Zionist Congress because the latter recognized the legitimacy of both factions. We doubt very much whether the Congress would sanction the policy of the American Zionist organization.

It is, nevertheless, very regrettable and deplorable that the two Zionist groups, the [regular] Zionists and the Mizrachi, cannot work in harmony and as a result, Zionism itself suffers.

WPA (ILL.) PROJ. 3025



Forward, August 31, 1919

Every Jew

will want to read the Full Page with  
Prominent Jewish Leaders of Chicago

regarding

The Rebuilding of Palestine

in

Herald & Examiner

Next Sunday September 7

Chicago Herald & Examiner.

(Adv.)

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JEWISH

Daily Jewish Courier, Aug. 25, 1919.

## OUR DIFFICULT DIPLOMATIC SITUATION

(Editorial)

It is now only three weeks until the annual convention of the American Zionist Organization opens in Chicago on September 14. This convention is in many respects more significant and momentous, than a national Zionist congress, because this convention must lay the foundation for a Jewish homeland in Palestine.

Thus far, we do not know what the Zionist leaders are contemplating; what plans they will formulate before the convention, nor the amount of money they will ask for.

Every few days we are assured that in a couple of weeks or months, Palestine will become a Jewish homeland. How this miracle is to take place when there are over half a million Arabs in Palestine now, and only 100,000 Jews, who

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Daily Jewish Courier, Aug. 25, 1919.

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Daily Jewish Courier, Aug. 25, 1919.

were ruined during the war, we do not know. We are asked to believe that a great miracle will occur.

Every sensible person understands that as long as the immigration of Jews into Palestine is prohibited, no Jewish homeland in Palestine can be established. The first stipulation for the establishment of a Jewish homeland in Palestine is the free immigration of Jews.

When will Jews be allowed to emigrate to Palestine? Why are they kept back? The war seems to be at an end. The fear of a new declaration of war by Turkey is groundless, because Turkey has ceased to exist. In diplomatic circles, there is even a doubt whether any treaty will be concluded with Turkey, whom they simply want to place under the protectorate of the League of Nations. And even if a treaty should be concluded with Turkey, the latter will not get back her lost territories. It is the tradition of European diplomacy, for the past five centuries, not to return lost territories to a Mohammedan kingdom. There has never been a case in history

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Daily Jewish Courier, Aug. 25, 1919.

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when a conquered province of Turkey was returned to her. Statesmen in London have often declared that England does not contemplate the return of Palestine to Turkey. England is also now the sovereign ruler of Palestine and her domination is absolutely secure. She can conduct Palestinian affairs now in the same manner as she does in other crown-colonies which are administered directly from London. Now, if England is absolutely so secure with its domination over Palestine, then why does she prohibit Jewish immigration into Palestine?

Since the breakdown of Turkey, 100,000 Jews could have immigrated to Palestine; living conditions there could have been organized, more or less; the foundation for a Jewish homeland already could have been laid--but until now nothing has been done. On the other hand, the Arabs, our competitors, have accomplished much during the last eight months. They have rapidly set up their new country and established diplomatic relations with all the great powers. If England does not want to settle formally the Palestinian problem in the spirit of the English Declaration, because, as yet, she has

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Daily Jewish Courier, Aug. 25, 1919.

no treaty with Turkey, then why has she settled the Arabian problem without consulting the Turkish government? Why are the Jews being treated worse than the Arabs?

Our leaders are secretive! At the first session of the League of Nations in Washington which is to be held in October, the Palestinian problem will be solved. This is true only, provided that there will be a League of Nations and that the League will soon hold its first session. But who can guarantee that the League of Nations will really function? To judge from the politics of the American Senate there is a great question whether the League will function at all. There is no two-thirds majority in the American Senate for the League of Nations, as it was founded in Paris.

And the American Senate is determined to co-administer, amend, and revise the League of Nations. Whether the other great powers then will be willing to accept the League of Nations in the revised form of the American Senate, remains to be seen. And even should they be willing to do it, then many

WPA (ILL.) PROJ. 3027c

Daily Jewish Courier, Aug. 25, 1919.

months will elapse before an understanding will be reached. Then, the League's first session cannot be held within six weeks, as originally planned. Until then the world may turn topsy-turvy.. France and Italy are on the threshold of great upheavals. In England itself the situation is far from being secure. Only a few days ago Lloyd George remarked in Parliament that England is on the verge of collapse--and the British prime minister is certainly a good authority on English affairs.

By no means do we accuse England of trying to break her promise to us--because a promise is broken only to an adversary, whom you fear, and England, certainly, does not have to fear us. Although in 1885 England officially declared that she will withdraw her armies from Egypt, as quickly as the borders of the Sudan will be established, yet English troops are still stationed there. On August 6, 1914 Asquith in the British Parliament declared, that in case of a victory, England will not seize an inch of territory, nor take a cent, from her enemy--and yet she seized all of her enemy's colonies, is demanding billions of dollars, and, in addition, is desirous of obtaining a part of German territory in Germany proper. But

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Daily Jewish Courier, Aug. 25, 1919.

England does not have to fool us, for she has no reason to fear us.

And so, why does she place obstacles to Jewish immigration into Palestine? Why do our diplomats not press the question of Jewish immigration to Palestine? Will they be able to give an answer to this question at the convention?

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JEWISH

Daily Jewish Courier, Aug. 20, 1919.

#### GRANT PREPARATIONS FOR THE ZIONIST CONVENTION

A very enthusiastic meeting of delegates and members of the Zionist convention committee was held last night in Judge [Hugo] Pam's courtrooms.

From the many reports one could tell that the twenty-second Zionist Convention, to be held in Chicago from the 12th to the 18th of September, will be an historic gathering. It is a meeting of Jewish representatives at a time when the doors to Palestine, as a permanent home for the Jews, will soon be opened.

Mr. Max Shulman, Nathan D. Kaplan and Major [Julian] Mack told the audience of all the plans by which they hope to make the convention a great success.

Judge Pam, chairman of the convention [committee], appealed to everyone to help in this great task. He also left last night for New York to confer with Zionists there about the convention.

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Daily Jewish Courier, Aug. 20, 1919.

Dr. S. M. Melamed, editor of the Courier, in an impressive speech, emphasized the fact that delegates who came to the convention should have a clear understanding of the constructive as well as economic work [needed] in Palestine.

Mr. S. B. Komaiko was appointed by Judge Pam a member of the publicity committee.

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Sunday Jewish Courier, Aug. 10, 1919.

FROM THE PUBLIC ROSTRUM

by

J. Leibner

A new Jewish institution has been organized in Chicago, and it has been very successful since the time of its inception. The institution referred to is the Zionist plan of "open-air" meetings.

This plan was introduced in Chicago by Mr. S. Blitz of New York, who came here to help the membership campaign of the Zionist districts in Chicago. When Mr. Blitz first presented the plan of open-air meetings to the Zionist leaders of Chicago, they were skeptical of its success. Its success in New York meant nothing in Chicago, because in New York, whole areas are populated by Jews alone, whereas such a situation does not exist here.

Nevertheless, the representative from New York was not discouraged when he failed to receive the enthusiastic response he had expected here. With the

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Sunday Jewish Courier, Aug. 10, 1919.

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aid of several volunteers, he organized some open-air meetings in various districts, and wherever volunteers signed up new members, the meeting proved to be very successful.

During an evening, you may pass a corner in some neighborhood, and see a gathering of honorable Jews, older men and women, and young folks. They are listening with interest to the Zionist speakers. Later, when the speakers are gone, you will find groups of Jews still there, discussing what they heard. Nor is this all. Immediately, right on the spot, Jewish men and women will enroll as Zionist members, and will pay the two-dollar [initiation fee]. There are not enough volunteers to enroll the new members.

The open-air meetings increase the membership of the Zionist Organization, and strengthen the propaganda among the Jews to become a nation like the other nations of the world.

To date, the following speakers have been heard at the open-air meetings:

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Sunday Jewish Courier, Aug. 10, 1919.

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Blitz, Grossman, Goldberg, Goldstein--all of New York--and Leon Zolotkoff, M. Shulman, M.D. Kaplan, I. Steinberg, Dave Hirsh, S. Ginsberg, D. Jenkin, M. Shapiro, M.L. Meites, and several others from the Chicago districts.

The open-air meetings are only a small part of the activities of the great Zionist movement in connection with the Zionist convention, which is to be held here, September 14. The meetings bring new life to the Jews in Chicago. The local delegates to the convention are beginning to discuss Zionist problems, so that they can bring definite proposals to the convention regarding the type of work they want to continue, and what they want to change. They will be able to explain what they expect from the American organization, and how they want the problems pertaining to the rebuilding of Palestine to be handled.

The Zionist bureau in Chicago, headed by Mr. Leon Zolotkoff, has made possible the success of the open-air meetings by its moral support. It is helping to make the coming convention the kind of a convention it should be.

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JEWISH

Daily Jewish Courier, Aug. 1, 1919.

SMALL TOWN NEWS

A group of young men and women held a conference last Sunday evening at the La Salle Hotel, and discussed what they would do to aid the Zionist membership campaign and the "open-air meetings". They finally accepted the motion to "buckle down" to work. We can expect to see many more Zionists registered in Chicago very soon.

These young men and women will have the assistance of Leon Zolotkoff, Meyer Goldberg, M. Abrahams, Charles Gefen, B. Jenkin, D. Hirsch, M. Gordon, Charles Mishkin, William Weinstein, Yitsicksohn, Max Cohen, and H. Melovski.



Daily Jewish Courier, July 16, 1919.

### ZIONIST ACTIVITIES IN CHICAGO

Chicago Zionists have finally felt the great responsibility which has been thrust upon them because the next convention of American Zionists is to be held here. Already we can see a great increase in the activities of the various districts. We hope that their efforts will be crowned with success.

That Chicago Zionists would begin their campaign by holding open-air meetings would have been considered fantastic yesterday; yet the meetings took place. The Lawndale District was the first to conduct an open-air gathering. The results were remarkable: several dozen new members were secured. Following this example the West Side District will also conduct similar open-air meetings.

The Northwest Side District has another plan by which it hopes to activate its registered members. The District will hold daily meetings limited to a small number of members and attempt to impress upon these individuals the vital

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necessity of working for Zionist ideals. In the South Side District, where Jews live far apart, other methods of reaching the public will be employed.

Moreover, plans are in progress to make the Herzl Memorial Day program on Sunday, June 20, a great occasion in Chicago. Excellent speakers will participate at the various meetings; and pictures of Herzl, showing various events in his life, will be shown in all parts of the city. Principals of all Talmud Torahs, who are devoted to Zionism, will aid in the preparations. Lodges and vereins are responding heartily to the appeals which are being made among them and are joining the Zionist ranks. Furthermore, synagogue officials will be given an opportunity to participate in Zionist work since plans are being made to invite them to a special conference dedicated to Zionism.

Elections were held recently [in the various Zionist districts]. Those elected were: in the lawndale District, Mr. Meyer Abrams, District chairman and Dr. N. K. Rosenzweig, Campaign chairman; in the North Side District, Mr. H. Steinberg,



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District chairman and Mr. L. H. Lichterman, campaign chairman; in the West Side District, Mr. H. L. Meites, District chairman and Mr. F. Berman, campaign chairman; and in the South Side District, Mr. H. Phillips, District chairman and Mr. S. V. Adelman, campaign chairman. Mr. Abraham Goldstein of New York completed his tour through Ohio and arrived in Chicago to aid in the great task. He is an ardent Zionist and a talented orator.

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JEWISH

Forward, June 29, 1919.

[ZIONIST DRIVE]

Chicago Zionists will open today a drive to increase their membership. Every effort will be made, including visits to all synagogues, lodges, and institutions where Jews congregate, to reach all Jews and interest them in the movement.

A great deal of pressure to influence the Jews will be exerted today as a result of the election of delegates to the convention that will convene in Chicago on September 14.

Today district officers will be elected in the four Chicago Districts. In Lawndale the election will take place at 8 P.M. at the Herzl School; in the West Side, it will be held in Assembly Hall of the Hebrew Institute and in three precincts; and in the South Side, it will take place in three precincts.



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JEWISH

Sunday Jewish Courier, June 29, 1919.

[COMMUNITY ACTIVITY]

by

J. Leibner

. . . . .

Jews living in the Logan Square and Humboldt Park districts will celebrate today. The Hungarian Congregation, Bnai Duvid Auhevi Tzaduk (Sons of David, Lovers of Righteousness), are laying the cornerstone for a new synagogue, Talmud Torah (school), and community center at the corner of Humboldt Boulevard and Armitage Avenue.

The building will be erected and fashioned in the same manner as the Institute Synagogue in New York. It will cost about ninety thousand dollars, and will cover an area of 55 by 175 feet, with a seating capacity of 1400, a huge auditorium, ten classrooms for the Talmud Torah and Sabbath School, a kindergarten, a library with a large reading room,



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and a social room.

Rabbi Israel Elfenbein, the spiritual leader of the congregation for the past three years at the old synagogue, will also be the spiritual leader of the new abode. Greater and better things are expected of him which certainly will be fulfilled. Dr. Elfenbein is a learned man from Europe; he went to Shecters Seminary, also to the University, and has written and published in English various articles concerning Jewish lore.

The synagogue, naturally, will be strictly orthodox. Hungarian Jews, as a rule, are more orthodox than those coming to America from other countries.

Let us hope that the above-mentioned Jewish community will play as important a role in Jewish life in Chicago as the Hungarian community, Ahav Tzaduk, does in New York.



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We congratulate the Bnai David Auhevi Tzaduk on today's festivities.

.....

Before America entered the War, a society of young people was established in Chicago, called the "Chicago Zion Advent" with the purpose of rendering to Zionism such personal service as might be required.

The society had begun to conduct many necessary activities, but the War came along taking every young man into military service. Naturally the society dissolved.

- But now that the War is ended, and a great Zionist convention is to be held in Chicago which demands much personal attention, the Chicago Zion Advent has been reorganized with a membership of one hundred.



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Their purpose will be to help Chicago Zionist districts in all their undertakings which require an increased number of workers.

Membership dues for the Chicago Zion Advent is not paid in **money**, but in "services". Each member pledges to devote as much time to Zionist activities as is necessary to accomplish those duties assigned to him.

The reorganization meeting will be held this coming Tuesday evening in room 312 of the Ashland Block building.

All former members and those desiring to join are asked to come.



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[CHICAGO NEWS]

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Last Monday evening a meeting was held of all Chicago Zionist districts, presided over by Mr. Samuel Blitz, the New York campaign director.

Reports of activities from each district were given, after which they set to work to formulate various plans for making the Zionist campaign in **Chicago successful**. Mr. Blitz suggested some plans which were accepted **unanimously**.

The following tasks were accepted: first, that letters be sent to all officials of lodges and societies to urge them to support the Zionist cause.. Also that meetings of these lodges and societies be attended for that purpose.

Second, that Mr. Meyer Goldberg of New York should contact rabbis and presidents of synagogues in order to bring them into this organization. Many



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I G            other plans were formulated to make this campaign, which begins next Sunday, successful.

The following are active in this work: S. Adelman, F. Berenson, Mr. Komsky, Dr. J. K. Rosenzweig, M. Abrams, Mr. Gefen, Miss Shapiro, Miss Zimring, Mrs. Yebitz, William Mack, William Weinstein, etc. etc.

. . . . .

The children's congregation, composed of children from the Rachel Leah Talmud Torah (school), 1536 So. St. Louis Avenue, accepted last Saturday, at the appeal of Mr. Weil and Mr. Polock, a resolution in which for one whole week each member shall contribute his or her candy money for World War sufferers. They have already contributed twenty-five dollars in cash. Children from other schools should follow their example.

The drive for twenty-five thousand dollars for the Mt. Sinai Hospital,





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I G            sponsored by the Ladies Auxiliary, has already received fourteen thousand dollars in cash and pledges. The public is asked to respond and to send donations to Mrs. Edwin Romberg, 1244 Congress Hotel.

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JEWISH

Daily Jewish Courier, June 25, 1919.

APPEAL TO JEWISH MEN AND WOMEN

(Advertisement)

The Zionist Organization of America, organized on popular democratic principles so that all classes of Jews may take their place in the Zionist movement, invites every Jewish man and woman over eighteen years of age to register and vote in the First Zionist Folk Election, Sunday, June 29. . . . in order to elect delegates to the annual Zionist Convention. These delegates will represent the viewpoint of American Jewry relative to the policy which should be endorsed regarding the Jewish homeland.

First: The Zionist Administrative Committee, with Dr. Chaim Weizmann as president. Dr. Weizmann works hand in hand with the British military officials and the Jews of Palestine to bring order and to establish Jewish business in Palestine.

Dr. Harry Friedenwald and Mr. E. V. Levi-Epstein--the former, vice-president,



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the latter, treasurer of the Zionist Organization of America and Mr. Robert Szold of Washington, D.C., are members of the commission.

Second: The American Zionist Medical Unit, with Dr. Isaac M. Rubinov as director. The unit gives medical aid and cares for the sanitary conditions in Palestine in co-operation with the British military officials.

Third: The Hebrew Schools, supported by the Zionist Organization, in which 9264 children are enrolled and 384 teachers employed. These schools include also the Talmud Torah (lower classes) and Yeshiva (higher classes); also schools for more advanced and industrial education. All the Jewish schools, teaching Hebrew, are endowed.

Fourth: The Anglo-Palestine Bank, which has branches in many cities of Palestine, aids the commercial and industrial enterprises.



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JEWISH

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Fifth: The National Fund is now making plans to buy and develop land on a large scale.

Sixth: The Relief Committee, organized and set up by the Zionist Administrative Commission, distributes the Relief money on a non-partisan basis among all classes of the Jewish population, also among the various Jewish institutions in Palestine.

What should the Zionist Policy be after the Paris Peace Conference proclaims a peace settlement?

Vote at the Zionist Election.

Register today in the following Zionist Centers:

North Side District: 2348 W. Division St.

West Side District: 810 S. Ashland Blvd.

Lawndale District: 3322 Douglas Blvd.



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(If you pay one dollar you become a member of the Zionist Organization of America. Membership dues for a whole year is two dollars.)



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JEWISH

Daily Jewish Courier, June 20, 1919.

COMMUNITY ACTIVITIES

The Douglas Park Branch of the Tzeire Adoth Bnai Israel (youth organization) is now in the midst of a membership campaign. All parents interested in having their children mingle in a true Jewish atmosphere should persuade them to become members of the Tzeire Adoth Bnai Israel, an organization under the direction of Rabbi Stein. Meetings are held every Sunday at seven o'clock in the evening, 1552 Turner Avenue.

Because of the lack of time for making the necessary preparations, the celebration in honor of the renaming of Twelfth Street, Roosevelt Road, was postponed until Wednesday, July 2.

The committee in charge consists of Wm. Burns, Frank A. Adler, H. L. Maites, J. Rosen, A. Zaks, Charles Horberg, A. Weber, and Sam Leidner.



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JEWISH

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Daily Jewish Courier, June 20, 1919.



The Hebrew Institute and the Bnai Brith mutually support Camp Covenant at Crystal Lake, Illinois. The camp can accommodate comfortably sixty children every two weeks. There are facilities for bathing, fishing and healthful sports. Boys under twelve years of age will not be admitted.

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The Infant Welfare Station at the Chicago Hebrew Institute will remain open during the summer. This department is under the supervision of a nurse who will devote much time to weighing, measuring, and bathing babies. Athletic contests and drills will be held daily during the summer. Prizes will be given.

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JEWISH

Sunday Jewish Courier, June 15, 1919.

## CHAOS IN OUR PHILANTHROPY

(Editorial)

It took years before we finally decided to systematize and centralize our various philanthropic activities in order to end the old charity system which was so costly and yet could not meet many of the philanthropic needs. But now many Jewish charities are centralized, not only in large Jewish centers but also in small Jewish communities in America. Our present philanthropic activities are now conducted according to a definite method and system. However, he who thinks that this has eliminated the chaotic condition is mistaken.

The orthodox community in Chicago has its Federated Charities, a body which earns all the credit given its work. But this does not prevent the existence of many private charities which are responsible to no one and are not controlled by anyone. At present there are different tag days almost every day on the West Side. It has also happened that five different societies have





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Sunday Jewish Courier, June 15, 1919.

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III H tagged on one and the same day for various purposes. Even last Sun-  
I C day when the National Fund's annual tag day, known as "Flower Day,"  
was held, a small local charity had the audacity to send out their own  
tag girls, thus setting up competition to the National Fund and confusing  
the public. It so happened that [the local group was collecting for relief  
purposes]. But so far as we know, the Joint Relief Committee, the only  
body controlling all relief activities in Chicago, had not given permission  
to this small local group to make its own tag day. How can the Joint Relief  
Committee control the relief activities, if every small local group works  
independently? How can the Federated control philanthropic work in Chicago if  
every small local group sets its own stage, makes its own tag day, keeps its  
own "money-purse" outside the jurisdiction of a central authority?

Next Sunday, Chicago Jews will experience another example of this chaos and  
anarchy which reigns in our philanthropic life. The City Hall has issued a  
permit for a tag day to the "Ezreth Evlleem Viunkeem" (Aid for Nursing Babies),



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formerly the "Bonuth Zion Jewish Day Nursery" and the "Motherless Infants Club". This organization, with a membership of four

thousand, has a great and noble cause; it cares for the unfortunate Jewish infants under six years of age who are either orphans, or who cannot be cared for by their parents. Hundreds of such unfortunate Jewish infants live in Chicago. If a Jewish organization does not offer these babies a haven, Christian institutions will take them and rear them as Christians. It is unnecessary to discuss further the significance of this organization. For weeks its leaders worked for this tag day which was set for tomorrow. Everything seemed to indicate a successful day until last month some private charity, not a community organization as is the above-mentioned, but merely a small local group, announced a tag day for the same date. We do not know if they have a permit, but it seems to suit them to send out their volunteers on the same day which was so hopefully chosen by the Ezreth Evlleem Viunkeem. Such proceedings are scandalous in [their reflection on the activities of these] small groups and societies which are competing with the infant welfare organization. Further,



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such proceedings cast a shadow on the Federated since they show that the Federated has no control whatever over the philanthropic activities on the West Side. Rightly no small group should set its own tag day without the permission and approval of the Federated. We believe that the Federated is in a position to exercise its authority in this respect, to halt chaos and anarchy in our philanthropic life. If the City Hall continues to issue permits for tag days we must come to an agreement with them not to issue permits for Jewish tag days without the permission of the Federated.

In the same manner must the Joint Relief Committee control all Jewish relief work in Chicago. The Pinsk, Minsk, Brisk, and similar "landsmen" groups must not work independently without the consent and approval of the Joint Relief Committee. When they do so, they endanger all Chicago relief work as has been done for the past few years. If each "landsmen" group had its own relief circles the Central Relief Organization could not exist. Of course there is want in Pinsk, Lemberg, Proskirov, and other cities where Polish pogroms occurred.



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III H Their needs are great and heart-rending. But this does not justify  
I C the work being done by the "landsmen" groups of these cities in  
Chicago/. They do no one any good thereby.

We ask, why does the Joint Relief Committee permit such chaos? It has enough authority to force these small groups to co-operate and work harmoniously with it. The Joint Relief and the Federated must end the existent chaos in our Chicago philanthropy.



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JEWISH

Daily Jewish Courier, June 13, 1919.

[A NEW CHARITY ORGANIZATION]

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Ozreth Olleem Viyunkeem (Aid for Nursing Babies). Under this title the two large women's organizations in Chicago have united, the former Boneth Zion Jewish Day Nursery and Infant Home and The Motherless Infants Club. Both have the same purpose; the care of infants, [orphans as well as] those who for certain reasons cannot be reared by their parents.

The purpose of the new organization is to support day nurseries in all parts of the city kindergartens and homes for Jewish infants.

The president of the Boneth Zion is Mrs. Riegel. The chairwoman of the Motherless Infants Club is Mrs. Berry. Now both organizations will elect a common committee to take over all the work.

Monday June 16, both organizations, now united, will have a tag day. Part of the

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money collected will be put aside for a home that they plan to

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build.

Rabbi Saul Silver and Dr. S. M. Melomed, editor of the  
Courier, were responsible for this amalgamation.

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JEWISH

Sunday Jewish Courier, May 18, 1919

#### DE HAAS SPEAKS THIS EVENING IN HERTZEL SCHOOL

Jacob De Haas, the clever general-secretary of the American Zionist Organization, who witnessed the great Zionist conference in London and Paris and participated to a great extent in Zionist diplomatic activities in Washington, London, and Paris, arrived this morning here to bring personally to Chicago Jews great Zionist tidings, the immediate redemption quintessence.

Today, Mr. Jacob De Haas is one of the strong pillars of American Zionism. He has but recently returned from Paris and London. To Paris he went in the capacity of a delegate to the Peace Conference for the Jewish Congress and for the Zionist Organization. In London he participated in the Zionist Conference.



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JEWISH

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Now he is sailing for Palestine as escort to Justice Brandeis, who will spend the summer there.

Mr. De Haas has, therefore, much to tell about his experiences in Europe and his expectations in Palestine. This he will relate to **Chicago** Zionists at the various meetings arranged for him here.

Today at 2 P. M. there will be a meeting at the Sabin School Auditorium, corner Hirsch Boulevard and Leavitt Street. The speakers will be Dr. S. M. Malomed, Rabbi B. Margolin, and Mr. Jacob De Haas. H. Shtainberg is chairman.

Tonight at 8 P. M., in the Hertzell Hall Auditorium, the following program will take place: Vocal solo, Miss Sarah Stone accompanied





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JEWISH

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by Lillian Stone; Mr. L. Zolotkoff, on Organization; Mr. Max Shulman, on the Movement in General; and Mr. De Haas. Mr. Meir Abrams is chairman.

The third meeting will be held tomorrow evening in the Jewish Educational Center in the West Side.



Sunday Jewish Courier, May 11, 1919.

ELECTIONS AT THE SONS OF RUEBEN

Last Sunday, May 4, took place the election and installation of officers of the Congregation Sheri Tfiloh B'nai Rueben.

The following were elected and installed: President, P. Risan, for the fourth time; vice-president, A. Kleinberg; treasurer, A. Karin; secretary, S. Belgrod; superintendent of cemetery. A. Dobkin; assistant superintendent, Shlomah Palmer; synagogue superintendent, Yehuda Kaplan; trustees: Tirsky, Rosen, Epstein, Ruzint, Berlin, and Garman; beadle, Jacob Meyer Tanenbaum.



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SMALL TOWN NEWS

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III C (List of various organizations, social and otherwise.)

Tonight, a meeting of the Poali Zion, branch 7, in the Workers Institute.

The Poali Zion Youth Club, branch 1, will meet tomorrow evening in the Hebrew Institute.

Finishers' Branch of Cloak Makers, Local 5, will meet Monday evening May 12, at 1511 W. Division Street.

Next Sunday is the last day for registration of children in the Maccabi School of the Hebrew Institute.

A reorganization meeting of Club Ivri will take place next Sunday evening in the Sluchri Slofos Aver. All members and friends are expected.

Rabbi Rapaport reports that according to the will of Louis Anderson, the



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JEWISH

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Daily Jewish Courier, May 9, 1919.

II B 1 d

II D 1      deceased left two hundred dollars for the Beth Al Temple.

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III C      The Zaeri Ados B'na Yisroel, of the North Side, will hold a meeting next Sunday at 1500 N. Maplewood Avenue.

The Red Star of David organization wishes to announce that their tag day, held on March 30, brought a sum of \$613.22.

The West Side Jewish Day Nursery Organization received \$13.65 from Ana Learner, who collected this sum at the engagement party of Annie Gartzfield.

The Zionist Bureau of Englewood has received from promises given during the last days of Passover a sum of \$400. The appeals in that district were made by president Charles Tictin and Mr. Nathan D. Kaplan.

On Sunday, May 11, will be held the second oratory contest by students of the Hoffman Preparatory School in the Auditorium Recital Hall. There will also be a musical program.

The Rev. L. D. Reichlin, who for sometime has been cantor of the Beautiful

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Daily Jewish Courier, May 9, 1919.

II B 1 d

II D 1      Zion Synagogue, has left this week for Detroit to accept a position  
III E      as cantor. His fellow rabbis in Chicago sent him off with hearty  
III C      farewells.

A Zaeri Ados B'na Yisroel children's club was founded in the Douglas Park district. The following are officers. Epstine, president; Rosenbloom, vice-president; Kłodin, recording secretary; Harrison, financial secretary; and Snit, treasurer.

Wednesday evening, May 14, the Chicago Cloak Makers local 5, will hold a special meeting at their headquarters, 1815 W. Division Street. Final nomination and election of officers to occur.

Branch 6 of the Jewish National Workmen's Farbond will hold a special meeting Wednesday evening, May 14, at 1225 S. Albany Avenue. There will be a discussion on whether the next convention should be held in Chicago.

The Daughters of Zion Jewish Day Nursery announces a Memorial meeting for flu victims next Sunday noon in their rooms at 1441 Wicker Park Avenue. All

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II D 1 members are asked to attend. Rabbi Elfanbein will be chaplain

III E and Rabbi Budzinski speaker.

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Next Wednesday, May 14, the Chicago Zionist is giving a banquet in honor of Dr. M. Sheinkin, who will soon sail for Palestine. It will be held at the Ashland Club House. Those who wish to reserve plates should apply to the Zionist Bureau, 1212 Ashland Avenue, Telephone Majestic 8553.

A committee of the Marks Nathan Home, consisting of Mr. S. J. Rosenblott and Mr. Charles Harron, was sent to console Mr. H. Dick while he was in mourning for his deceased wife, Mollie Dick. From the president of the Western Dairy Company he received a promise that he will stand all expenses necessary to furnish the new Hebrew School for the orphans at the institution at Albany and Ogden Avenues.



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JEWISH

Daily Jewish Courier, May 8, 1919.

### THEATRICAL AND MUSICAL NEWS

Madam Bertha Kolish, playing successfully in the drama, "The Riddle Woman," at the Woods Theater was the guest of the Covenant Club last Tuesday. After dinner, Madam Kolish addressed the club. Her speech, a truly Jewish, patriotic one, was received with tremendous applause by those present.

She spoke of the Jews in the art of acting, and presented a review of what Jews have accomplished for the modern theater in America and Europe. She especially emphasized the fact that the majority of the actors in the 19th century were Jews.

In closing, she observed that when Jews have their own home in Palestine, they will be able to accomplish more in the art of theater acting, because Jewish genius will develop at its best under the "eternal blue skies"



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JEWISH

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of Palestine. Then, will both culture and science blossom in Palestine.

Tremendous applause greeted her able speech.

Her listeners greeted and thanked her heartily for coming to their club, and for the inspiring pleasure she bestowed upon them with her beautiful English and hearty words. One after another, men and women formed a line to shake her hand, and express their delight and appreciation.





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#### THE HEBREW INSTITUTE

The Speech of Mr. Jacob M. Loeb at the Yearly Gathering of the Hebrew  
Institute Members in the Standard Club

In spite of the World War and all its horrors, the activities of the Institute during the last year were very successful. It was visited as in normal years, and its work continued without a break. Interest in the Institute continued. Our income was the same as in previous years. The War itself probably indicated that the Institute is a useful and necessary factor in our communal life.

Eight hundred of our young people have gone to War for Democracy. As far as we know, five of them fell as heroes in the field of action. Our service flag has many gold stars. Many of the youngsters have shown exceptional ability and have been rewarded with well earned promotions. Many were these promotions in the army and the navy.



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They are a credit to the Institute which had exerted its good influence on all.

In the naval fleet on the Great Lakes, in the training camps, and at the Western Front our young men did their duty and we are proud of them. We have received thousands of letters from them. Superintendents, teachers and department heads have always received the same message:

"We long first for our families, and then for the Institute."

It is true, our influence is not exactly definable. In normal times we cannot tell definitely what it is. But now, in this crisis, it is revealed as something actual, solid, and definite, as something of importance to us.

Our girls, too, have contributed their share. Four hundred of them



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have devoted themselves to preparing and sending postcards, writing encouraging letters to soldiers and sailors, and buying Liberty Bonds and Thrift-Stamps. Tirelessly they gave their services to their country.

These activities, new and astounding, have not interfered with their work at the Institute. Two hundred and fifty young men have already returned from the War. The girls, too, have returned from war to peace work-all with their interests still centered in their Institute. And they are performing interesting work at the Institute.

Therefore, we must not forget they have no American tradition of a hundred years ago. Their parents did not come here on the Mayflower.

They are children of immigrants, or are themselves immigrants, but



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JEWISH

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yet are patriotic Americans and can compare with patriotic citizens in their love for America. Much that they have learned, they received from the Institute, and a part of what they are, they owe to it. This, they know and acclaim openly. Through them, the Jewish community has profited even more from the Institute. This too, is acknowledged, but not to the extent as is shown by the young folks.

There are still many who regard us rather skeptically; who judge us, though they know us not. Some believe we are harmless or superfluous. They tolerate us in their goodness. Others again believe we are a wasp nest of radicalism, perhaps only mislead, but still very dangerous, and are, therefore, angry with us. Do you wish my dear friends, to tell these people: "You do not know what the Institute is"? It is not a plaything or a shovelful of building material, though it is both



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something very much alive and joyous, a moving force that instills and molds true human souls. It does not revive radicalism, but swaddles it, nor does it call to Bolshevism, but, actually makes it impossible. It does not honor anarchism, but destroys it. The Institute builds fine, growing, red-blooded Americans.

You do not have to take our word for it. Examine our records, our accomplishments and then tell us if we were lazy or simply playing. Thus, you may tell your friends about the Institute.

When you have done this, return to help us enlarge the Institute on a broader, more influential scale. It has often been suggested that the Institute needs a new home. The War, of course, has directed our attention from this problem. But, now, it is over, bringing victory, and we hope a lasting peace will be ours. An epic of rebuilding and



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adjustment, now lies open before us. It will bring on very important problems that must be solved. In the solving of these problems the Institute may play a very important part which, of course, is to be expected.

People everywhere are still groping in the dark, and cannot as yet see clearly into the future. There is much misunderstanding and doubt, that must be clarified.

Somewhere there must be clear eyes, and a steady hand, to lead our people from the darkness to the light. There must be clear thinking to remove misunderstanding, and constructive, orderly forces to rescue an honest government and Democracy. The Institute was created for just such a purpose. The duties we accept will be very difficult



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ones, we need, therefore, not only more and newer energies, but, also better materials and equipment. Thus, we wish to create the necessary means to erect a new home. We shall do so soon, very soon.

There is much new work to be done. Three and one-half miles south west, lies the Lawndale district with a Jewish population of 80,000. Four and a half miles northwest is another Jewish district, with a population of 75,000. In both neighborhoods, the youth is in need of just such opportunities as the Institute can offer them. These are working spheres, from which they grow into good or bad citizens- all depending on whether the lands are well kept or neglected.

The fields in which the seeds grow, so fruitfully, should continue to be sown, and to be fruitful. The officials and employees of



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the Institute, must search for ways and means to realize the intensive cultivation of these fruitful fields. There is not another community in the country for which more interest and work has been done. Communities one-third our size, have met their cultural problems satisfactorily. In the Jewish neighborhoods of the Northwest side and Southwest side, nothing has as yet been done or even attempted. The fulfilment of this remarkable program is the task of the Institute and we need your aid.





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Daily Jewish Courier, May 6, 1919.

MATILDA FINKLESTEIN SUPERINTENDENT OF JEWISH EDUCATIONAL  
ALLIANCE

Miss Matilda Finklestein, one of the well-known social workers in Chicago, for several years, was business manager of the Hebrew Institute, was chosen superintendent of the Jewish Educational Alliance, 1243 North Wood Street.

Miss Finklestein is preparing an extensive program of activities for the Educational Alliance.

"The Alliance must become the center of all Jewish activities on the North-West Side," stated Miss Finklestein, "with the aid of the neighborhood Jewish families, I hope to create a center that will be the pride of the Northwest Side community."



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Daily Jewish Courier, May 6, 1919.

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A JEWISH ATMOSPHERE

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III G Elsewhere on this page we print the speech given by Mr. Jacob M.

I A 3 Loeb, president of the Chicago Hebrew Institute, on Sunday, at

IV the annual meeting of the Institute's members.

If the worthy president of the Institute happened to be just an ordinary Jew we would not consider it necessary to comment on his speech, but, Mr. Loeb is a strong Jewish personality. He takes a strong personal interest in all Jewish activities, and desires to interest others also in Jewish civic work. Besides, he is a Zionist. All in all, it is expected of such a man that he speak a Jewish word at a Jewish gathering, which is interested in this large Jewish Institution.



What Mr. Loeb says in his speech, every American Jew will indorse. Without a doubt, an Institution like the Chicago Hebrew Institute must expound questions on Americanism, must strive to build Jewish muscles, strong

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and healthy Jews for the good of the community, with a clear understanding pertaining to their duties of the country that gives them freedom and the possibilities to develop their abilities. We would be the first to protest against a sole, cultural program for the Institute because we know its activities must cover physical education and general Americanization. The fact that the Institute renders extensive services on these subjects is very satisfying. The leaders of the Institute and its many friends may be proud of its accomplishments, and point proudly to its curriculum of physical education and Americanization.

Thus, in Mr. Loeb's speech we have nothing to eliminate, neither can any discreet Jews say anything against it, but, we have much to say concerning what Mr. Loeb omitted.

After all, the Institution does not sponsor only physical and American education. It is a Jewish institution, as indicated by its name - Chicago Hebrew Institute. We believe that in such an institution, the physical education should be parallel to the Jewish, and that its leaders have the



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same distinct program for Jewish education and cultural work as they have for the physical and Americanizational work.

We can see from Mr. Loeb's speech that he has a clear idea of what the Institute must offer as an American and physical educational institute, but it seems that he pays little attention to the special Jewish tasks. It is possible that he knows all this, but, simply failed to mention it in his speech. That is a pity because we know that Mr. Loeb wishes to educate the young generation to be good and faithful Jews, as well as good and faithful Americans.

Ignoring the purely Jewish aspects is still bearable, when one knows that the leaders of the Institute are not really such fools as one may appear to think at a first glance, for in the Institute, Jewish educational work is in progress. Hebrew is taught to 250 pupils. Reading of Jewish history and culture also exists, besides the classes held in Jewish music and other subjects. Among the directors of the institute are prominent Zionists who



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certainly ascertain the special Jewish studies.

How much further the Institute could delve into Jewish studies, we will not discuss here. The fact is that it accomplishes good and fruitful Jewish work, and that it is, so to say, the intellectual gathering center of the Jewish streets. The leaders of the Institute who carry on this Jewish work have no reason to be silent or belittle it.

It surprises us, therefore, that Mr. Loeb had entirely omitted the Jewish aspects of the Institute. On the contrary, from a man like Mr. Loeb, we expect to see formulated and stressed the Jewish program, since, he is not just another Jew, but, a Jewish leader.

We agree with Mr. Loeb that the Institute stands for the highest general attainments, but we wish also to emphasize that it stands for great Jewish accomplishments.



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If immigration from eastern lands were to stop completely, then America in this case must furnish its own Jewish forces. Every Jewish organization would then be compelled to exert its efforts to produce this Jewish energy. The Chicago Hebrew Institute, a powerful and rich organization, is especially dedicated to this task, therefore, this work must not be kept in silence or belittled, but, on the contrary, must be strongly stressed to make it popularly known among all parts of the Jewish population.

It is possible, of course, that it may simply have been an oversight on the part of Mr. Loeb when he failed to mention Jewish activities of the Institute, or he may have taken for granted the fact that everyone knew of it. If this is so, we must inform Mr. Loeb that he is too optimistic, and too far advanced for the present Jewish times in Chicago. Many members of the Institute know very little of the program given in Jewish studies, and of what they consist.

Mr. Loeb, will do the Institute a favor if he will do at his next opportunity,



Daily Jewish Courier, May 6, 1919.

what he failed to do this time - explain the Jewish courses of the Chicago Hebrew Institute, and lend weight to the Jewish atmosphere which he creates and should continue to create. Jews of Chicago, will be very thankful to him for it.



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JEWISH

Daily Jewish Courier, May 5, 1919.

RUMANIAN JEWS BUY SIX THOUSAND DOLLARS WORTH OF VICTORY LIBERTY  
BONDS

In the West Side Coliseum yesterday, a meeting of the local Rumanian Jews was held. More than five thousand, six hundred dollars worth of Victory Liberty bonds were sold. The appeals were made by Dr. Rudolph Coffee and Captain Hyman.

Reverend Halperovitch recited the prayer for the departed fallen Jewish Heroes of the War. Fifty dollars was immediately given for the War suffering Jews.

It was decided to buy a room for fifty dollars in the Sinai Hospital in the name of the Illinois Branch, American Union of Rumanian Jews. The following committee will deliver the money:

B. J. Brownstein, Dr. Jacob Gartenstein, Louis Kupper, and E. S. Gerstein.





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Daily Jewish Courier, May 2, 1919

### ABOUT SENDING MONEY TO RELATIVES IN THE OLD WORLD

In yesterday evening's meeting of the Relief Committee at the Morrison Hotel, the acting chairman, S. J. Rosenblatt, reported on his activities in New York.

A committee was appointed to formulate plans for the opening of a special office, through which the Relief Committee will send money from local Jews to their relatives in the Old World.

Mr. Isaac Lasser, and Mr. Safer, of Chicago Heights, attended the meeting, especially for the purpose of enlisting the clothing enterprise. They will be members of the committee.

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Daily Jewish Courier, May 2, 1919

It was also decided to have a special committee visit prominent businessmen in the clothing and shoe industries, to secure new shoes and garments that have been soiled, or are just out of season, for the war sufferers of Europe.

Julius Sovitzki, office manager, read the auditor's report of July 1, 1918, to March 31, 1917 (sic). It indicated that a sum of \$203,485.50 has been received during this time, not including the money collected for the general Million Dollar Relief Fund.

Mr. Sovitzki also reported on the financial statement for the month of April, showing a sum of \$21,209.08 received from various sources.

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Daily Jewish Courier, May 1, 1919

FOR THE REDEMPTION FUND

The local Zionist organization asks all Jews, who during this holiday season have pledged donations for the Redemption Fund, to pay their promised shares as soon as possible. Palestine cannot be built on promises. Payments must be made in the synagogues, or at the Zionist office.

The following sums were received yesterday by the Zionist Bureau, Ashland Block Building:

Rodti Zadee (an organization), in answer to an appeal made by Judge Hugo Pam, gave \$1500; Ohavee Sholom, in appeal made by Rabbi Silver, \$1000; Rabbi Shochet's appeal at the Beth Orin, \$120.

The United States lodge, Progressive Order of the West, responded, as every year, with a \$50 donation to the appeal of Max Schulman and Harry Wolf.

Chicago Hebrew Institute Observer, Dec. 1918: Jan. 1919.

MAIN BRANCHES.

Name	Purpose
Alpha Rho Zeta - - - - -	Educational and social.
Aimwell Club - - - - -	Story, book, educational.
Aimwell Boys - - - - -	Educational and Athletics.
Amity Girls - - - - -	Friendship social.
Ashland Athletic Club - - - - -	Athletics.
Chicago Hebrew Institute: Golden H. B. - - - - -	Development of band.
Boy Scouts - - - - -	Boy Scout work.
Beth Israel Congregation - - - - -	Religious services.
Bogupolier Relief - - - - -	Relief work.
Brest Litofsk Aid - - - - -	Benevolent relief.
Chicago Young Soc. C. - - - - -	Social
Chicago Hebrew Institute Soc. and Lit. - - - - -	Educational and social.
Deborah Alumnae - - - - -	" " "
Excelsior Fellowship - - - - -	Social and civic welfare.

Chicago Hebrew Institute Observer, Dec. 1918: Jan. 1919.

The Epicurean Club - - - - -	Social and Literary.
Floweret Wreath - - - - -	Educational and Social.
Gray Eagle Athletic - - - - -	Athletics.
Young Girls Literary - - - - -	Educational and literary.
Girl Scouts - - - - -	Girl Scout work.
Harmony Elite Club - - - - -	Social.
Gemilath Chesed - - - - -	Charity.
Junior Athletic Club - - - - -	Athletics.
Jolly Club - - - - -	Social and sewing.
Jolly Little Singers - - - - -	Singing.
Jewish Literary and Dramatic Society - - - - -	Literary and dramatic.
Jolly Ninepins - - - - -	Educational and social.
Jewish Farmer Colony - - - - -	Jewish farming.
Kremnetzer Verein - - - - -	Relief work.
Lafalot Club - - - - -	Social and literary.
Lutzker Relief - - - - -	Relief work.
Metro Social Club - - - - -	Social and athletics.

NPA (LL) PROJ. 1001

Chicago Hebrew Institute Observer, Dec. 1918: Jan. 1919.

Mid-West Aid Society - - - - -	Aid families in district.
Medill Feb. 21 - - - - -	Social.
Nashielsker Relief - - - - -	Benevolent relief.
Oriental Israelite - - - - -	Fraternal.
Our Culture Home - - - - -	Cultural and social.
Our Youth Club - - - - -	Educational and social.
Pantheon Social - - - - -	" " "
Poale Zion, Branch 4 - - - - -	" Poale Zion.
The Pals - - - - -	Social, physical and educational.
Peretz dinn, Yugend - - - - -	Educational and social.
Paramount Social - - - - -	" " "
Peoples Synagogue - - - - -	-Relief work.
Paloner Relief - - - - -	Religious services.
Social Science Club - - - - -	Educational and social.
Young Peoples Russian Literary and Amusement Club - - - - -	" " "
The Ramblers - - - - -	"
The Sunbeams - - - - -	"

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Daily Jewish Courier, Oct. 22, 1918.

# THE PATIENCE OF AMERICAN JEWS

(Editorial)

Fanaticism was never a Jewish trait. No matter how fanatical the earlier Jewish generations were, they were not as fanatical as the non-Jews. We have always listened calmly to the grumble of an opponent, and only in rare instances did we resort to rigorous methods against an adversary who was proven to be an enemy of our people. In instances where we had to resort to excommunication, it was mostly where the persons were considered to be a peril to Judaism. Also, the excommunicating was practiced mostly by Spanish Jews, who came from a country of fanaticism and inquisition. It is a question, whether the Ashkenazim (Jews of northern Asia Minor and Germany) would have excommunicated Spinoza.

The Jews, as a people, are far from being fanatical. A Jew can tolerate the biggest heresy, listen to persons of revolutionary tendencies, and not cause any scandals.

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Daily Jewish Courier, Oct. 22, 1918.

Upon this Jewish merit of tolerance, the Jewish reformers in America now base their policy. A gang of so-called Reform Rabbis have, in the last few months, engaged in public accusations against the American Zionists, that they are not loyal to America, that they are hyphenated, and as such are not entitled to American citizenship and American freedom.

The leader of this gang, David Phillipson of Cincinnati, is not ashamed to declare in the American Israelite, that the best proof that American Zionists are not loyal to America is, that the Zionist Convention at Pittsburgh **adopted** a resolution of loyalty to America. With genuine Jesuitic versedness, this fine Rabbi claims, that the resolution proves clearly that the American Zionists are not loyal to America, for, if they were loyal, they wouldn't have adopted any loyalty resolution.

Since the war broke out, all American organizations have adopted loyalty resolutions at their annual conventions. The paramount business of every convention for the last year and a half was to express its loyalty to America. The

WPA (ILL.) PROJ. 30275



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JEWISH

Daily Jewish Courier, Oct. 22, 1918.

Zionist Convention did only what other conventions found it advisable, patriotic, and proper to do. If they had not adopted a loyalty resolution, then the American public would have asked: why are the Zionists making an exception? Now Rabbi Phillipson is attempting to strangle us with this loyalty resolution.

In time of peace we would have disregarded this policy of a Reform-Rabbi. But now, in time of war, all tempers are **impatient**, the atmosphere is filled with powder, and one spark can cause a terrible catastrophe. The Jewish people have too many enemies as it is, and if the enemies of Israel should heed the assertions of Phillipson and use them for anti-Semitic propaganda, then a catastrophe, of which even a Phillipson did not dream, can happen.

For many months, millions of American Jews have been hearing how a gang of Reform Rabbis betray them, condemn them, bait them, and still they keep quiet.

Is it patience or negligence? If this is patience and tolerance, then we are more patient than sheep; if it is negligence, it is criminal. Have we the

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Daily Jewish Courier, Oct. 22, 1918.

right to sit quietly while a few troublesome Israelites try to poison the American people and American Government against us? The American Christian knows no difference between Rabbi Phillipson and a genuine Jewish Rabbi. He thinks that Rabbi Phillipson is a representative of American Jewry, and of the Jewish religion. Naturally, when he hears this representative and leader of American Jewry condemning hundreds of thousands of American Jews of not being loyal to America, he must have a suspicion that all American Jews are alike.

Can we stand quietly while someone sets fire to our house? Or is it our duty to put the fire **out**?

We are not alarmists--but in this case, we think, it would be criminal negligence on our part to let a gang of reformers do as they please, and not protest against their actions, because silence is badly interpreted by the public.

What can we do to close the mouths of these reformers and in addition not give them the publicity they so desire?

WPA (ILL.) PROJ. 30275

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JEWISH

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Daily Jewish Courier, Oct. 22, 1918.

We don't have to give advice to the leaders of the American Zionists on how to close the mouths of the reformers, but we do say that our patience is at an end; we must once and for all exterminate and destroy the Black Hundred of Cincinnati, which has also a branch in Chicago. We are convinced that it could be done. At this time, a well-needed piece of work could be accomplished--to tear down the false mask of Reform Judaism, a plague that ravenously eats our national body. If the leaders of American Zionism possess enough courage, they can now get rid entirely of the inner Jewish foe--they have now the opportunity to complete the work....

We can only advise them to take advantage of this opportunity. Reform Judaism has now appeared in its true color--in its entire horribleness. Now we can deliver a death blow to this horrible creature, never to revive. A protest against the individual reformer will not help at all. We must point out that there is a system to this reforming, and that system is called Reform Judaism, the meanest fraud of this century.

WPA (ILL.) PROJ. 30275

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JEWISH

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Daily Jewish Courier, Oct. 22, 1918.

Will we lose patience with the reformers who are working frantically to bring misfortune upon Jews? Will we have the courage to relate the whole truth?

What do the Zionist leaders in Chicago say?

WPA (ILL.) PROJ. 30275

Sunday Jewish Courier, June 30, 1918.

JUDGE MACK CHIEF SPEAKER AT HERZL MEMORIAL MEETING

Today is the memorial of Dr. Theodore Herzl, the father and founder of political Zionism, which, at the present time, is in the process of being realized. Throughout the world, wherever Jews are found, this memorial is observed by holding large mass meetings.

Such a memorial mass meeting will be held tonight at the Herzl School, Ridgeway, [Douglas] and Lawndale. Federal Judge Julian V. Mack, president of all the affiliated Zionist organizations in America, will be chief speaker.

As president of the National Zionist organization, Judge Mack has a very important message to deliver to the Jews of Chicago. This is particularly true when the whole Jewish nation is gathering to commemorate the death of the greatest Jewish political leader since the beginning of this protracted Diaspora.



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JEWISH

Sunday Jewish Courier, June 30, 1918.

In addition to Judge Mack, other speakers will be the delegates to the recent epoch-making Zionist convention in Pittsburgh, Judge Hugo Palm, Max Shulman, and Dr. A. B. Udelson, all very well-known speakers. The chairman of this memorial meeting, which will begin promptly at eight o'clock, will be Mr. Samuel Cooper, of the Zion League.



Daily Jewish Courier, June 24, 1918.

### MISS HERSTEIN RE-ELECTED

At the annual meeting of the Hadassah, Saturday evening, a beautiful rug was raffled off. The rug was presented to this society by Mr. Jacob Cohen, of 831 Ashland Boulevard. The raffle brought in one hundred and fifty dollars. Mrs. Feinstein paid the highest price and won the rug.

After the raffle, the elections took place. Miss Lillian Herstein was re-elected president. Mrs. Benjamin Davis was elected vice-president, Miss Anna Levin, corresponding secretary, Miss Anna Robin, recording secretary, and Miss Nehemiah Horwich, treasurer. A new board of directors was also elected.



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JEWISH

Daily Jewish Courier, May 28, 1918.

### PLAN TO UNITE LODGES FOR JEWISH ACTIVITIES

Upon the initiative of Judge Harry M. Fisher, the first step was taken last evening to unite all local lodges in a central body for Jewish activities and welfare work. By the realization of this plan, it will be possible at any time to do much good work when united action is necessary. As the situation was until now, the general public suffered from the lack of such a central body. When united action became necessary, meetings first had to be called to elect a committee, and the energy was almost expended on this alone; consequently, when something had to be done it was either too late or the committee was exhausted. Under the new plan, however, it will be quite different. The central body of all the lodges will be a permanent one and will be ready at all times to undertake whatever work is to be done for the Jewish public welfare.

Representatives of all fraternal orders were present at the meeting last evening, and after Judge Fisher outlined the plan to establish the central





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Daily Jewish Courier, May 23, 1918.

body the following committee was elected to draw up a program for the realization of the plan: Dr. George Sultan of 'Independent Order Bnai Abraham'; Charles Banus of 'Order Brith Abraham'; I. Shapiro and William A. Genessey of 'Western Star'; Isador Liederman of the 'Knights of Joseph'; Jacob Goldberg and Harry Wolf of 'Progressive Order of the West' and Harry Jacobson of 'Captain Dreyfus Order'. A meeting of the presidents of all the lodges will be held on June 30, when the committee will deliver its report. Then a central body for Jewish activities only will actually be established.



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JEWISH

Daily Jewish Courier, May 16, 1918.

### JOYOUS SHAVUOTH FOR INCURABLE PATIENTS

The Ladies Auxiliary of the society to comfort the incurable Jewish patients in Oak Forest has prepared for the unfortunates an enjoyable holiday with dairy dishes for the first day, and meat dishes for the second day of Shavuoth (Feast of Weeks). All these delicacies will be delivered today. As on all holidays, the superintendent, Mr. Bailey, has furnished separate rooms where the Jewish patients will gather to dine together.

The Jewish patients of Oak Forest regret exceedingly that Dr. Hirshman has left the institution. He was the only Jewish doctor there who made his rounds and attended the sick as a friend. He is now affiliated with the Lincoln State Hospital.



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JEWISH

American Jewish Year Book, 1917-18, p. 357.

NEW JEWISH LOCAL ORGANIZATIONS IN THE UNITED STATES - - CHICAGO.

Hosea Community Center of Oak Park, 1009 Madison. Secretary, Cecelia M. Loewy. Affiliated Societies: Women's Circle, Young People's Circle. South Side Jewish Men's Club, 110 E. 59th. Secretary, Albert E. Hirsch.

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JEWISH

Daily Jewish Courier, June 15, 1917.

A WORD AND ITS EFFECT

(Editorial)

Our editorial of yesterday about our guest from Russia has already become effective. A meeting was called by Mr. Adolph Krauss, president of the B'nai B'rith, for the purpose of organizing a committee of prominent Jews to extend an invitation to the Russian Commission, requesting its presence as guest of the Chicago Jewry.

We are pleased that our opinion has borne weight immediately, and still more pleased that the undertaking lies in proper hands. We are sure that with Mr. Krauss as chairman of the committee, the reception will be carried through properly and in a stately manner.



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JEWISH

Daily Jewish Courier, June 12, 1917.

### LARGEST ORDER ADOPTS BASIC PROGRAM

The Independent Order, Brith Abraham, the largest Jewish order in the world, at its annual convention, held June 3 and 4, adopted the following resolution:

"Whereas, The Independent Order Brith Abraham had, at its annual convention in 1913 and later in 1915, given its approval and recognition to the Zionist program, and had urged its members to render financial and moral support to the Zionist movement, and

"Whereas, Recent events encouraged several large powers in Europe to take interest in a practical solution to the Jewish problem and aid in building a Jewish home in Palestine, and

"Whereas, The success of this depends largely on the determination and will of the Jewish people to offer sacrifices for this purpose.

Be it, therefore, resolved that we, delegates to the convention, repre-



Daily Jewish Courier, June 12, 1917.

senting 200,000 Jews, shall renew our belief in the Zionist ideal, the hope of our forefathers, and our present hope, and

Be it, further, resolved, to support the Zionist organization in the achievement of any possible plan proposed, which will lead to the building of a Jewish home in Palestine.

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of Zionism, which is a religion in itself, and is a religion of the Jews.

The meeting of the Jewish people, known as "Jewish People's Convention."

The resolution is:

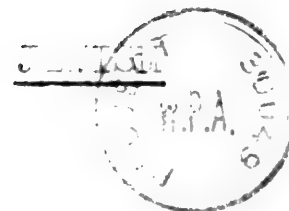
Whereas, the Jewish people are a people of official sources of various governments are prone to concede official recognition to the Jewish people in Palestine, and that such recognition will be given to the Jewish people the full approval and assistance of the United States;

Whereas, the spirit of the People's Government of which the Russian revolution is an important factor, is a factor of trusts that the Allies will very willingly recognize the justice of the Zionists;

Therefore, be it resolved that the Jews, at this representative meeting, declare

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Daily Mail, London, May 1, 1917.

by this resolution our first position to be that of the Zionist Movement, which is "that the Jewish people have the right to the solution of the Jewish question through a guaranteed public assured and legally recognized home in Palestine.

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JEWISH

Daily Jewish Courier, Sept. 12, 1916.

WPA (ILL.) PROJ. 30275

## A DIFFICULT QUESTION

(Editorial)

The proposed peace in the Jewish Congress movement is on the verge of collapse. In response to the referendum, submitted by the Congress organization to all branches, the overwhelming majority of all nationalist organizations answered with an emphatic "no"! This means that they are not satisfied with the peace agreement between the Congress organization and the American Jewish Committee.

The average Jewish newspaper reader, whose interest in Jewish movements is superficial and apathetic, does not understand why so many societies protested against the peace agreement. Resentment against those who are dissatisfied is now heard. Imagine, Peace! Think of it, Peace! And the nationalists come along and want to prevent it.

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Daily Jewish Courier, Sept. 12, 1916.

WPA (ILL.) PROJ. 30275

For the benefit of such readers, we wish to make a brief explanation of the whole matter. No one should imagine that the voices against the peace agreement were raised out of caprice or spite. This is a matter concerning two principles which are almost of equal importance, and each must be carefully weighed in order to determine which of the two is more important. And for one who is impartial, it is really hard to decide.

One principle is the principle of true democratic representation. The Congress will abolish the system of Shetadlanuth [a system whereby the self-appointed few interceded for the many; used here in a derogatory sense]. This is a very good thing. The intercessor is a "self-appointed ruler". He asks no one's opinion. He does things for the people, which he believes should be done and in a way which personally suits him best. If these things prove successful, he demands credit for them; if they fail, he says nothing about them, and, therefore, no one knows anything about his failures. He is not obliged to render an account of his work. Should it be established, the Jewish Congress will, once and for all, put an end to Jewish representation

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Daily Jewish Courier, Sept. 12, 1916.

WPA (ILL.) PROJ. 30275

through intercessors. The individuals who will be permitted to speak in behalf of the Jewish people, will be only those representatives who will be elected by the Congress, and they will be obliged to give an account of themselves to their electors.

This is a splendid principle, and there seems to be no reason why we should vote against a peace which can lead to the establishment of such a Congress.

On the other hand, however, there is another principle which has, for its supporters, an even greater significance than the Congress. This is a principle which has to do with Jewish nationalism--with the concept of the Jews as a nation. The peace agreement, upon which the referendum was based, has erred greatly with respect to this principle.

The peace committee, sent by the American Jewish Committee, insisted vigorously that the question of a Jewish nation should not be brought before the Congress. Yes, we can refer to Palestine as a country in which Jews

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Daily Jewish Courier, Sept. 12, 1916.

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live because Palestine is one of the belligerents; but we must not refer to Palestine as a home for the Jewish people.

Then there appeared those Jews who consider themselves the children of the Jewish people [that is, Jewish nationalists], and who hope that Zion will be comforted [by the Lord, through redemption]. Such persons ask, Do we need a Congress which denies the power of God?

How can those elected by the Congress, who do not believe in the existence of a Jewish nation, who do not believe in the hopes and aims of the Jewish people, speak in the name of the Jews? Then we must not forget that the representatives whom the American Jewry will select, will have to speak for the Jews all over the world. And to speak for them, as Jews, and not in the name of the Jewish nation, will be a spurious representation even in the eyes of the Gentiles who consider the Jews a nation.

Beside this, the American Jewish Committee was in favor of having the



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Daily Jewish Courier, Sept. 12, 1916.

WPA (ILL.) PROJ. 30275

Congress convene only once, instead of becoming a permanent institution. If that happened, what sort of a Congress would it be? If, immediately after it convened, the Congress accomplished nothing then to whom would the elected delegates report their activities later on, and from whom would they seek advice?

Thus, we can see how difficult this question is to decide, regardless of one's eagerness to do the right thing. Every principle has its strong, as well as weak, points. Since it is difficult to reach a decision based on reason, the personality, temperament and natural inclinations of the persons who must vote will enter in. Those who are nationalistically inclined cannot, under any circumstances, decide to vote for a Congress which denies the principle of nationalism. Others who lay more weight on the principle of democratic representation, are ready to sacrifice other principles. In the meantime, it is a difficult question.

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JEWISH

Daily Jewish Courier, Oct. 24, 1916.

TO THE JEWISH STUDENTS OF CHICAGO

Dear Editor of the Jewish Courier:

Permit me to make the following appeal to the Jewish students of Chicago through your worthy newspaper:

The present dreadful plight of our people has found a weak response in the hearts of our scholastic youth. This decisive act of the millennial, blood-drenched tragedy of our people, even though the half-paralyzed limbs of the Jewish nation have felt the horrible convulsions from which the Jewish people's organism has been disturbed for the past two years, has found the few thousand Jewish students of Chicago steeped in a sweet dream-the paltry dream of their future careers.

History tells us that, "Greece's freedom was attained through her universities." The student always plays the most important role in every liberating

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Movement. The Jewish student body has produced the noblest idealists, the bravest fighters, and the most courageous heroes, who have tirelessly fought for the liberation of various nationalities. However, when we take into consideration how insignificant in number are those students who wish to do something for the liberation of their own people, the most oppressed of all peoples, we then arrive at very unpleasant thoughts.

Is it possible that they who not so long ago willingly sacrificed their careers, their fortunes, and not infrequently their lives in the struggle for freedom in Russia, have degraded to petty careerists whom nothing interests save their personal affairs? No, this is not possible! We need only strike the right chord in their hearts and their former spirit will return to them.

With this hope in our hearts, we, the Student Congress Organization, appeal to every Jewish student of Chicago: "Harken unto the despairing wails of woe from millions of our unfortunate brothers and sisters, who, besides having suffered from the world catastrophe far more in proportion than any

Daily Jewish Courier, Oct. 24, 1916.

other nation, are still struggling in the hands of various tyrants. Do your duty in order to help them. We do not ask for any difficult sacrifices. We understand quite well the economic as well as other difficulties with which the Jewish students, particularly the new comers, have to cope. But we ask of you a little self-sacrifice, interest, and some of your leisure time.

The Student Congress Organization consists of a group of Jewish students who organized for the purpose of assembling a Jewish Democratic Congress. We believe that a Jewish congress organized on a democratic basis is the only competent institution which can devise a method of solving the aggravating Jewish question and thereby wipe out dreadful and unnecessary suffering. In our organization there are people who belong to various political parties. The sense of duty to our people unites all of us. It is the most sacred duty of every Jewish student to belong to our organization.

Meetings are held on the first and fourth Sundays of every month at 7 P.M.

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Daily Jewish Courier, Oct. 24, 1916.

in the P. P. S. Assembly Hall, 1208 North Hoyne Avenue. Lectures and discussions are arranged in order to shed light on the many phases of the Congress movement.

Everybody is welcome.

In the name of the Student Congress Organization.

H. Cohen, 921 North Rockwell Street.

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III H Shortly after the Poale Zion party was officially organized in this  
I E country, a few individual members began to think about organizing a  
IV workers order, which would satisfy the material needs of Jewish  
workers, and, at the same time, would not be in contradiction with  
their national sentiments and inclinations. This idea soon began to awaken  
interest among the Poale Zion members throughout the country. The question  
of creating such an order became a point on the agenda of the Buffalo Party  
Council at the close of 1908.

Daily Jewish Courier, Sept. 1, 1916.

JEWISH NATIONAL WORKERS ALLIANCE

by

Joshua Shtulman

In 1908 Comrades [Translator's note: The word "comrade" here does not refer  
to a communist or socialist in which sense it is commonly used today.]  
Wexler, Miller and Meyer Brown of Philadelphia started the practical work  
necessary to realize this plan and launched a benevolent verein in Philadelphia

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under the name "National Workers Alliance".

Shortly afterwards Poale Zion Benevolent Vereins were organized in New York, Pittsburgh, Chicago and in other cities. Despite the fact that these vereins were in contact with each other, they all expressed the same purpose: "to remove the Jewish worker from the atmosphere of assimilation which asphyxiates him and to bring him into a purely Jewish atmosphere where he can move about freely."

This plan answered the demand of the time and satisfied the need of Jewish workers who were pursuing nationalist ideals. This proves to us that the intelligent Jewish workers of that period were vitally interested in such an organization and participated in heated discussions regarding it. It also indicates that they joyfully welcomed the proposal to establish an independent order which would give the necessary material assurance and benefits to workers, and would simultaneously satisfy their national aims.

Daily Jewish Courier, Sept. 1, 1916.

The idea spread throughout cities and states. Group after group began to organize. They soon wanted to hold a convention for the purpose of clarifying this movement and of creating a common bond among the various groups.

The conference was held in June, 1910. This conference voiced the common opinion that the National Workers Alliance should strive to unite all nationalistically inclined Jewish workers on the grounds of common economic and national interests. The New York Poale Zion Benevolent Verein is self-sufficient and independent of the Philadelphia verein. The former distributed literature to a few vereins and groups urging them to join the New York verein.

The discussion in several vereins of the party [Poale Zion] forced the Central Committee of the Poale Zion to take an official stand on an important question. The Central Committee decided to put this question on the agenda of the fourth Poale Zion Convention in Chicago. The fourth convention, which was held in Chicago, had to clarify this point: viz, the



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solution to the territorial problem of the Jewish people. This convention also urged the delegates to organize Alliance branches in their cities.

The individual vereins and groups gradually grew weak and temporarily broke away from the central organization, the first Philadelphia verein included. The work in the verein came to a standstill for a few months. Together with the General Executive which was independently formed by the Pittsburgh verein, with Comrade Seigel as secretary, the Central Committee of the Poale Zion took the initiative in organizing one verein after another with the aim of holding a general convention in order to evolve a general platform and to formulate the principles of the Alliance. Later the committee decided to call an organizational conference of the Alliance in Rochester.

An appeal was sent to the comrades throughout the country to organize more vereins in order to have a large representation of delegates who would familiarize themselves with all questions, and would then consider them carefully.

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This conference had to establish not only the principles of the verein and to draw up a constitution, but it also had to decide on a specific insurance system and to begin work to legalize the organization. Twenty-five delegates representing eleven vereins attended this conference, which lasted four days.

One of the basic points that the conference had to clarify was: The solution to the territorial problem of the Jewish people. The radical Poale Zion delegates demanded that the position be a positive one, i.e., the Alliance should clearly explain that the complete national revival and liberation of the Jewish people is only possible in their own land--Palestine. The majority argued, however, that the National Workers Alliance should become the central body of a large number of Jewish workers, and the Alliance could be that only if every nationalistically inclined Jewish worker joins, but as soon as it embraces the Poale Zion program, it limits its possibilities of growth and development.

A second important question with which the convention had to cope was the

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question of legalization. This was tied up with the question of determining the insurance system for the verein.

Through the decision to adopt the most modern and safest insurance system, known as the "American Experience Table", which is based on a legal reserve of four percent, the convention laid the foundation for a solid and strong National Workers Alliance.

The following basic principles were adopted:

A. The National Workers Alliance endeavors to organize all Jewish workers on the following bases:

1. Mutual aid in case of need, sickness and death.
2. Education of Jewish workers in full consciousness of their national and social interests.

B. The National Workers Alliance supports all workers who seek the national liberation and revival of the Jewish people.

C. The National Workers Alliance supports those trades which will lead to

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the strengthening and emancipation of the working class.

By establishing in the Alliance such an insurance system and inculcating a spirit of nationalism and liberalism, which will lead to the liberation of the Jewish people and to the strengthening and fortifying of the working-class position, it became possible for the Alliance to become one of the most important and necessary workers' institutions in the country. The rapid development of the Alliance throughout the country is attributed to the two above-mentioned factors.

The general sentiment for organizing all nationalistically inclined Jewish groups into a huge Alliance which would admit and support all workers who seek the liberation of our people and the emancipation of the working class resounded among the Chicago-Poale Zion comrades in 1908.

On January 15, 1909 there was an appeal in the Yiddishe Arbeiter Stimme (Jewish Workers' Voice) by M. Melamed, urging all nationalistically minded

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and liberal Jewish workers to help organize the National Workers Alliance. This appeal impressed the small group in Chicago. It encouraged them to begin intensive work to organize an Alliance branch. Greater numbers of Jewish workers became interested in the new organization. The small group increased, and on Monday, June 4, 1909 the foundation was laid in Chicago. The first branch, with Mr. Harry Resnick as secretary, was organized in the Hebrew Institute. The verein, however, did not exist long. It disintegrated rapidly. Later a few futile attempts were made to revive it.

The Chicago Poale Zion Convention primarily clarified the position of the Alliance. And with marked success the comrades again undertook the organizational work until they finally laid the foundation for the organization of the first branch. The branch was officially installed on May 15, 1910. The Verein participated in formulating the agenda of the organizational conference which was held in Rochester in June 1910. It sent A. Molin as a delegate and instructed him to vote for an unrestricted platform which would give the Alliance the opportunity of admitting all nationalistically

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inclined Jewish workers as members.

The organizational conference united all groups and vereins into one Alliance with a unified program. It also encouraged the comrades to swing energetically into the organizational work in order to strengthen the Alliance in Chicago.

The first convention in Albany shaped the Alliance's spiritual character by approving the principles adopted at the organizational conference in Rochester. The legalization of the Alliance was greeted with great celebration on January 6, 1913.

Conscious of the fact that the financial side of the Alliance was absolutely secure, the comrades began, with greater animation and interest, to develop the Alliance's activities, making the idealistic, as well as the practical functions of the Alliance more popular among Jewish workers in Chicago.

The Alliance in Chicago became active in various aspects of social work,

Daily Jewish Courier, Sept. 1, 1916.

carried on agitation among Jewish workers for nationalist and radical thought, became interested in educational work and organized the first daily Jewish Peoples School, in the John Smythe School, after 5000 signatures were secured. The Alliance also prevailed on the Chicago Public Library Board to open a library branch and reading rooms in the Lawndale district (the present Douglas Park Library Branch on Twelfth Street between Central Park and St. Louis Avenues). It is now active in organizing Young Macabee Clubs, supporting Jewish unions, participating in strike conferences held by Jewish workers and in all social and labor activities. It has become an all important factor in Chicago-Jewish life.

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Chicago Jewish Courier, No. 17, 1913.

THE JEWISH STATE LEAGUE

(Editorial)

Heeding the advice of Justice Brandeis who is a great inspiration on matters pertaining to organization, the Zionist organization of the Middle West has set out to organize the Zionist societies that are under its supervision into state organizations. The beginning of this movement is in Illinois where all Zionist societies have built a State League. The result of their doing has been that the number of voters in Wisconsin has practically doubled, and the Zionist activities have grown steadily in proportion.

Now it is Illinois' turn, and a conference will be held Sunday, September 17, in the Chicago Hebrew Institute of representatives of all Zionist voters in Illinois. The purpose of the conference is to organize a Zionist State League in Illinois.

There is no doubt but that such state leagues--as they are now being instituted throughout America under the influence and through the encouragement of Justice

WPA (ILL) PROJ. 30270



Sunday Jewish Courier, Aug. 27, 1918.

Branches--will work well in consolidating and fortifying the organizations in each separate state. Just as soon as such a state organization is instituted, local welfare workers will arrive on the scene to carry on the work. Such was the case in Wisconsin, in Ohio and in Texas. But we are inclined to put more weight on the educational value of organizations, and from this point of view the founding of Zionist State Leagues assumes greater significance.

Perhaps the greatest merit of the Zionist Movement can be attributed to the stress it puts on organizational work. It has practically become a great maxim of Jewish life in America, as in other countries, that wherever a Zionist society is organized, Jewish activities in other directions also increase. It is acknowledged that the Zionist movement has raised Jewish education, has brought Jewish studies more into fashion, and has increased the number of Jewish schools throughout the country. And as most teachers now come from the ranks of the Zionists, national thought and the love for the Hebrew language are being slowly implanted within the hearts of the Jewish youth.

Sunday Jewish Courier, Aug. 27, 1916.

The chief objective of the Zionist movement, as we all know, is to secure a home for the Jewish people in the historic Jewish land. But whereas the movement strives to attain that goal, it is reforming, innumerable aspects of Jewish life in all countries. Above all, it [Zionist movement] organizes the Jews. The existence of a gigantic Jewish organization is, in itself, of the greatest importance to Jews. It awakens the Jew's self-consciousness, makes him prouder of his ancestry, and last but not least, teaches him to think like a Jew instead of always taking his ideologies from strangers and viewing the world through the wrong kind of spectacles.

A Zionist State League, which we hope will be organized next month, will be a great stimulus in awakening Jewish lives in such communities around Chicago as Springfield, Peoria, Champaign, Aurora, etc., communities which are now practically moribund. The League will find welfare workers in these small communities and with the upswing of Zionist work there, interest in Jewish matters in general will become intensified. It will be worthwhile to watch the success of this undertaking and to see to what extent the smaller communities in Illinois will participate in the founding of the Zionist State League.

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JEWISH

Daily Jewish Courier, Apr. 26, 1916.

## JEWISH PETITION TO THE POPE

(Editorial)

Up to now it was probably unknown to the Jewish masses that the American Jewish Committee had sent, at the close of last year, a petition to the Pope in Rome requesting him to do what was in his power to stop the cruel persecution of Jews in Poland and Russia. Together with the petition, the American Jewish Committee also sent the Pope a book, which it had then published, describing the trials and tribulations of the Jews. In the petition, the committee expressed its conviction that the Pope certainly knew what was being done to Jews in those countries, and the hope that he would do something to halt the persecutions.

As the petition was sent under the seal of secrecy, the answer of His Holiness came as a surprise. Cardinal Gaspari informs the Jewish Committee that the Pontificus Magnus of the Catholic Church acknowledges with profound interest the petition of the Jewish Committee in behalf of the three million American



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JEWISH

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Daily Jewish Courier, Apr. 26, 1916.

Jews, but declares that the Pontiff knows nothing of the persecutions which are described. "But, as a loving father of humanity, and as head of the Catholic Church which possesses such glorious traditions," he says that all nations should unquestionably dwell in peace, and that it is wrong to persecute people because of their creed.

Because the response from the Vatican speaks of the Pope's deep humanity and tenderheartedness and tolerance, the Vatican has obviously sent this message to the world. And thus the whole world now knows that the three million Jews in America petitioned the Pope in behalf of their persecuted brethren in Poland and Russia; that the Pope himself knew nothing of the persecutions, and that it is his belief that it is absolutely wrong to persecute people because of their religious beliefs.

The American Jewish Committee had, without a doubt, the best intentions when it sent the petition to the Pope. It had even congratulated itself upon the idea. And it did prove to be helpful--to the Pope, but not to the Jews. The Poles



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JEWISH

Daily Jewish Courier, Apr. 26, 1916.

and the Russians will thank him for not having known anything about the persecution of Jews, and the reminder to the world that in Rome there is seated a Pontificus Magnus who is sympathetic, tolerant and humane also amounts to something.

As has been said, no criticism can be brought against the Jewish Committee because it certainly meant well, and after all, no harm has been done. But if the whole action is not a characteristic piece of benighted thinking, we do not know how else to designate it. The mediator sets forth on his mission and performs his duty. Perhaps it will be beneficial. If so, he is credited with an important achievement. If not--well, so he did not succeed, but his intention was good.

With all due respect to the Pope as head of the largest Church in the world, we doubt very much whether the appointed delegates of American Jewry should have come forth with such a petition officially in the name of three million Jews, when it is clear to every intelligent man that the Pope cannot help in

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JEWISH

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Daily Jewish Courier, Apr. 26, 1916.

any way in this matter. Could anyone have expected the Pope to tell the Catholic Poles, "Do not persecute the Jews, you murderers." "I know nothing about the persecutions," was the diplomatic response, which was very beneficial to the Catholic Church. We, however, could have done without it.

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JEWISH

Sunday Jewish Courier, Apr. 23, 1916.

MINORITY GROUP ORGANIZES WORKERS ALLIANCE IN SUPPORT OF JEWISH CONGRESS

The Executive Committee of the Workers Alliance, supporting the Jewish Congress, held their first meeting last night. They decided to open a permanent office, and appoint a committee of three to carry on the work. They also decided to appoint a committee of twenty seven to carry on practical work for the Jewish Congress.

The Executive Committee proposed that every organization should send two delegates to the next meeting, and it is expected that many labor organizations will select delegates in the course of this week, so that they may be represented at the next meeting.

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JEWISH

Sunday Jewish Courier, Apr. 9, 1916.

[AN APPEAL TO JEWISH WORKERS TO JOIN THE JEWISH  
NATIONAL WORKERS ALLIANCE OF AMERICA]

(Adv.)

Jewish workers, join the Jewish National Workers Alliance of America! What is the Jewish National Workers Alliance? This question can best be answered by the following excerpt from our declaration of principles:

"Recognizing the need for assistance in case of death, want or sickness, and conscious also of the discrimination and injustice which Jews face in our present society, we Jewish workers have found it necessary to create an organization which has set itself to:

- "1. Give its members sick and death benefits.
- "2. Strengthen through education the national and social consciousness of the Jewish masses in order to fight against assimilation; participate in the revival of an international Jewish movement.





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JEWISH

Sunday Jewish Courier, Apr. 9, 1916.

- "3. Function actively in the labor movement which seeks to improve the condition of the working class and to bring about a new and better social order."

#### OUR MATERIAL BENEFITS

The Alliance gives in benefits to its members: Insurance policies ranging from \$100 to \$2,000, the premiums of which are paid according to age.

It also gives ten dollars a week consumptive and sick benefit. Special benefits are provided for accident insurance and "paid up" policies. The Alliance offers the most modern type of insurance policies.

Men and women of 18 and over are accepted.

Join with us; let's work together!

If you are a Jewish worker, you should be interested in the Jewish National Workers Alliance.

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Sunday Jewish Courier, Apr. 9, 1916.

JEWISH

As a Jewish radical, you should recognize your obligation and join the organized Jewish workers who are struggling for national and social emancipation. You should join with those who are fighting against discrimination, and for the recognition of Jewish rights--with those who seek Jewish emancipation.

Jewish workers, do not remain aloof! Through an organization of all nationally conscious Jewish workers, let us build a powerful Jewish workers' order which may act as a model to others.

Your place is in the Jewish National Workers Alliance! Come, build your own institution. Join one of our four Chicago Branches! For information, apply to the District Committee Secretary, Samuel J. Stulman, 3544 W. 12th Place.

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JEWISH

Daily Jewish Courier, Mar. 15, 1916.

B'NAI B'RITH HEARS FROM ZION

(Editorial)

A huge meeting of B'Nai B'Rith, arranged by the Ramah Lodge, was held last night in the large salon at the Morrison Hotel.

The audience responded enthusiastically to the detailed explanation of the meaning of Zionism, its aspirations, and its importance.

Judge Hugo Pam was the principal speaker of the evening.

Zionist gatherings certainly are not new in Chicago. The Zionist movement has been spoken of and written about so frequently, that it is almost impossible to say something original, something that has not been said

Daily Jewish Courier, Mar. 15, 1916.

before, in one form or another. And yet, at this meeting, it was obvious that an innovation had taken place in Chicago.

The newness was not to be detected in what the speaker had to say, although he spoke dynamically at the time adhering to facts and logic; nor was it a new accomplishment to hold the interest of a Jewish audience in a Zionist lecture. The newness consisted of the bringing together of such a speaker with such an audience. As is known, Judge Hugo Pam has become interested in the Zionist movement during the last two or three years. But the order B'nai B'rith, as an organization, is still not interested in the great movement. It was therefore a real novelty to witness how a new converted Zionist, a son of American soil, to whom Judaism was only a faint speculation, stood and spoke of the reconstruction of Jewish territory, of the pioneers who helped rebuild Palestine, of the colonies and schools, of

Daily Jewish Courier, Mar. 15, 1916.



the modern language and culture, and of the necessity for Jewish center that will make possible a finer material life for a certain portion of Jews, and that will act as a divine inspiration to all Jews.

It was still more interesting, to see how the members of the B'nai B'rith, to whom the idea was completely new, received the words of the speaker. They listened with as much attentiveness as they would listen to a lecture on some remarkable discovery.

This confirms the ideas which we ourselves have in the past so often expressed on this position, namely, that Jewish organizations, whatever their programs may be at their inception, will untimately prove to be of great help to the cause of the Jewish people. Wherever a vast number of Jews assemble, the common Jewish instinct prevails. Very often,

Daily Jewish Courier, Mar. 15, 1916.

the individual, who may be far from Jewish problems, is not aware of it. This is now indicated by the position that the largest Jewish orders have taken toward Zionism and the question of the Jewish Congress.

The Ramah Lodge is worthy of heartfelt praise for last evening's meeting. This was so far as we knew, the first "official" test, where Zionism was discussed before a large attendance of the members of B'nai B'rith. As a Jewish problem, Zionism should have been discussed in the councils of the B'nai B'rith quite some time ago. We do not wish to imply however, that the order as such, should turn Zionistic. Nevertheless, it seems to us that a large Jewish organization, with so many intelligent and wealthy Jews having so much influence, should not pass over any Jewish movement without due consideration.

Last evening's meeting was a fine beginning.

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JEWISH

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Feb. 23, 1916.

#### SOUTH SIDE JEWISH COMMUNITY CENTER.

There is a movement on foot on the South Side to organize and unite the Jewish element in that community. The leader of this project is Rabbi Jacob Levinshon of Englewood. Not long ago the rabbi called in a few South Side Jews for a conference and introduced his idea. The synagogue, Rhodoph Zedek, 18th and Michigan Avenue was selected for the meeting place. This synagogue is located in the heart of the South Side and last Saturday Rabbi Levinshon laid his plans before a large assembly selected from different South Side synagogues. His idea and plans were unanimously accepted.

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JEWISH

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Daily Jewish Courier, Feb. 23, 1916.

The program of uniting the different organizations is not as yet an assured fact, but the idea is that all synagogues, societies and organizations, located on the South Side and interested in Jewry, religion, Zionism, and cultural and literary pursuits, should be united in one organization. For example, the Hebrew Institute on the West Side, or the Educational Alliance on the Northwest Side which centralizes all Jewish forces in the community. It is our desire that every synagogue, society and organization, interested in Jewish activities, should form committees and give their names to Rabbi Levinshon who will arrange all meetings where propaganda for this plan can be discussed.

Isaac Ben Jacob.



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JEWISH

Daily Jewish Courier, June 7, 1915.

COMMITTEE ON RIGHTS FOR ALL JEWS.

At the conference, yesterday morning, called for the purpose of organizing a national labor committee, in Chicago for the deliverance of the Jewish people in all European countries, a foundation was laid for immediate action. A committee of eleven was picked to direct the work.

Hyman Shneid was made chairman, M. Bakal, recording secretary, and B. Shapiro, financial secretary and treasurer.

The conference adopted the program of the New York labor committee, only that here it was determined to openly protest against the horrors and persecutions of Jews by the Poles.



Daily Jewish Courier, June 7, 1915.

The work of this committee will be to awaken public opinion regarding the horrible conditions of the Jews, through oral and written propaganda to influence the American Congress to fight for inalienable Jewish rights in all countries, through the American representatives at the peace conference after the war and also through the Socialists International.

The conference was attended by representatives of over thirty organizations, including the Workmen's Circle, Jewish Socialists Federation, Poale Zion, and other radical bodies. The next meeting will take place Sunday, June 19.

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Daily Jewish Courier, Dec. 2, 1914.

## THE JEWISH NATIONAL WORKERS ALLIANCE BECOMES ACTIVE

The Jewish National Workers Alliance, organized only a few years ago, took out its charter Jan. 6, 1913.

Its charter is the best of any order in the country, fully in accord with the latest insurance demands and government laws. Its insurance system, being the same as that of an insurance company, is one of the best in America.

The organization releases policies of from \$100 to \$2,000. It also carries sick benefits of \$10.

The order is a body of Jewish workers, nationalistically inclined. The Alliance is national radical in its mission, progressive in its conduct, modern in its insurance system, and has much in its activities for the Jewish masses.

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Daily Jewish Courier, Dec. 2, 1914.

The order is comparatively a young one, not having had the opportunity to become known everywhere. Yet, it has nearly 80 branches in 13 cities of America, and main offices in New York.

Every Jew nationalistically inclined should belong to this organization; everyone opposed to the destruction of the Jewish people, who wishes to fight against assimilation, and every worker should become a member.

The Alliance will set aside the week beginning Nov. 27th, throughout the entire country, for mass meetings, lectures, literary, and agitation meetings for the purpose of acquainting the Jewish masses with the ideas, aims and practical activities of the Alliance, and this is bound to bring success.

The Alliance has every opportunity to develop and grow during this agitation week, if everyone will do his duty and bring a prospect for membership.

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JEWISH

American Jewish Year Book, 1913-14, pp. 361-393.

JEWISH NATIONAL ORGANIZATIONS IN THE UNITED STATES WITH BRANCHES IN CHICAGO.

Arbeiter Ring (The Workmen's Circle). Baron De Hirsch Fund. Cantors Association of America. Educational League for the Higher Education of Orphans. Federation of Roumanian Jews of America . J. Gartenstein, president of the Chicago branch. Independent Order of B'nai B'rith. Independent Order B'rith Abraham. Independent Order B'rith Sholom. Independent Order Free Sons of Israel. Independent Order Sons of Benjamin. Independent Order of True Sisters (Unabhängiger Order Treue Schwestern). Independent Western Star Order. Industrial Removal Office. Inter collegiate Menorah Association.

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JEWISH

American Jewish Year Book, 1913-14, pp. 361-393.

Jewish Consumptives Relief Society. Jewish National Workers Alliance of America. Jewish Socialist - Territorialist Labor Party of America. National Conference of Jewish Charities in the United States. Constituent Societies, Chicago. Associated Jewish Charities, Bureau of Personal Service, Chicago Women's Aid, Chicago Women's Loan Association, Jewish Consumptive Relief Society. National Federation of Temple Sisterhoods - Affiliated Sisterhoods, Chicago - Emanuel Society, Isaiah Woman's Club, K. A. M. Auxiliary, Ladies' Auxiliary of Temple Sholom National Jewish Fraternal Congress - Orders, Chicago - Independent Order Western Star.

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JEWISH

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American Jewish Year Book, 1913-14, pp. 361-393.

National Union of Jewish Sheltering Societies. Order B'rith Abraham.  
Order Knights of Joseph. Order Knights of Zion. Pi Tau Pi Fraternity.  
Progressive Order of the West. Union of American Hebrew Congregation.  
Chicago Congregations, Anshe Maarab, Bene Sholom, Chicago Sinai,  
Emanuel, Isaiah Temple, North Chicago Hebrew.

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JEWISH

WPA (ILL) PROJ. 30275

Daily Jewish Courier, Nov. 4, 1913.

FROM WORKMAN'S GHETTO.

We are certain that many people believe the "Poale Zion," that played such an important role in the Jewish life, is no longer here in Chicago. We wish therefore to extend the greetings of the Worker Zionists that are even now existing here. A visit at their last meeting, Saturday evening, not only proved their existence but also their enthusiasm and activity.

To the "Poale Zion" belongs the undeniable credit for bringing nationalism to the Jews of America. They are the ones who year after year with their written and oral agitation and instructions have awakened in the Jewish worker the desire for freedom not only of his economic diaspora but also of his Jewish life diaspora. Their work in many instances has been successful.



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JEWISH

Daily Jewish Courier, Nov. 4, 1913.

WPA 111, 112 382/5

It is true, that there remains a few undesirable intelligents who long ago fell from their heights and who will from time to time attack the Poale Zion, but, their attacks are so clumsy, and so without tact or fact that the masses pay little attention to them and many do not even deign to notice them.

As previously stated the principles of the Zionists are high ones. Their work is a necessity among the Jewish working masses, and yet during these last years the Poale Zion has been quiet and inactive. What is the reason for this? Of course we shall not attempt to answer this although there must be some very important reasons for it.

And now the Poale Zion is coming to life again. The organization arranged a series of lectures with some of the best lecturers for Friday evenings

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JEWISH

Daily Jewish Courier, Nov. 4, 1913.

at the John Smythe School. They, together with the National Workers Verband branches are the founders and supporters of the Daily National Radical School in the John Smythe School. They are working to produce again the Jewish Kempfer (Fighter), a weekly paper that brought forth such acclaim during its former existence. Therefore we may expect again to hear much of the Poale Zion, and they shall again carry on their worthy work among the Jewish working masses.

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JEWISH

Sunday Jewish Courier, Oct. 26, 1913.

WPA (ILL) PROJ. 30275

FOUNDING THE HADASSAH SOCIETY.

Miss Henrietta Zold was the guest yesterday at a reception given in her honor by the local Zionists of Chicago at the Hebrew Institute. In her speech she pictured Jewish life in Palestine, constantly stressing the activities of the Hadassah Society. The Society is at present establishing branches everywhere with very good results.

In Chicago, too, we now have a Hadassah Society which will be known as the Clara Daw Hirsch Chapter. It already has a membership of fifty. Mrs. E. Natkin has been elected as the acting chairman and Mrs. A. Levinson as acting treasurer.

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JEWISH

Daily Jewish Courier, September 3, 1913.

AN ERROR, BUT NO CRIME.

Mr. A. detected a grave crime committed by us Zionists. We have sinned by inviting a Gentile to a Jewish national holiday affair and ignored entirely our Chicago rabbinate and great men. You are startled about the aesthetics of our committee and accuse us of corrupt and personal motives.

We wish to inform you, Mr. A., that if the invitation of a judge to our national holiday was, in your opinion, not the right thing to do, it was perhaps an error, but no crime. We did not invite the judge to attract a crowd, if you please; nor did we invite him because we are short of Jewish orators! We, Zionists, believe too ardently in the greatness and strength of our own "ego" to resort to foreigners.

Daily Jewish Courier, September 3, 1913.

If we invited a Gentile to our national celebration, it was not in order that he should speak to us, but, to the Gentiles.

What was the object of this celebration? Do you not know, Mr. A., the literal significance of a Zionist congress? Do you not know that the Actions Committee worked so hard, in order that this congress should not be a congress by us and for us, but actually to let the entire world know that a Jewish congress is being held, that the Zionist congress is our parliament in the Diaspora? They have, therefore, urged us to stage a gigantic demonstrations, at the same time, in all dwelling places of Israel and this echo shall ring from, one part of the world to another. The voices of the Jewish people shall be heard protesting against their oppressors, and oppression. And the committee



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Daily Jewish Courier, September 3, 1913.

thought that by inviting a great figure from the Gentile nations, it would draw their attention, as well as the attention of the English (printed) press.

This was our object, if it was not attained and if, in your opinion, we have committed a fallacy in the personality, it was merely a mistake, but under no circumstances, a crime.

And now concerning the second crime which you have detected, viz., that we have offended the rabbis and other prominent men by excluding them from the program. No, Mr. A., not for the sake of offending them, did we exclude them, not because we underestimated the honor of our Buelzinsky's, Epstein's, Silber's, Cardon's, Levidson's, etc., but on the contrary, we did it because their honor is too beloved by us.

Daily Jewish Courier, September 3, 1913.

What would you say, Mr. A., if we would have a rabbi speak, and in an open field where tennis was being played on one side and baseball on the other?



Jewish Daily Courier, September 2, 1913

## THE ZIONIST CONGRESS

The eleventh world Zionist Congress opens today in Vienna.

It is more than a meeting of party delegates, where only matters pertaining to the concerned organizations are discussed. The Zionist Congress is a colossal tribune from which the scattered people - Israel - proclaim their wants and demands.

At the first Congress in Basel, the Zionist tribune proclaimed to the world, the first independent declaration of the Jewish people. Until that time the nations, among which the Jews are dispersed, never knew that the Jews considered themselves as a national unit having their own demands and needs; that the Jews have their national mission to fulfill; that the Jews seek ways and means to confirm their historical unity on their own national economic, social and political grounds. In other words, the Jews want to materialize the dream of a thousand years, to return to their land, and to establish there an independent nation.

To say that prior to Zionism the Jews had given up their hopes entirely would not be true. However, the Jews only dreamt of returning to their own land. They were afraid to reveal their dream openly before the world for fear it





Jewish Daily Courier, September 2, 1913

would impair their lot amid the foreign nations.

The merit of the Zionists consist chiefly in that they have enough courage to declare themselves openly.

When the first Congress-tribune proclaimed the proud call for freedom and when our own Jewish flag was unfolded, the Jewish elements could be seen organizing the regiments to carry on the struggle for Jewish freedom and independence.

It is a great distance from the first to the eleventh Congress.

We extend our heartfult greetings to the representatives of the Jewish people and we wish that the eleventh Congress shall come closer to the realization of our ancient dreams to see the children of Israel on the grounds of Palestine.



## CRIME AGAINST ZIONISM

The committee who was authorized to provide the Jewish public, which assembled on the grounds of the Hebrew Institute yesterday, with spiritual entertainment owes an explanation to the Zionists and to the Chicago Jewish public.

Yesterday's holiday was a Jewish holiday "pure and simple" as the Americans would call it. It was not a general public celebration and the committee fully understood that the large attendance would come for two reasons: 1, The desire of assembling in a Jewish atmosphere; 2, To pay tribute to the great event - the opening of the Eleventh Zionist Congress.

The first duty of the committee was, therefore, to see that those who were to greet and entertain the throng should be Jews, and staunch supporters of Zionism if possible. Yesterday's assembly should have displayed a real Jewish character.

The Congress, which will be called to order tomorrow in Vienna, embraces representatives from various elements of world Jewry, Mizrachi, Poale Zion, those favoring the Hebrew tongue and those favoring the Yiddish tongue, politicians, and professionals - all are represented there according to their status-quo. It would be a crime if the Actions-Committee of the Congress would humble itself by excluding any fraction from participation in the Congress, and it would be high-treason if a non-Jew would be permitted to deliver the key-note address at the Congress.

Daily Jewish Courier, September 1, 1913

At yesterday's meeting we witnessed something that shocked every Jew. Instead of a strictly Jewish entertainment, a few, for reasons of personal publicity, confiscated all honor. Furthermore, the greatest honor was bestowed upon a non-Jew, who was the principle speaker.

And we hereby wish to say that we know that Judge Charles S. Cutting is one of the greatest jurists and one of the best judges in Cook County, and if yesterday's meeting had been called for the purpose of discussing law and jurisprudence, the committee could have selected no better man than this honest and stalwart judge. However, yesterday's meeting was a Jewish national one, a national meeting in the narrowest sense of the word, and how does Judge Cutting fit in as principle speaker at such a meeting? Would it ever happen that if the Irish were to celebrate a home rule holiday, and English minister would be invited as principle speaker? Will the Poles bestow upon the Russian Council the highest honor at their national holiday?

Have we not enough Jewish and Zionist speakers in Chicago to address the Jews at a national meeting? And if one should insist that we have no such "orators", nevertheless, everyone must admit that our speakers understand the listeners better than a Judge Cutting. Is it because one of the committee is, or wants to be, a friend to a non-Jewish judge that we have permitted ourselves to slap our best Jewish speakers in the face?

Daily Jewish Courier, September 1, 1913

WPA (ILL.) PROJ. 30275

Whenever the Zionists are in need of money they approach the synagogues, and they always get it. However, when a Zionist celebration was sponsored, they even lacked the courtesy of extending an invitation to the rabbis to occupy a place on the platform. A committee of Zionists will soon approach the synagogues for the purpose of posting stamps on the holiday tickets; they will demand of the Epsteins, Silbers, Budzinskys, Cardons, Levensons and others to undertake the work and to appeal and to influence the synagogues to sell tickets with Zionist stamps, and if the Zionists think that these men can influence the public to raise money, why should they not be fit to address a holiday meeting?

What was the purpose of the principle speaker yesterday?

If it was for honor, we think that the honor should have been bestowed upon those who work daily for Zionism; if, on the other hand, the main speech was merely a means to attract the public, we can only resent the aesthetics of the committee and look upon their ignorance with contempt, who think the Jewish public is so low that they would not attend the opening of the Congress unless a judge of the Probate Court appeared to utter the stereotypic phrases about the wonders of the Jews.

This slap in the face is to be more resented if the particulars of arranging the entire program are revealed. The men who undertook to furnish the spiritual en-

Daily Jewish Courier, September 1, 1913

ertainment of yesterday's meeting, were, practically for a long time, excluded from Zionist activities. That meant that they were not on good terms with Zionism because the genuine Zionists, knowing that Zionism to these men is only a means for furthering their personal ambitions, have simply prevented these men from participating in public affairs. To do work for Zionism in a quiet manner is not their line, because they cannot benefit by it.

Their sudden activity is evidence that they have side-tracked the sincere workers for Zionism, and this is more deplorable because woe unto the Chicago Zionist movement if it shall be exploited for personal purposes.

We are certain that the Chicago Jewish masses, and especially the rabbis, will readily understand that this disrespect comes from such men, from whom due respect can never be expected, and this occurrence will not dissuade them to diminish their energy for Zionism. Next month, which is Jewish month (on account of the Holidays), will be taken advantage of, by them, to propagate and assist the Zionist movement. And when the movement will really become Zionist, and only Zionist, such Cutting-Zionists will not be the leaders of Zionist.

People lacking sincerity should have no place in the Zionist movement.

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JEWISH

WPA (ILL) PROJ. 30275

Daily Jewish Courier, May 14, 1913.

WIENITZER BENEVOLENT VEREIN

A verein of Wienitzer countrymen was recently organized. The members request all Wienitzer countrymen to join our verein. A meeting will be held Sunday at 3 P. M. at Abraham Roods' residence, 1016 Marshfield Ave.

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JEWISH

Daily Jewish Courier, January 28, 1913.

WPA (ILL) PROJ. 30275

ATTENTION COUNTRYMEN OF CHARKOW!

We have finally succeeded in establishing a Verein. We believe that every countryman of Charkow will certainly rejoice in this news and will join our Verein.

Our next meeting will be held at Mr..B. Smolers home, 1021 S. Laughlin Street, Sunday, February 22, 1913.

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JEWISH

The Reform Advocate, Vol. 44, Wk. of Oct. 12, 1912. p.274.

The first regular meeting of the Chicago Association of Jewish Women will be held at Sinai Social Center, Monday October 14.



Daily Jewish Courier, April 5, 1912.

WPA (ILL.) FROM JUNE 1912

**JEWISH DAY OF HEALTH DEMONSTRATIONS.**

Thousands of men, women, and children, during the past four days, have visited the health exhibit which opened last Monday on West Park #2, corner Jefferson Street and 14th Place.

Right at the entrance you will find a department for women and young girls. In that department you have the opportunity of witnessing and of receiving the proper instructions and latest methods in diapering the baby, also how to feed the infant, and how to take care of the milk which makes up the diet during the child's infancy. The women also are told of the Chicago's infant mortality rate which is 6,800 annually and which can easily be reduced to 3,500.

Daily Jewish Courier, April 5, 1912.

WPA (ILL) PROJ. 60275

The women and girls are also taught the importance of safe-guarding the health of the baby, by using all possible means to keep the child healthy.

In some of the other departments you can see many interesting things, such as many female attendants with red badges, who act as guides offering to show the visiting public around. Most of these guides speak the Yiddish language in explaining the good of this health project.

This exhibit is open to the public from 10 A. M. to 10 P. M. at the big gymnasium hall. Many interesting programs are being conducted at this exhibit such as music, dancing, speeches, and illustrated pictures.

Daily Jewish Courier, April 5, 1912.

WPA (ILL.) PROJ. 30275

Each one of these programs is sponsored by the different schools and clubs in the neighborhood.

Saturday night is Jewish night. Mr. Sydney A. Teller will act as chairman and Mr. Max Shulman will be the speaker of the evening in which he will demonstrate a trip to Palestine, etc. The children of West Park and of Henry Booth's house will furnish folk dances, and the Health Department will give the visitors a demonstration on milk, in which infectious germs will be shown and how to avoid them.

#### PROGRAM FOR TODAY.

Today the program devoted to the Jewish training school. Mr. Bach, the principal, will act as chairman. The children will have a program of many folk dances and drills. Also a gymnastic program of the Hebrew Institute gymnastic classes. Mrs. John O'Conner, president of the Women's Club, will lecture with the help of illustrated pictures.

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JEWISH

The Reform Advocate, Vol. 40, Wk. of Mar. 25, 1911. p.209.

Julius Rosenwald and Moses E. Greenebaum last December called a meeting of the young men of the various congregations. A committee was appointed to investigate the advisability and possibility of forming an active organization. This committee held several meetings and finally reported its plan.

Irrespective of affiliation with any congregation, an association, to be known as the Sinai Social Center Association, is to be formed with headquarters at Sinai Social Center. This organization will be managed entirely by the young men and women interested in its activity.

MPA (LL) PROJ. 3275

The Reform Advocate, Vol. 41, Wk. of February 25, 1911, Page 55.

At a meeting held in the library of Molner Hall, an organization was formed by a small number of Jews on the Northwest Side, to be known as the Young Men's Hebrew Association. Its purposes are the social-uplift of the Jews of the neighborhood, and the building of a Center where all activities, social, educational, and charitable, may be concentrated.

Mainly, it is intended to give the younger generation a place where they can meet in healthy, moral surroundings, and in a Jewish atmosphere.

About \$500 was subscribed immediately, and a committee appointed to raise the additional necessary funds.

The officers of Y.M.H.A. are: A.S. Roe, President; S. Seltzer, Vice-President; S. Arkin, Treasurer; S. Koenigsberg and Dr. Sahnd, Secretaries.

The Reform Advocate, Vol. 39, Wk. of June 11, 1910. p.888.

The Universal Club of Chicago, was organized this week at Kenwood Hall. The club is composed of young Jewish men of the city. It intends to provide for the educational and athletic, as well as the social welfare, of the members. Plans are to be formulated for a clubhouse to cost \$25,000 to be erected in the vicinity of 51st street and Grand Blvd.

The officers are - Louis Grollman, president, Sidney Ware, vice-president, Oliver Salinger, recording secretary, David Hirsch, financial secretary, and Joel S. Flesh, treasurer.

WPA (ILL) PROJ. 30275

Courier, May 24, 1910.

Professor Shabsovitz on the Jewish Farmer.

The manager of the Baron De Hirsch Fund says that Jewish farmers are increasing in the United States. Professor Shabsovitz, in Chicago on a short visit, in an interview with a Courier reporter, stated that already 7,000 Jewish families have settled upon farms in the United States. These farms represent an investment of about seven-million dollars. To settle people on farms is now a business and no longer a charity. The professor predicted an enormous increase in Jewish farmers within the next twenty-five years. Jewish farmers have been settled near large cities throughout the East, West, and Northwest.

Can Jews be successful farmers? Well! Tobacco grown by Jewish farmers in Connecticut has been proven to be just as good if not better than that grown by non-Jews. The wine produced by Jewish farmers in New Jersey is as good as that produced from California vineyards. Sweet potatoes bring from 35 to 75 cents more per barrel to Jewish farmers.

There are two Jewish Agricultural schools in the United States today, gradua-

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JEWISH

WPA (ILL.) PROJ. 302/5

Courier, May 24, 1910.

ting eighteen students this year who are full fledged farmers.

Professor Shabsovitz has been interested in Agriculture for the past 28 years. He was graduated from the University of Zurich, Switzerland, and was the first trained Jewish Agriculturalist in Russia, and later in the United States.

In Russia, he founded an agricultural publication. Professor Shabsovitz has come here from St. Louis where he attended the conference on Jewish Charities. There, he stressed his belief in the future and the necessity of settling Jewish families on farms.



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JEWISH

Courier, May 20, 1910.

WPA (11-1) PROJ 10175

### Becoming Accustomed to the New Zionist Flag

If anyone doubts the present revitalization of the Jewish Flag of the Jewish People, he should see the spirit and work of our Youth in the Zionist Movement. They, the Youth of Free America, are not motivated because of persecution, but because of an inherited desire to aid their people.

The beautiful Zionist Flag we had was burned in the Institute fire. But already it has been replaced by an even more beautiful flag, with much finer ornamentations.

The coming Lag Ba-Omer Programs promise to be very interesting. The Junior Gates of the Knights of Zion will sing Hebrew Songs and the Boys' Gymnasium has prepared a flag. Drill speakers will be Leon Zolotkoff, Max Schulman, D. Aberson, and Rabbi Morris Levin. Admission is free, and everybody is invited. — — Rumanian Jewish Chicago Organization for Zion.

Dr. Rosenzweig has informed us that two-hundred members will work in uniform at the Decoration-Day Parade.

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Courier, May 20, 1910

WPA (LL) PROJ 50275

The Rumanian Jews of Chicago have of late been very active in organizing Gates of the Zionist Organization.

Benefit for Consumptives:

The Jewish Consumptive Relief Society of Chicago will have a benefit at the Colonial Theatre, 79 W. Randolph Street, Sunday Evening May 29. A very entertaining program has been arranged and all interested in this very fine organization are asked to be present.

Strawberry Festival and Dance:

The West Side Ladies Aid of the Old People's Home has arranged a Strawberry Festival and Dance at West End Woman's Club House, Ashland Avenue and Monroe Streets.

(Signed) "The Cook Spoon"

Courier, May 11, 1910.

WPA (ILL.) PROC. 30275

Meeting of the Palestine Committee.

At a meeting of the Palestine Committee of the Federation of American Zionists on April 30th, it was decided that a committee should form a corporation to buy 10,000 dunams of land in Palestine. Each one who buys one or more dunam of land has a right to vote in the election of directors of the corporation. The land will be given to the Jewish National Fund to be cultivated, but the corporation will control the use of the land and retain the land for the purpose of establishing an American Colony in Palestine. He who buys 50 or more dunams within a year may have the right to use the land himself, upon proper application of the Jewish National Fund.

It was decided that a committee of two be appointed, whose sole purpose will be to contact interested people and sell them interests in the land. The Palestine Committee feels that all Zionists throughout the land should initiate such projects in their sections of the country. In a short time, Mr. Zevy Cohen of Jaffa, will embark on his world propaganda tour for the purchase of land in Palestine.

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JEWISH

Courier, May 10, 1910.

WPA (ILL) PROJ. 30211

Chicago welcomes leader of Hebrew Immigrant Aid Society.

Mr. S. Navalo, leader of the Hebrew Immigrant Aid Society of New York, is now in Chicago on his way to San Francisco. Thousands of immigrants have this Society to thank for being allowed to land in this country when they were held up because of minor irregularities, or because they were unable to locate members of their families or because of immediate financial embarrassment. It was to aid these people that the Immigrant Aid Society was formed.

Mr. Navolo has conferred with Judge Julian Mack and will speak with other prominent and influential Jews of this city with the idea of creating a United Hebrew Charities Association whose budget will include a yearly sum for the Hebrew Immigrant Aid Society. This is a very advanced thought and should be carried out.

Courier, April 27, 1910.

WPA (ILL) PROJ 50275

### The Fight against Immigration.

The enemies of immigration were recently defeated in their attempt to obtain passage of immigration restriction legislations through Congress. The House Immigration Committee decided to with-hold any legislative recommendations until the Immigration Commission shall have completed its report. This action, as you know, was a compromise. The activity of the enemies of immigration during this last year, has been so great that it brought on a corresponding activity on the part of those who are against immigration restrictions. As a result, Congressmen have been flooded with messages and deputations demanding that they vote such and such a way on the proposed legislation. Due to this pressure on both sides, the House Committee with-held restriction recommendations to such a time, as they will have the commission's complete report.

Judging from that part of the report that has already been made public, we cannot expect a very favorable report when it is completed.

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WPA (ILL) PROJ. 3027

Courier, April 27, 1910.

We, who oppose immigration restriction as an inhumanitarian movement designed to deny oppressed people from finding a place of haven, are backing to the limit the newly organized society, "The Liberty Immigration Society," whose avowed purpose is to educate the populace through other language newspapers of the hardships and suffering of their fellowmen in the world, and the necessity of finding for them a place of refuge. Enemies of immigration are many and powerful. They seek at all times to present immigration and immigrants in the most unfavorable light and resort to many fallacies in presenting this problem to the public. We can combat this movement only through a strong organization and an educational campaign, thus creating an intelligent public opinion.

Immigration restriction recommendations are sure to be introduced to the next Congress, this coming December and our forces must be awake so as to be able to combat these restrictions in the most effective manner. The Liberty Immigration Society is now soliciting funds and members. One dollar per year makes you a member and a valued contributor. Send in your dollar and enjoy the blessings of those who seek entrance to this friendly land.

COURIER, April 17, 1910.

WPA (ILL) PROJ. 30

### Jewish Resettlement and Farming.

A small but noteworthy movement has been quietly and effectively going on within the past years. We refer to emigration of Jews from large industrial centers to small cities and farms. Although the movement has not as yet assumed large proportions, it is indeed gratifying to know that such a movement exists.

For many years now, national Jewish leaders such as Jacob Schiff have sponsored resettlement organization, the purpose of which was to resettle Jewish people from industrial centers to farms and less densely populated districts. These organized efforts for some reason or other have not met with too much success. However, efforts by individuals who have left industrial centers of their own volition and have settled on farms on their own initiative seem to be making many forward strides. This of course does not mean that organized efforts of resettlement should be abandoned, but rather invites some changes in methods of organized resettlement.

WPA (ILL) PROJ. 30275

Courier, April 3, 1910.

Idealism and Immigration. (Editorial)

The defense for continuation of immigration into this country has of late struck a new note. Heretofore, immigrants have been judged by the money they had at their disposal upon entrance, and friends of immigrants rushed to defend their entrance with this point; Immigrants have greatly enriched this country by their work and creative industry.

This new defense which is winning more and more adherents, is that these immigrants bring with them a new richness; a richness which expresses itself in an idealism. The immigrants, say their defenders, who are forced to leave their land because of oppression - political, religious and social - bring with them their dissatisfaction with everything that denies freedom to the person and group. This sort of dissatisfaction is truly idealism.

If we are not mistaken, it was our own Jacob Schiff who put forth this new defense. Not long ago, Judge Julian Mack expressed himself in this same vein in



Courier, April 3, 1910.

a speech at a banquet of the local Chamber of Commerce. This same understanding is rapidly being heard through-out the progressive press and by many prominent and social-minded citizens.

This same point of view is taking root in American literature, in the social-political life of our land which has begun to take on a new shape and form. If one were to examine these new trends more closely, he would see that the "un-educated" immigrant has a definite place, and this dissatisfaction we speak of, which the immigrant has brought with him from his old land, has a good deal to do with these new trends.

There is a wide difference between pessimism and dissatisfaction. The pessimist sees all worldly phenomena through smoked glasses and therefore sees nothing worth while in the future. One who is dissatisfied, however, sees the darkness of his present surroundings but desires to improve on them. He sees further into the future and therefore possesses those noble qualities, which build, which create new worlds, finer, nobler, idealistical worlds.

Courier, April 3, 1910.

Until a short time ago, this idealism of the immigrant was greatly resented by the American-born citizenry. They classified this idealism as destruction and the bearers destroyers. Certainly, our country has made great strides forward, when, within a short time, we have come not only to respect this idealism of the immigrant, but praise and glorify it.

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JEWISH

Daily Jewish Courier, Apr. 1, 1910.

THE LADIES SOCIETY FOR LEARNING IN SAFED, PALESTINE

We are notifying our sister members that the Ladies Society for Learning in Safed, Palestine will have an important meeting Sunday evening, April 3, at the Beth Midrash Hagadol and B'nai Yaakov Synagogue, 836 Maxwell Street. We beg all sisters who are members or who wish to become members of such a worthwhile organization to attend this meeting.

Dear Sisters! Do not think that because this organization was neglected, it is dead. The flame of the Holy Torah must continue to shed light. Help us, Sisters, to achieve this holy goal, and your heavenly reward will be great.

At the same time we would like to inform you that Simhah Charlotte, 1521 West Twelfth Street, has the power to collect dues and other monies for the Society. We ask the sisters to treat him accordingly.

Mrs. Malkah Miller, president.

MPA (ILL) PROJ. 30275

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JEWISH

Daily Jewish Courier, April 22, 1909.

WPA (ILL.) PROJ. 30275

ANSWER TO THE LOVER OF THE HEBREW GROUP

"Dear Editor:

I read a letter in the Courier, written by Mr. Seligman regarding the sad plight of the Hebrew Speaking group. With all respect for Mr. Seligman, in particular, and for members of the group, in general, I must say that the members of the Hebrew Speaking group are not facing reality. I once told Mr. Seligman, personally, when the Hebrew group was still in its glory, that the society couldn't exist very long, for it had no definite objectives to follow. Its meetings were too dry and uninteresting. It had club-rooms and a library, but what good did it do when the members came there for no other purpose than to read and speak Hebrew.

Societies that segregate themselves and live in isolation from the outer-world cannot exist very long. When members become Americanized they immediately lose interest in such organizations. One pulls one way, the next one the other way. It's hard to keep them together, after they have been in America for some years.

There were two Hebrew-speaking circles in Chicago, and not one could exist. Why? Because of the bitter rivalry and jealousy amongst the two groups. Instead of

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Daily Jewish Courier, April 22, 1909.

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WPA (ILL) PROJ 30275

co-operating and pulling together for one purpose, they have been quarrelling with one another.

If the Hebrew group is in a coma, well then, it's their own fault. Let that be a lesson to the heated members of the group.

H. Wilk, Chicago."

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JEWISH

The Reform Advocate, Vol. 38, Wk. of January 29, 1910.p. 1,026.

For the last three months, a group of young men, assisted by the administrative staff of the Chicago Hebrew Institute, have been at work interesting the Jewish men of the city in an organization now known as the Institute Club. The society numbers among its members some of the most prominent young Jews of Chicago.

The purpose of the Institute Club is to unite the Jewish young men for social, intellectual, physical, and moral purposes. The officers are president, Bernard D. Jadwin, secretary and treasurer, Isaac Silberstein and recording secretary, David Lurvey. On the executive committee are Nathan D. Kaplan, Dr. James D. Franklin, Dr. Chas. Newberger and I. B. Lipson.

WPA (ILL) 7302.2075

Chicago Hebrew Institute Messenger, November 1, 1909.

HERZL MEMORIAL SERVICES



A Herzl memorial meeting conducted by Zionist organizations was held July 12, and consisted of two massmeetings and a parade. The parade assembled in the Institute grounds and marched one thousand strong from there through the principal streets of the neighborhood, returning to the Institute.

The adults assembled in an annex hall, and the children in the synagogue. About fifteen hundred persons attended both meetings, and with music and oratory paid tribute to the character and achievements of the great Zionist leader.

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JEWISH

Sunday Jewish Courier, Apr. 11, 1909.

### BIG ZIONIST RALLY

Today at 2 P.M. a big Zionist mass-meeting will take place at the B'nae Mosheh Congregation, 424 Paulina Street, where great speakers will address the audience about the future of the Jews. Among the speakers who will enlighten the audience, will be Rabbi Budzinsky, Dr. David Blaustein, Dr. A.B. Yudelson, Mr. Max Shulman, and Leon Zolotkoff. Everybody is invited.



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JEWISH  
WPA (ILL.) PROJ. 30275

Courier, October 23, 1907.

BNAI EZRA LODGE.

The Bnai Ezra Lodge 318 of the Independent Order Brith Abraham, held a very successful meeting on Saturday, October 26, at the Metropolitan Hall. The Bnai Ezra Lodge is one of the finest and most reputable lodges on the West Side.

The Bnai Ezra Lodge was founded in the year 1902 with a small handful of members. In the course of its short existence, the membership has increased greatly, and now totals 200 men and women. The lodge has its own emergency fund of \$1,000 from which members who find themselves temporarily embarrassed may borrow money without any interest charges. The officers of the lodge are A. Novak, president; M. Woger, secretary; and M. Burger, treasurer.

Courier, February 15, 1907.

TWO LECTURES BY THE GOLDEN EAGLE LODGE.

Next Sunday evening the Golden Eagle Lodge will have the well known public speaker, Dr. Benjamin H. Bregstone to lecture at the West Side Auditorium. The subject of his address will be "Medicine and the Bible." Dr. A. R. Levy will also speak and his subject will be "The Jew in America."

This is the second series of lectures this season sponsored by the Golden Eagle Lodge. There are other entertainments also gotten up for the members of the Golden Eagle Lodge and also for the prospective members.

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JEWISH

Courier, February 10, 1907.

WPA (ILL.) PROJ. 30275

The Independent Order of the Western Star is a Western and especially a Chicago order. The order is worth while for the Jews in the West and the Chicago Jews especially, should take a more active interest.

This order was founded on the 13th of February, 1894, with Mr. Joseph Epstein as Grand Master and Morris Eller as Grand Secretary. Mr. Wm. A. Jennese is the present Grand Master and Mr. I. Shapiro is the present Grand Secretary. Since the organization of this order, thirteen years ago, it has shown that it is a true Jewish order. The Grand and the Subordinate lodges are at any time ready with an open hand to all Jewish undertakings in Chicago. When the Society for the Aid of the Homeless appealed for help, this order very readily came across with over a thousand dollar donation, which was an amount very near as much as all other lodges in America combined.

Next Saturday evening a celebration of the thirteenth anniversary of the order will take place at the Second Regiment Armory, and the Chicago Jews are expected to show their appreciation.

The Reform Advocate, Vol. 26, Wk. of Jan. 23, 1904, pp. 525-527

From the report submitted at the annual meeting of the Jewish Agriculturists' Aid Society -

80 families have been encouraged and assisted to settle on farms during 1903. The number of individuals assisted was 802. By nationality, 48 of the 80 parties were Russian, 14 were Roumanian, and the others Galicians and Hungarians. In all, the 80 families have taken up 10,957 acres of land.

62 loans in sums from \$100 to \$1,000 have been made during the year to as many Jewish farmer-families. These loans aggregate \$27,811.

The Reform Advocate, Wk. of March 23, 1903. pp.167-168.

In answer to the call issued by the trustees of the U. H. C. to the Jewish public of Chicago, a meeting was held on March 24th in the vestry room of Temple K. A. M. The purpose was to discuss the question of Jewish immigration and decentralization. In regard to the solution of this problem, negotiations had been entered into with the N. Y. Charities.

The Relief Committee of the U. H. C. recommended the adoption of the New York proposal. This plan called for the establishment of a Removal Industrial Office by the Jewish community here. The express function of this office would be the removal of immigrants coming to Chicago, to smaller cities and municipalities in the West, and South, with the understanding that one-half of the immigrants thus placed come from N. Y. and the other half from Chicago. The Baron De Hirsch Fund was to defray the expenses of the entire bureau.

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The Reform Advocate, Wk. of March 28, 1903. pp.167-168.

The Jewish citizens present at the meeting unanimously adopted the recommendation and elected the following officers to lead the organization: president, Simon W. Strauss, vice-president, Leo A. Loeb, secretary, Bertram Cahn and treasurer, Oscar G. Foreman.

The Removal Industrial Office of Chicago is created primarily to prevent further congestion in the already over-populated districts by removing new immigrants, as well as old residents, of over-crowded sections to smaller communities away from Chicago. All thinking men will agree that every city should share in the responsibility of giving homes to those unfortunate people.

The Reform Advocate, Vol. 23. Wk. of March 1, 1902; Pp. 97-99

The Jewish Agriculturists' Aid Society of America, an organization chartered under the laws of the State of Illinois and with offices at Chicago, encourages and assists the Jewish poor that are able and willing to establish themselves as farmers in the United States or in Canada.

The Society began operations fourteen years ago. On the 16th of October, 1888, in the study of Dr. Hersch, its plan was mapped out by the doctor and two of his colleagues, Rabbi I.S. Moses and Rabbi A.R. Levy. Gaining a few friends for the cause, among whom were Herman Felsenthal, Adolph Loeb, Samuel Gans, Adolph Moses and Israel Cowen, the work has been carried on by independence and prosperity.

In its last report of the Society goes a detailed account of the condition of 89 of its proteges. These 89 Jewish farmer-families work an aggregate of 10,617 acres of land. The value of these estates is \$140,000. 22 of the farms are free of every encumbrance and the total indebtedness against the remaining 67 is \$40,000. Of \$35,525 in loans made to the Jewish farmers, all but \$14,030 have been repaid.

The actual expense of carrying on the program of the J.A.A.S. is assumed by the A.J.C., and by the few members of the Society. The officers are President, Adolph Loeb; Secretary, Leopold Gans; and, Treasurer, E. Rose.

The Reform Advocate, Vol. 21, p. 288. May - Oct., 1895.

### The First Jewish Settlers

The first Jewish settlement in Illinois was in the City of Chicago.

The first Jew who settled here was J. Gottlieb, in 1838. He was followed in 1840 by Isaac Ziegler, the brothers Benedict and Jacob Schubert, and Phillip Newberg. The following settled in Chicago between the years 1840 and 1844: H. Fuller, Jacob Fuller, Marx D. Mayer, Rosbach, Isaac Engle, B. Stern, A. Frank, Marcus Peisser, Levi Rosenfeld, Jacob Rosenberg, Morris Einstein; the brothers Julius, Abraham and Moses Kohn, James Marks, the brothers Benjamin and H. Meyer, and Mayer Klein. The following arrived here in 1845 and 1846: Morris Kohn, B. Weigselbaum, Samuel Cole, M. Braunschield, M. Leopold, Louis Leopold, Martin Clayburg, Henry Leopold, Michael Greenbaum, Louis Mayer, Ben Schlossman, and wife; Joseph Schlossman and wife; Simon Schlossman, Samuel Schlossman and wife; Levi Cline and wife; Hirsch Kohn, Mrs. Dilah Kohn, and her daughter Miss Clara Kohn. In 1847 the following arrived here: Joseph Kohn, Elias Greenebaum, Isaac Luckey and wife, Isaac Wolf and sisters; Henry Horner, Louis and Samuel Haas; Jacob Friedman; Isaac, Louis and Simon Wormser; Mr. Greenebaum and his sons, Leon,



Page 2

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JEWISH

Abraham, Herman, Jacob and Moses, with three sisters. In 1848 M.M. Gerstley, E. Frankenthal, and Max Weineman. Of the very first settlers, only six are still living in Chicago. They are Marx L. Mayer, Isaac Wolf, Mayer Klein, Morris Kohn, Elias and Henry Greenebaum.

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JEWISH



Illinois Staats-Zeitung, Mar. 28, 1893.

### JEWS TAKE PART IN THE CONGRESS OF RELIGION

Many of the most prominent Jews of Chicago and the United States were assembled yesterday in the Jewish temple on 23rd Street and Indiana Avenue. It was assumed at first that this meeting was for the purpose of paying a tribute of honor to Rabbi Wise of Cincinnati. Last Sunday, Rabbi Wise, who already is honored as a patriarch of the representative of Judaism, received a number of visitors in the auditorium, and at this opportunity the meeting, held yesterday, was arranged. Besides the many tokens of esteem extended to the guest of honor, another very important matter came up for discussion; namely, the participation of the Jews at the Congress of Religion at the World's Fair.

The meeting was called to order by the secretary, Dr. Joseph Stolz, and B. Bettmann, of Cincinnati, was appointed chairman. The following officiated as vice presidents: J. H. Schiff, A. Moses, J. Freiberg, I. Busch, S. Hirsch. Others present were the United Rabbis, and the Secular Committees of the Central Conference of United Rabbis, and the Union of American Jewish Congregations.



Illinois Staats-Zeitung, Mar. 28, 1893.

After Rabbi Wise and Dr. E. G. Hirsch explained the purpose of the Congress of Religion at the World's Fair, Dr. Stolz delivered a powerful speech outlining the plan which is to be sent to all rabbis and eminent Jews of the world. The plan includes a survey on the extent to which the Jews will participate in the Congress of Religion, which will take place from the 11th till the 28th of September. To this Congress the prophets of Judaism are likewise invited, for there should be no missing link in the chain of historic religions.

There is yet another reason for the participation of the Jews. Although the Jewish religion is over three thousand years old, yet there has never been another religion so misunderstood and misinterpreted. Even today, these misconceptions are expressed through fanatical persecutions by nations marching in the front of civilization. Never before has a better opportunity been offered to the Jews for their own defense than the one at the coming World's Fair in Chicago. To neglect the opportunity for the expounding of our teachings and our aims by our most capable men would be criminal carelessness.

Illinois Staats-Zeitung, Mar. 28, 1893.

We must prove that Judaism is indispensable to the highest religion, therefore, the support for and participation in the Congress to represent Judaism, is imperative. It is also intended to give every variation of Judaism a chance to express their opinion freely. We are also requested to attend the conferences of other religions, which will begin on August 28th.

Following this, Rabbi Wise proposed that the different committees arrange a plan for the regulation and listing of the subjects for discussion. And also to register all theologians and men of learning who will lead the discussions. The final arrangements of the material he proposed to submit to the preliminary conference of the Jews, which will be held on August 28th.

Dr. Hirsch then presented the resolution that all speakers at the Congress have to submit to the following three rules:

1. To enter into no discussions of differences of opinions.



Illinois Staats-Zeitung, Mar. 28, 1893.

2. No controversies against other religions.

3. No illogical defending of the divine origin of the Holy Scriptures.

The principal ideas must consist in contributions to the subject of religion, and to the ethical laws of humanity. The hopes and ideals of Judaism, its unique accomplishments, and the historical development of Judaism must be presented.

This resolution of Dr. Hirsch was accepted. The chairman, Mr. Bettmann, then appointed Rabbi Wise to preside over the Nomination Committee, which is to elect the speakers for the Congress of Religions....The other members of the committee are the following: Dr. A. Moses, Ch. Levy, Dr. I. M. Wise, Dr. Hirsch, and Dr. Stolz.

The Committee held its first meeting yesterday afternoon.



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V A 1 (German)

JEWISH

The Reform Advocate, Wk. of Apr. 9, 1892.

[RELIEF ASSOCIATION BUSY]

The influx of Russian refugees to this city, and the severity of the weather last month, have greatly increased the work of the United Hebrew Relief Association. Superintendent Kiss, reports that during the month of March there were 493 applications made for relief by resident and transient poor. Of this number, 272 were assisted. During the same month last year, 151 applicants were assisted. The total number of persons, adults and children, assisted last month was 1,346.

The nationalities were as follows: Russian, 233; German, 17; Hungarian, 8; Bohemian, 4; Galician, 4; English, 3; Austrian, 1; Rumanian, 1; American, 1. From the Canal Street District, there were 240 applicants, including 54 of the 66 newcomers.

Superintendent Bartenstein, of the Labor Bureau, reported that 83 persons had applied for work. All but 11 were provided with situations.

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JEWISH

The Reform Advocate, wk. of Nov. 7, 1891. p. 197.

[RUSSIAN RELIEF]

From the report of Superintendent A.R. Levy, on the relief work of the Executive Committee in Aid of the Russian Refugees.-

"We have been able to secure employment for a good number of unskilled laborers and boys. However, our means do not suffice to meet the emergency. We are unable to find employment for all. There is but one solution to the problem - the refugees must be distributed throughout the country. The burden of this enforced and abnormal immigration is cast upon the few larger communities in the country and, our city is receiving more than its due share. It is to the country places, to the smaller cities, to the towns and villages, that we must look for the remedy. An earnest and urgent appeal must be made to our brethren in the country who will surely share with us the burden that ought to rest upon all Israelites alike. Let an appeal in the form of a letter be addressed to individual members in the smaller communities and the result will, no doubt, be very satisfactory."

The Reform Advocate, wk. of Sept. 19, 1891. p. 74.

[RUSSIAN COLONIZATION SOCIETY]

The Illinois Russian Colonization Society has been incorporated at Springfield, Illinois.

Among the incorporators are Senator John M. Palmer, Rabbi Rubenstein, Chas. E. Hay and Albert Salzenstein. The intention is to purchase land in Illinois or Missouri and establish colonies of refugees.

Rabbi Rubenstein stated "We should get nothing but reasonably good land. Experience has shown that colonies of this kind cannot be successfully established on the cheapest land. A society in Cincinnati spent \$65,000 in the establishment of a colony in Kansas. That was several years ago, and the grasshoppers and drouth took the crops of the colonists, and what they did raise, they could not get a profitable market for. That colony was a failure, simply because cheap lands were utilized. Colonies established on good land have succeeded."



The Reform Advocate, wk. of Sept. 19, 1891. p. 74.

It is probable that the first colony will be established in Southern Illinois near the Ohio River. There the richest land can be bought for \$20.00 an acre. A proposition from a landowner in that section is already in the hands of the society. A good market is within easy reach, and it is thought a colony established there would be a success.

The Reform Advocate, wk. of Mar. 6, 1891.

[RESOLUTION MADE]

A resolution was made to open a branch of the Jewish Alliance of America in Chicago. A mass meeting was called last Sunday at Metropolitan Hall, Jefferson and O'Brien Sts.

The following committee of organization was appointed. H. Eliassof, Dr. A. P. Kadison, Mr. Kruger, H. M. Shabad, Nathan Davis, Marks Nathan and A. Bernstein. This committee will meet tomorrow night.

The Occident, February 22, 1889.

THE STANDARD CLUB RECEPTION.

We are indebted to the board of managers and reception committee of the Standard Club, for an invitation to the reception tendered Thursday evening, February 21, on the occasion of the opening of their new edifice, corner Michigan Avenue, and 24th Street. The Standard is the oldest social institution of Chicago.

The Chicago Tribune, May 26, 1879, . . .

B'NAI B'RITH

The brethren of the Independent Order of B'nai B'rith held a mass-meeting last evening at Oriental Hall, 122 La Salle Street, to officially receive the officers and General Committee of the District Grand Lodge. The meeting was well attended, considering the state of the weather. Mr. Adolph Loeb, Grand Secretary, called the meeting to order, and, after explaining its object, nominated Mr. Charles Kozminski as Chairman, who was unanimously elected. Mr. Kozminski in a few well-chosen remarks thanked the brethren for the honor conferred upon him. A committee of three was appointed to bring in the Grand Officers. The Committee retired and soon after filed in with the officers and placed them in a row in front of the Chairman, who welcomed them. He then introduced them individually and severally to the members present. They were R. Reichman of Milwaukee, President; D. Amberg of Grand Rapids, Vice President;.....

President R. Reichman addressed the meeting in German, going over the past history of the Order, and showing how much good has already been accomplished through its instrumentality. He also spoke of the needs to maintain the present state of the Order.

The Chicago Tribune, May 26, 1879, . .

Mr. Samuel Kaizer, Professor of Elocution at Hershey Hall, then read very effectively an elaborate and able poem on religious liberty entitled "Epitoma Judaica," by Dr. H. M. Bien of this city. Dr. Bien dedicated this poem to the Orders of B'nai B'rith, Keshet Shel Barsel, and Free Sons of Israel, to commemorate the erection at Philadelphia, July 4, 1876, of Ezekiel's Centennial monument, embodying the principles of religious liberty.

After this several of the Chicago members made short remarks and then the meeting was adjourned.

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Illinois Staats-Zeitung, Feb. 3, 1879.

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FREE SONS OF ISRAEL

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This old Order was founded in the East where it is well known, and a few years ago the Society organized a branch in Chicago, where the benevolence accorded to its poor and sick members, as well as the help to their widows and orphans, and the decent burials of the dead, give convincing proof of its humanitarian spirit. There are eight lodges of this Order in Chicago at present, and it was decided three years ago that the Order should have its own cemetery; as a consequence thereof, five and one-half acres of land were bought near Waldheim (Forest Home). Through an assessment of five dollars on each member, the first payments were made, a fence was erected, a caretaker's house was built, and trees were planted, etc.

The administration in charge of the burial ground is called the Cemetery Association of the Free Sons [of Israel], and it consists of three delegates from each lodge. Thus far, only a few family burial plots have been sold and the Association, therefore, is confronted with large debts. [In order to remedy this situation] the Cemetery Association resolved to hold a fair

WPA (ILL) PROJ

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Illinois Staats-Zeitung, Feb. 3, 1879.

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II D 1 at Uhlich's Hall, from March 2 to 9, in order to pay off the mortgage.

II F The general public is requested to give generous support to this philanthropic endeavor, and, particularly, not to let the various committee members, who are entrusted with collections, go away empty-handed when they come seeking articles for the fair.

The Esther Lodge, a ladies auxiliary club of the Order, has already shown active interest and obtained gratifying results, which will do much in making the fair an outstanding as well as a financial success.

WPA (ILL) PROJ. 307

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JEWISH

B'nai Brith Bulletin - Pp.4-5.

Sigmund Livingston, a well known Chicago attorney, is chairman of the B'nai B'rith Anti-Defamation Commission. The commission supervises the work of the Anti-Defamation League which Mr. Livingston was instrumental in founding in 1913. Since that time, the League has handled thousands of cases of defamation against the Jewish name on stage, screen, radio, press and books and it has gradually developed into the most efficient instrument for protecting Jewish integrity in American life.



### III. ASSIMILATION

#### B. Nationalistic

##### Societies and Influences

#### 3. Commemoration of Holidays

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JEWISH

Daily Jewish Courier, Feb. 7, 1924.

### CHICAGO HONORS WILSON'S MEMORY

Yesterday, the city of Chicago paid final honors to Woodrow Wilson. All work stopped for one minute at three o'clock in the afternoon, in all stores, shops, and factories. The movement of trains, streetcars, elevated, and private automobiles stopped for one minute. The performances in all the theaters were stopped for one minute at three o'clock in the afternoon. Dozens of memorial meetings were held in various parts of the city.

Memorial meetings took place last night in many synagogues of the city. The synagogues, in spite of the cold weather, were crowded with men and women. Rabbis and speakers addressed all meetings. The cantors sang the "Prayer for the Dead" and read some chapters from the Psalms. Appropriate resolutions were adopted and sent to Washington, to the family of the dead friend of Israel and of humanity, Woodrow Wilson.

WPA (CL) PROJ. 3027

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JEWISH

Daily Jewish Courier, Feb. 6, 1924.

CHICAGO JEWS WILL GATHER TONIGHT IN THE SYNAGOGUES  
TO HONOR THE FRIEND OF THE JEWS WHO HAS DIED

Memorial meetings will be held tonight at seven-thirty in many synagogues of the city to honor the memory of the late ex-President Woodrow Wilson, whose body will be laid in eternal rest today. Chicago Jews will thus have the opportunity to express openly their sorrow at the death of one of the best friends they ever had in the non-Jewish world. It is expected that every synagogue will be crowded and that many people, as Americans and as Jews, will attend the memorial meetings.

The memorial meetings will be held at the following synagogues:

West Side: Congregation Anshe Kneseth Israel, 3411 Douglas Boulevard; Congregation Kehilath Jacob, Douglas Boulevard and Hamlin Avenue; Congregation Anshe Sholom, Ashland Avenue and Polk Street; Congregation Beth

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JEWISH

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Daily Jewish Courier, Feb. 6, 1924.

Hakne-Seth Anshe Vilno, 508 South Springfield Avenue.

Northwest Side: Congregation Tiphereth Zion, 1243 North Lincoln Street.

South Side: Congregation Beth Hamidrosh Hagodol Anshe Dorom, 5129 Indiana Avenue; Congregation Beth Abraham, 3019 South Wabash Avenue. The meeting there will begin at seven o'clock. At the Congregation Rodfei Zedek, 54th Street and Greenwood Avenue, the meeting will begin at three-thirty in the afternoon.

All the meetings will follow the same program. The chairman will open the meeting and give the floor to the rabbi of the synagogue. The Cantor will chant a prayer. A speaker will deliver a speech in English. Chapter forty-nine of the Psalms will be sung. A speaker will deliver a speech in Yiddish. An appropriate resolution will be passed. The Cantor will chant the "Prayer for the Dead".

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Daily Jewish Courier, Feb. 6, 1924.

The more Jews there are present at the memorial meetings in the synagogues, the more credit will be reflected on the local Jewish community--the greater will be the respect expressed for the friend of the Jews.

Woodrow Wilson has done us many favors. He has shown us true friendship, in behalf not only of the American Jews, but of the Jews of the entire world. Let us, therefore, crowd the synagogues, and take part in the holy memorial meetings.

These are the important things which the ex-President Wilson did for the Jews: The first time ex-President Wilson showed his friendly feeling toward Jews was when he appointed Louis D. Brandeis as justice of the Supreme Court, in spite of the great opposition that arose against that appointment.

Woodrow Wilson vetoed anti-immigration bills three times because they were

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Daily Jewish Courier, Feb. 6, 1924.

aimed against the Jews. Woodrow Wilson wrote a letter to Dr. Stephen S. Wise, in which he declared himself in favor of Palestine as a homeland for the Jewish people. This letter later made it possible for the English government to issue the well-known Balfour declaration.

Woodrow Wilson appointed Morgenthau and then Elkus as ambassador to Turkey, Felix Warburg as chairman of the Federal Reserve Board, Bernard Baruch, Julius Rosenwald, and other great Jews to posts of honor, which appointments helped win the great war. During the war, Woodrow Wilson prevented a pogrom by the Russian Army.

Before he left for France, Wilson had a conference with Stephen S. Wise, Louis Marshall, and Judge Julian W. Mack. He discussed the Jewish problem with them. Woodrow Wilson did a great deal to help the Jewish delegates at the Paris conference win [recognition of the] rights of minorities. Keep all these things in your mind; remember them!

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Daily Jewish Courier, Feb. 6, 1924.

The public is asked to come on time to the above-mentioned synagogues because the services will begin promptly at seven-thirty. Jews are expected to behave with dignity at these meetings. It is expected that the memorial meetings will be conducted in a respectful, and impressive manner.

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JEWISH

Daily Jewish Courier, Feb. 5, 1924.

MEMORIAL MEETING FOR WILSON TOMORROW EVENING  
IN CHICAGO SYNAGOGUES

There was a meeting last night at the Hebrew Theological College of the Chicago Association of Synagogues. The meeting decided to conduct memorial meetings tomorrow, Wednesday, the day of the funeral. [of Woodrow Wilson].

The memorial meetings will take place in various parts of the city, at the following places: Congregation Tiphereth Zion, Lincoln Street and Potomac Avenue; Congregation Beth Hamidrosh Hagodol, 5129 Indiana Avenue; Congregation Anshe Sholom, Ashland Avenue and Polk Street; Congregation Anshe Kneseth Israel, Douglas Boulevard and Homan Avenue; Congregation Kehilath Jacob, Douglas Boulevard and Hamlin Avenue; Congregation Anshe Vilno, 508 South Springfield Avenue.

Well-known speakers will discuss the greatness of the late President.

MPA (HLL) PROJ. 30275



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JEWISH

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Daily Jewish Courier, Feb. 5, 1924.

Several Jewish community workers, who knew Mr. Wilson personally, will tell of the various things he did for the Jews.

WPA (LL) PROJ. 30275

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JEWISH

Forward, May 1, 1921.

MAY 1ST CELEBRATION

(Advertisement)

At the National Socialist Institute, 3322 Douglas Blvd. Arranged by the  
Poale Zion Organization.

(Adv.)

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JEWISH

WPA (ILL.) PROJ. 30275

Forward, April 19, 1920.

The Amalgamated Clothing Workers will have a Grand May Day Celebration.

The Amalgamated Clothing workers will celebrate May 1st in a very practical way. At 2 o'clock all the members will assemble in the large 7th Regiment Armory, 34th St. and Wentworth Ave.

A magnificent musical program with famous artists has been arranged. Seymour Stedman and V. E. Cuneo will speak regarding May 1st and the organized workers movement.

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JEWISH

Daily Jewish Courier, Sept. 1, 1919.

everywhere is the same, viz., the socialization of economic life and especially that of production. The representatives of the old social order are naturally resorting to every means within their power to prevent a complete revolt, but unfortunately they do not employ the tactics which would make the conflict seem milder. On the contrary, the conflict grows sharper each day because the representatives of the old economic order do not understand the trend of the times. We cannot speak to the workers today in the same language that we used five years ago; because labor today realizes its power only too well and because the general living conditions compel labor to present greater demands. Of what use is it to raise the wages of labor ten per cent, when living conditions, rent, and clothing have gone up thirty per cent?

But to the present-day worker it is not merely a question of higher wages in itself. He no longer wants to accept the political submission which was his lot previously. He, too, wants to have a voice in the affairs of state, government, and society [in general]. After a five-year war, he is no longer willing to accept political submission and the dictates of his superiors; whether by struggle or peaceful means, he wishes to become a decisive factor

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Daily Jewish Courier, Sept. 1, 1919.

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[in the social order] because after all, production is dependent upon his labor.

Despite the bitter struggle which is now being waged between capital and labor, we hope that a catastrophe can be avoided, because the more cautious elements of both factions will ultimately realize that a "fight to the finish" must mean the destruction of civilization, and, therefore, both must be willing to accept a compromise solution. If both factions do not come to an understanding soon, the result will be either dark reaction, or Bolshevism--and both would be disastrous. Mankind cannot follow extreme paths: it must follow the middle road--and the sooner it finds the middle road, the better it will be for the present and future generation.

MPA (LL) PROJ. 30273

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JEWISH

Daily Jewish Courier, July 21, 1919.

### CHICAGO JEWS OBSERVE HERZL MEMORIAL DAY IN WORTHY FASHION

Yesterday Chicago Zionists observed Herzl Memorial Day in a magnificent manner. Meetings in all parts of the city proved to be very successful. Disregarding the heat, thousands of Jews gathered to pay homage to the deceased leader of the Jews.

In the early morning all the children from the Talmud Torahs marched in parade to the Herzl school. There under the direction of Dr. A. Levinson, the children held a meeting during which Mr. H. Steinberg, Dr. G. K. Rosenzweig and Mr. M. Abrams spoke; they pointed out the significance and importance of the day. The children were especially interested in the Herzl pictures shown them by Mr. M. Cohen as he told of various incidents in Herzl's life. Two thousand children participated in the march and the meeting.

At three o'clock, three large meetings were held. On the Northwest Side



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JEWISH

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Daily Jewish Courier, July 21, 1919.

at the Sabin school, where over a thousand people gathered, Dr. S. M. Melamed, Leon Zolotkoff, and Max Shulman spoke. Mr. M. Cohen used pictures to illustrate incidents in the life of Herzl. On the South Side, at the Hebrew Congregation, prominent speakers addressed a large assemblage.

Especially noteworthy was the meeting at the Herzl school which began at eight in the evening. It was conducted by Dr. G. K. Rosenzweig. A huge crowd filled the large hall and gallery of the school. Speakers were Mr. M. Abrams, who pointed out the significance of this day for Jews, Dr. S. M. Melamed who delivered a beautiful speech about the personality and influence of Dr. Herzl, Mr. Sam Ginsberg, and Mr. H. Steinberg who spoke on Herzl and Zionism.

Enthusiastic applause greeted the appearance of Madam F. Reinhardt who sang various Jewish songs. She was accompanied at the piano by Miss Rosen. Max Shulman spoke last. Various pictures of Herzl's life were shown. A



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JEWISH

Daily Jewish Courier, July 21, 1919.

prayer for the deceased was delivered by Rabbi M. Alpert.

Local Zionists can congratulate themselves upon such a splendid and unusually successful commemoration of Herzl Memorial Day. This day will linger in the memory of many local Jews and will also contribute much to augmenting the Zionist ranks in Chicago so that at the coming convention of American Zionists, soon to be held in Chicago, the Zionist membership may reach the twenty-five thousand mark.





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JEWISH

WPA (11) 1919-1920

Daily Jewish Courier, July 4, 1919.

### THIS DAY

Just 143 years ago today, the bell in Philadelphia tolled the happy news: the thirteen states had declared their independence and freedom would reign from then on; freedom, equality, and brotherhood for all the peoples in the states.

A hundred and forty-three years ago, brave men risked their lives, fortunes, and possessions to fight for freedom; a freedom which is spreading now to all corners of the earth. Those heroes must have had great courage to fight against Great Britain, a rich and powerful nation. Yet they risked everything and won.

This Fourth of July is especially important because for these past five years, all the nations have been engaged in a horrible war. They tried to bring freedom to the world, and they won the war. Militarism is broken and Peace will again establish itself on this earth--a Peace which we hope will no longer be shattered. Nations that for many years had suffered oppression, have gained their freedom.

For all this--for the freedom we have here under the "Stars And Stripes", and for

Daily Jewish Courier, July 4, 1919.

the freedom our brothers have secured "Over There" across the sea, we must, this year, especially celebrate July 4. Everyone, the native born as well as the foreign settlers who have since become citizens, all must celebrate this holiday of our United States. Even those who have not yet become citizens will also celebrate Independence Day which has such a great significance to all who live here in this country.

Freedom has come and is here to stay. The days of oppression have vanished, not to return again, especially to us in America. Let the flag of the Stars and Stripes fly on high as the emblem of equality, brotherhood and true freedom. Let us all participate in the celebration of July 4, the day independence was proclaimed in the United States.



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JEWISH

Daily Jewish Courier, July 3, 1919.

#### PROGRAM OF FOURTH OF JULY CELEBRATION AT HEBREW INSTITUTE

The Chicago Hebrew Institute has already made all the necessary preparations for celebrating the Fourth of July. The program will start this evening, with an open-air concert by the Institute's fifty-piece band. The band will play many patriotic and popular compositions. A chorus of seventy-five girls will sing "The Star-Spangled Banner," "America," "In Flanders Field," "Over There," and other songs. On the following day, Friday, the Fourth of July, there will be various games, athletic exercises, and folk dances. The chorus of seventy-five girls will sing various songs and prominent speakers will address the audience. It is expected that from twenty to twenty-five thousand persons will attend. Among the speakers will be Judge Samuel Alshuler, Rabbi Saul Silver, and Judge Harry Fisher.



III B 3 a

JEWISH

WPA (ILL) PROJ. 30275

Forward, May 18, 1919.

Lag B'omer will be celebrated by the Jewish Radical Folk School (Socialist Zionist). The Maccabees and Northwest Side school children will meet at Roby and Division streets; from there they will march to Humboldt Park. This will take place Sunday May 18th at 10:00 A. M. Lag B'omer will be celebrated in the park. All parents and friends are cordially invited to attend the ceremonies.

III B 3 a  
I C

JEWISH

Sunday Jewish Courier, May 18, 1919

L'G (LEG) B'OMER

(A child's composition in "The Children's World" Section)

Children, today is L'G B'omer, I will therefore tell you the significance thereof.

Many, many years ago Jewish people lived, in their own land, Palestine. They were happy and content for many years. Then came a bad, wicked enemy, a people called Romans, who destroyed the country. Cities were ruined, homes burned, thousands of Jews killed, thousands taken prisoners to be sold as slaves, and the land passed into their possession. But few Jews remained in the country, these encountered much trouble from the Romans, who treated them badly. As it were, they were a very small minority. What could they do? The enemy was too strong and they too weak, so they suffered in silence. But deep in their hearts, they carried an intense anger against their

Sunday Jewish Courier, May 18, 1919

oppressors, and waited only to become somewhat stronger to rise against the foe and free the country from the Roman yoke.

And that time, my dear children, came to pass. Jews became bold, held open combat with the enemy. The leader of this revolt was a great hero by the name of Bar Kuchba. He secretly organized an army which set about to drive out the foe. At that time there also lived a very learned Jew, Rabbi Akeba. He, dear children, loved his people very much. He saw how the Romans avenged themselves on his brothers so that in his heart grew a great desire to rid his people of their oppressors. He was also a great orator. People listened to him and followed him. With sweet words he encouraged them, influenced them to join Bar Kuchba, and thus, in unity, fight for their country and their people.

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So the war occurred. Jews offered their lives, faced the enemy courageously and drove them from Palestine. Bar Kuchba became the Jewish ruler. For three years he ruled, Jews were happy, they were free of the hated Romans.

But the enemy was very powerful. Large groups of soldiers were sent against the Jews. Bar Kuchba defended his country bravely and courageously, yet, unfortunately, the enemy conquered. Oh what revenge the Romans took. Like bloodthirsty animals they descended upon their prey; killed everyone, men, women, and even children. Bar Kuchba fell in battle, his army annihilated. Even the old beloved Rabbi Akeba was murderously slaughtered. Totally destroyed was the Jewish land. Those who escaped the hands of the murderers, fled and spread throughout the entire world. True, the Jews did not win the war, but their heroes, their courageous fighters, and their martyrs have

III B 3 a  
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JEWISH

Sunday Jewish Courier, May 18, 1919

not been forgotten. L'G B'omer is the day that Jews all over the world observe in memory of the two great Jewish revolutionists Rabbi Akiba and Bar Kuchba. (Signed) H. H.



III B 3 a

I E

III B 1

JEWISH

WPA (ILL.) PROJ. 39275

Forward, April 30, 1919.

Tomorrow evening, May 1st celebration in the West Side Auditorium, where the freeing of Eugene V. Debs will be demanded. The speakers: Joel Entin, well known journalist, brought specially from N. Y., William Nathan and M. Schuchter. The following will participate in the program: Ralph Beck, Jacob Allenhorn, Moshe Shore.

This meeting is arranged by the Poale Zion and the Jewish National Workers Alliance. Bezalel Sherman, Chairman.

III B 3 a

II D 1

IV

JEWISH

Daily Jewish Courier, June 28, 1918.

WPA (ILL) PRO-111-1

### P.O.W. LODGES ELECT A MARSHALL

Last night a meeting was held of all the delegates to the State Executive Board of the local lodges of the Progressive Order Of The West. The decision was made to ask all the members to fulfill their patriotic duty and participate in the Jewish Fourth Of July parade.

Since every organization will have its own marshall, Mr. Harry Wolf was chosen to be the marshall of all P.O.W. lodges; Morris Klein was picked as assistant marshall; and the following were picked to assist the marshall: Louis Rosenberg, Samuel Macon, Joseph H. Edelson, A. A. Schwartzbach, S. Kabak, and Sam Handleman.

III B 3 a  
II B 2 d (1)

JEWISH

II A 2

Sunday Jewish Courier, June 23, 1918.

II D 1

III H

ON THE COMMUNITY STAGE

I G

by .

I L

J. Leibner

IV

Fourth Of July Celebration

The foreign population in America will be put to the test this coming Fourth of July. The government wants them to show their "true colors", wants them to reveal what they think and how they feel about America. The government wants to see the greatest and most enthusiastic display of patriotism possible, on this day. And in order to know the loyalty of each and every national group, it stipulates that alongside of the American flag, the group must unfurl its own flag, the flag of the native land. Germans and Austrians will of course be unable to do this. The Jews will unfurl their own flag, the white and blue banner.

All kinds of demonstrations, mass meetings, and parades should be arranged for this day. The various national groups already have committees working.



III B 3 a

- 2 -

JEWISH

II B 2 d (1)

II A 2

Sunday Jewish Courier, June 23, 1918.

II D 1

III H The Jews also have a committee, and every effort is being made so that

I G this year's Fourth of July will be as impressive as possible.

I L

IV The main feature of the day will be the parade. We want to see as many Jews as possible in this parade. Jewish congregations, Jewish lodges, Jewish organizations, and Jewish unions--all of them should participate in this parade. The more Jews there are marching in the parade, the better it will be for our community, and the more it will indicate Jewish loyalty.

You, leaders of the aforementioned organizations, don't delay because time is short. Call meetings immediately and appoint committees. The committees should get in touch with the Central Jewish Committee, which in turn will meet with the City Committee to complete the plans for the celebration.

Don't be indifferent and don't joke about the matter. This is not an ordinary parade, nor is it a big "racket" hatched for the benefit of a few individuals, or for the benefit of one organization. It's a community affair, so



III B 3 a

- 3 -

JEWISH

II B 2 d (1)

II A 2

Sunday Jewish Courier, June 25, 1918.

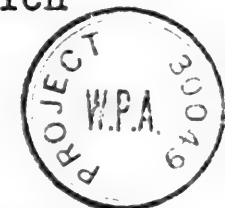
II D 1

III H don't take it lightly because we don't want the Chicago Jews to go on  
I G record as not being in sympathy with America. Hanging American flags  
I L from your homes and stores will mean nothing; nor will the packing of  
IV Douglas Park where a great Jewish mass meeting has been arranged, mean  
much. The purchase of Liberty Bonds and war stamps will have very  
little significance.

This day is a most welcome opportunity for the Jews to display their patriotism for America by having a parade. Therefore, Jews, prepare for the parade! We must celebrate this occasion as Jews. In Chicago, seventy-five nationalities will participate, each under its own native flag, each a parade by itself. All classes of people will march on that day, to make it as historic a one as the first Fourth of July--that historic day when the Liberty Bell proclaimed this country to be a Democracy, and heralded the rise of a mighty nation which was to become the guardian angel of all oppressed nations.

A Good Proposition For Idlers

"Work or fight" is the government's order to all men between the ages of twenty-one



III B 3 a

- 4 -

JEWISH

II B 2 d (1)

II A 2

Sunday Jewish Courier, June 23, 1918.

II D 1

III H and thirty-one. Soon such an order will also be given to all those  
I G between the ages of eighteen and forty-five. All able-bodied individ-  
I L uals will either have to work or fight; they must do something to help  
IV us win the war.

In wartime, the population is usually divided into two parts; one part fights at the front, and the other part works at home and thus helps those who are fighting at the front.

The youth is already doing its share. But among the adult population, there are quite a number of idlers; and they will have to obtain work or else they will be drafted. They'll have guns placed upon their shoulders and they'll be set to guard armories or to wash dishes or scrub floors.

Among those who are considered to be doing useful work, the farmers rank first, together with the munition manufacturers and the soldiers because soldiers can



III B 3 a

- 5 -

JEWISH

II B 2 d (1)

II A 2

Sunday Jewish Courier, June 23, 1918.

II D 1

III H accomplish nothing without ammunition and food.

I G

I L The government issued an appeal requesting all able-bodied persons to

IV help out on farms, so that the farmer may produce more crops.

Jewish youths and older Jewish men are answering the call. They are applying to the local office of the Jewish Agricultural Society and are asking to be sent to work on farms. But there is one drawback; they don't know the work and yet they demand high wages. They cannot get from the farmer more pay than they deserve. And they should therefore accept the current rate offered them--at least, at first. They should bear in mind that in addition to the opportunity offered them to learn a useful trade, they are also helping our government to win the war.

We have a class of older Jews whose occupations are not recognized by our government as "useful work"; we refer to peddling, tending bar, and other similar



III B 3 a

- 6 -

JEWISH

II B 2 d (1)

II A 2

Sunday Jewish Courier, June 23, 1918.

II D 1

III H occupations. These people should now take up farming.

I G

I L And to prevent the possibility of their being misled, we suggest that

IV these Jews go to the office of the above-mentioned organization. Mr.

George V. Simon, the manager, will not only give them information, but will also provide them with jobs. At the same time, we wish to say to the Jews who want to buy farms, that they should also see Mr. Simon, so that they will not have to pay any commissions, and will not be swindled. He himself, and his assistants, are qualified agriculturists and are good appraisers of farms. At their own expense, they will go with the buyer to the farm and will give their estimate of its value.

Focus your attention upon farms. It will be healthy for you, yourself, as well as for Jewry as a whole; and it will be helpful to our government. More and more Jews should take up farming!

Quarrel In St. Louis Over Possession Of Courier





III B 3 a

- 7 -

JEWISH

II B 2 d (1)

II A 2

Sunday Jewish Courier, June 23, 1918.

II D 1

III H In St. Louis the Courier is the most widely circulated Jewish news-  
I G paper. At half-past two in the morning many bundles [of newspapers]  
I L are delivered at the Union Depot here in Chicago; and at two o'clock  
IV in the afternoon, they enter St. Louis via the Wabash railroad. In  
one hour, the Courier is in every Jewish store where newspapers are  
sold, on every newsstand and is also delivered to private homes by the car-  
riers.

In St. Louis they await the Courier impatiently, first, because it costs only one cent (whereas the others cost two), and second, because it appears there on the same day that it is published in Chicago. Through the Courier, the readers in St. Louis know the news on the same day that you do in Chicago, except that you receive your paper early in the morning, whereas they don't get it until the afternoon. We expect the reorganization of our various departments to be completed in the near future. Then an earlier edition of the Courier will probably be printed, enabling the St. Louis readers to receive



III B 3 a

- 8 -

JEWISH

II B 2 d (1)

II A 2

Sunday Jewish Courier, June 23, 1918.

II D 1

III H it at eight o'clock in the morning. In the meantime, they impatiently  
I G await its arrival.

I L

IV Our St. Louis correspondent told of a fight over a Courier that took place between two elderly inmates of the local Jewish home for the aged. There was only one Courier and both wanted to read it at the same time. An argument arose which finally led to blows, and the result was that one of them was laid up in bed.

The superintendent found no other alternative then to punish these two as well as the rest of the inmates, by stopping the delivery of the Courier. No more Courier!

His decision, however, resulted in an actual revolt on the part of the old men. Even the old fellow who took the beating couldn't lie still in bed. The idea of stopping the Courier! They were on the verge of a hunger strike as well as



III B 3 a

- 9 -

JEWISH

II B 2 d (1)

II A 2

Sunday Jewish Courier, June 23, 1918.

II D 1

III H a strike against his ruling.

I G

I L The superintendent was compelled to yield. He rescinded the order cancelling the Courier. Instead he increased the number of copies so that  
IV there would be no more arguments over a copy of the Courier.

Jewish Organizations Will Be Forced To Adopt  
New Insurance Rates

The Jewish organizations which still maintain the old system [of insurance rates] will not be able to hold out much longer. They will have to change their insurance system. For not only do no new members come in, but the old ones are dropping out. These organizations do not appeal to young people either from a business standpoint, or from a social standpoint. The old members are gradually dying. And as there is little possibility, under the circumstances, of recruiting new members, the decrease in membership caused by



III B 3 a

- 10 -

JEWISH

II B 2 d (1)

II A 2

Sunday Jewish Courier, June 23, 1918.

II D 1

III H deaths cannot be made up.

I G

I L The burden upon the older members in that organization [with no young

IV membership to alleviate it] becomes heavier and heavier. Eventually there is no insurance to pay, and--busto!

The organizations must accept higher rates; therein lies their only salvation. Every sensible member and loyal officer should think about this matter. The courts will support them in it. The New York State Supreme Court recently decided in favor of the Royal Arcanum and against one of its members who fought the new rates of that organization.

Delegates at a convention of an organization who succeed in voting down every motion to adopt the proper insurance rates are shortening the life of that organization, and are hastening its death.



III B 3 a

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JEWISH

II B 2 d (1)

II A 2

Sunday Jewish Courier, June 23, 1918.

II D 1

III H

An Ardent Zionist

I G

I L Mr. A. Levinson is one of the Zionists who went to the Pittsburgh Convention at their own expense. This is the selfsame Mr. Levinson who, together with Mr. D. P. Pollack, went to Jerusalem four years ago to establish a clothing industry there based on American standards. But because of the war, he had to leave the country and return to America. Mr. Levinson, however, did not give up his plan. As soon as peace is again established, he will go there once more; and then not only will the young men and women of the Holy City learn a new trade as a means of livelihood, but Palestine will no longer have to import clothes from Austria and Germany.

This is a splendid plan and a noble dream of a true Zionist.



III B 3 a

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IV

JEWISH

Daily Jewish Courier, June 21, 1918.

### CAPTAIN HARRIS WILL LEAD FOURTH OF JULY PARADE

Last night at the meeting of the Jewish Fourth of July Committee in the Lawndale Club, plans were formulated with reference to the way all Chicago Jews should celebrate this great holiday on a large scale.

The program of the day will begin with a great parade, the first Jewish parade since America entered the war, and will end with a tremendous open-air mass meeting in Douglas Park.

Mr. I. Harris, who has had experience in organizing and leading parades, was chosen as captain of the parade. The committee, therefore, asks all synagogues, lodges, unions, societies, and organizations, to communicate with the captain of the parade, whose address is 838 West Twelfth Street. In this celebration all factions of Jewry will participate, conservative as well as liberal.



III B 3 a

- 2 -

JEWISH

I G

IV                      Daily Jewish Courier, June 21, 1918.

The meeting was conducted under the chairmanship of Mr. Emil N. Zola, chairman of the Fourth of July celebration committee.



III B 3 a

IV

JEWISH

Daily Jewish Courier, June 14, 1918.

JUDGE FISCHER ON COMMITTEE TO GREET MR. COCHRAN

Judge Harry M. Fischer is one of the committee of five Elks who will greet the famous author, Burke Cochran, in Gary, Indiana today, and will escort him to Chicago. Mr. Cochran is to be the chief speaker at the Elks' Flag Day celebration.





Daily Jewish Courier, June 14, 1918.

TODAY IS FLAG DAY

Decorate Your Homes and Your Places of Business  
with the American Flag.

Today is Flag Day. Today all our homes should be decorated with the American flag, the Red, White, and Blue, the emblem of freedom and democracy. Mayor Thompson has issued a proclamation which declares that today is Flag Day and requests that the traditions of the country be observed in an appropriate manner, and that all public buildings, places of business, and private homes be decorated with American flags.

The proclamation reads as follows: "Whereas Friday, June 14, 1918, is the one hundred and forty-first anniversary of the adoption of the Stars and Stripes as the national emblem of these United States; and

"Whereas, This anniversary is one that should be particularly observed at this time; and



Daily Jewish Courier, June 14, 1918.

"Whereas, Our flag proclaims to the whole world the recognized truths that all men are equal before the law; that this is a government of the people, by the people, and for the people; that all men are endowed with the inalienable rights of life, liberty, and the pursuit of happiness; that our government which makes the laws has the approval of those governed, and that these rights were established through the blood and sacrifice of our ancestors and shall be upheld by the blood and sacrifice of our soldiers and sailors who are now in the war:

"Therefore, I, William Hale Thompson, Mayor of the City of Chicago, herewith proclaim Friday, June 14, as Flag Day, and I herewith request that the traditional observance of this occasion be shown by the raising of the American flag on all public buildings, places of business, and private homes of the nation, and that other public demonstrations appropriate to this day be held."



III B 3 a  
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JEWISH



Sunday Jewish Courier, Feb. 22, 1914.

### WASHINGTON'S BIRTHDAY

Chicago immigrants of all nationalities, who have become citizens of the United States, will assemble today in the Auditorium to pay homage to the memory of the first President of the United States, the Field-Marshal of the Revolutionary Army who freed this country and made it a home of freedom for all people, regardless of race, religion, sex, or color.

And it is seldom that the observance of this day does not affect the

III B 3 a  
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JEWISH



Sunday Jewish Courier, Feb. 22, 1914.

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And it is seldom that the observance of this day does not affect the immigrant. The noblest people from all parts of the world have sympathized with the revolting farmer of the New World. On one side stood the well-trained armies of the British despots, and on the other the free citizens who fought for their independence with the aid of liberty-loving enthusiasts who came from remote lands in order to join the fight for justice.

From then on this vast country, from the Atlantic to the Pacific, has

III B 3 a  
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JEWISH



Sunday Jewish Courier, Feb. 22, 1914.

succeeded in being a Land of Liberty for those who abandoned the countries in which they were born and reared because they coveted a land where all men would be equal and where everyone would have the opportunity to develop his ability, without any restrictions by the rich and the powerful.

But since that time, since the great general signed his name on the Declaration of Independence, which was dictated by the noblest human sentiments of truth and justice, since then many waters ran over the mill-race, and the people that inhabit this great free country think that the population is too large, that equal rights should not be granted to the foreigners, that the poor immigrant is only useful when he does all the hard work and lives in submission and servitude. But should he protest against conditions, should he become active in social movements and voice his opinion, the older children of Washington become full of wrath and speak ill of the foreigners who dictate to the natives.

Washington's birthday, like **every** other holiday that reminds us of lofty

III B 3 a  
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JEWISH



Sunday Jewish Courier, Feb. 22, 1914.

ideals, is therefore chiefly a holiday for the immigrants, who still believe in those ideals and are ready to fight for them.

Sunday Jewish Courier, Feb. 22, 1914.

### WASHINGTON'S BIRTHDAY

Chicago immigrants of all nationalities who have become citizens of the United States will assemble today in the Auditorium to pay homage to the memory of the first President of the United States, the Field-Marshal of the Revolutionary Army who freed this country and made it a home of freedom for all people, regardless of race, religion, sex, or color: George Washington.

And it is seldom that the observance of this day does not affect the immigrant. The noblest people from all parts of the world have sympathized with the revolting farmer of the New World. On one side stood the well-trained armies of the British despots, and on the other the free citizens who fought for their independence with the aid of liberty-loving enthusiasts who came from remote lands in order to join the fight for justice.

From then on this vast country, from the Atlantic to the Pacific, has succeeded in being a Land of Liberty for those who abandoned the countries in which they

WPA (41) 7201.30275

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But since that time--since the great general signed his name to the Declaration of Independence which was dictated by the noblest human sentiments of truth and justice--many waters have run over the millrace. The people who inhabit this great free country think that the population is too large; that equal rights should not be granted to the foreigners; that the poor immigrant is only useful when he does all the hard work and lives in submission and servitude. But should he protest against conditions, should he become active in social movements and voice his opinion, the older children of Washington become full of wrath and speak ill of the foreigners who dictate to the natives.

Washington's birthday, like every other holiday that reminds us of lofty ideals, is therefore chiefly a holiday for the immigrants who still believe in those ideals and are ready to fight for them.

WPA (LL) HQ. 30275



Daily Jewish Courier, Nov. 27, 1913.

### THANKSGIVING DAY

Of all the holidays that are commemorated during the year in this land, Thanksgiving is the only one that must and should be celebrated by everyone in this great country.

Thanksgiving is not a religious holiday, since its derivation is in no way connected with any specific religion, nor does it ally itself with any religious beliefs, but simply a day of thankfulness in which the entire nation unite to thank God for the bounty they enjoy in this land. Just like Independence Day, - the 4th of July, in which everyone participates regardless of religion, race, or political opinion, - Thanksgiving is everyone's holiday from the standpoint of general well being.

We will here relate the story of Thanksgiving, according to various historical writings:

The first general Thanksgiving celebrated throughout the entire country occurred on the 18th of November in the year of 1777. It was enacted by the Continental Congress, and its proclamation was issued by President

Daily Jewish Courier, Nov. 27, 1913.



George Washington. The day was fixed, in the wording of the resolution, to express thankfulness because "God was merciful and favored us, during our oppression in a rightful and necessary war for the defense and establishment of our rights, to have freedom for all men alike."

The Constitution had just been accepted, and before the president designated the day, many debates took place in Congress regarding his power to enforce gratefulness on an entire nation for a Constitution that many people were not at all thankful for.

That Thanksgiving be the last Thursday in November is an acceptance of a later date.

It occurred at first, when the nation, united under the constitution, expressed its thankfulness on November 26, 1789. From that day, the last Thursday in November is set aside for Thanksgiving. The custom has never been changed, although during the Civil War, Thanksgiving was not celebrated regularly, except in the New England states, where it has always been an annual holiday.

It was after the Civil War, which brought new sentiment to the American



Daily Jewish Courier, Nov. 27, 1913.

Nation, a feeling of National unity, and since 1863, that every president of the United States proclaims each year the last Thursday in November as Thanksgiving Day. But, what president, or prophet, could have then dreamed that in the span of a quarter of a century the call of this proclamation would extend over such vast territories, - in the islands of the South Sea and the islands of the Pacific Ocean, all in unison with the American Nation, giving thanks on this same day?

When governor Wm. Bradford, soon after the first harvest of the grains in the New World in 1621, sent four men to shoot birds for the new colony of Massachusetts, he wanted the people to rejoice in a special manner. But little did he know that this natural deed would in time assume such width and proportions as the present day of thanks.

Regarding that moment, Edward Wilson, one of the immigrants who came to America on the Mayflower, and later governor of Massachusetts, wrote:

"When our grain was harvested, our governor sent four men to shoot fowls so that we might set aside a day for rejoicing for everyone after ~~we~~ had gathered the fruit of our labor."



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Governor Bradford was noted for his kindness to the Indians. In his honor the Indians and white men lived in peace, the latter having no complaints.

Thanksgiving Day, a day when the entire people of a land are asked to give thanks, is found nowhere in any European country. Every nationality has its day of thanks, and every ruler fabricates a new one. The only nation that had a day of thanks for a bountiful harvest were the Jews, the Chag Haosif (Harvest Festival), much like the day used by the fathers of this large republic.

The Greeks, too, had a similar holiday, which lasted nine days, but it was in honor of the Goddess of the Fields. Her sacrifices consisted primarily of the fruit that came from the earth.

The Romans, too, had a holiday, the Saturnalia, also occurring in the beginning of the winter. But these holidays, both by Greeks and Romans, were devoted to the licentiousness of their idol worshippers, who were hardly acquainted with the fact that these days were of thanks for the bounty of the earth.

America is a religious country. The first settlers, as well as the fathers



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of this republic, were religious people. Even the freethinkers, among them Thomas Payne, and etc., were not outspoken opposers of religion.

Being from England, from a nation that derives its spiritual benefits from the Tonach, it is little wonder that they decided on a day of thanks similar to that mentioned in the Jewish Torah.

Thanksgiving is, therefore, a holiday which Jews may, must, and should participate in.

In closing, it is noteworthy to mention that the American name "Turkey," as applied to the large fowl so customarily eaten on this day, is also strongly related to the Jew. The turkey does not come from India or Turkey, but is a true American bird eaten on the first Thanksgiving Day, when Govenor Bradford, in 1621, sent his four men to shoot **birds for the new** colony. The first birds sent from America to Europe went with the expedition of Enrico Cortez to Spain. The Jews were the first and only ones to spread these fowls in other European countries. Jews named them "TuKee," the Hebrew word for Peacock. In 1541 the Spanish Jews exported "TuKee" to England, the Jewish name followed. The Englishman erroneously called it Turkey, since they did not understand the Jewish expressions of



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the Spanish Jew very well and the English "R" is not a strongly pronounced sound.

Thus it is that Jews have a large part in our Thanksgiving Day and in the name of "turkey." We should therefore celebrate this day together with the entire American Nation.

E. M. Walfsohn

Daily Jewish Courier, Jan. 6, 1913.

### LIBERATION OF THE NEGROES

Yesterday Chicago celebrated the golden jubilee of the abolition of slavery in America.

On the 1st of January, 1863, Abraham Lincoln officially proclaimed that "all persons, who are being held as slaves in every state, or part of a state, where the inhabitants have revolted against the United States, are now, and for all times, **declared free**".

These simple words freed an entire race from servitude and from the peril of being taken from their homes in Africa to be brought to the southern states to pine away and die under the yoke and whip of the white christians.

These simple words have cleansed that disgraceful stigma from the American Republic.

However, it is more significant to remember that these simple and clear

Daily Jewish Courier, Jan. 6, 1913

words served as a weapon, in the hands of the government, to preserve the unity of the United States and to combat the tendency of the South to separate itself into a separate nation.

The freedom of the Negro is, at the same time, the uniting of America and the beginning of the powerful growth of our Republic in all branches of social life.

The states which were loyal to the Washington government have re-affirmed the fire of idealism and the deep devotion of freedom--lovers to the Proclamation of Emancipation by Abraham Lincoln, which brought in a fresh and powerful current of unity and patriotism, which, in turn, over-balanced the sectional, egotistic interests and efforts of the uncultured and backward, but courageous, slave states.

It is sentiment of patriotism mixed with a sentiment of human love that moved Chicago to celebrate the jubilee of the Negro's liberation.



Daily Jewish Courier, Jan. 6, 1913.

And who can estimate a holiday of freedom better than we Jews? It is true that we weren't, prior to our exile (before the Jewish state was destroyed) in a state of slavery, but we endured enough persecution, as a race and as individuals, to understand the philosophy of freedom. Our condition today in various countries is exceedingly mournful, and we understand the sighs of the persecuted. We endorse the holiday of the free.

I II B 3 a  
II B 1 d  
II B 1 a

JEWISH

Chicago Hebrew Institute Observer, November, 1912.

Washington's Birthday Celebration on Thursday, February 20th.

The large hall was filled by those who came to witness the celebration of the Anniversary of George Washington's Birthday. The program was in Yiddish, furnished by members of the Progressive Literary and Dramatic Club and the Jewish National Choral Society.

The lecture on the Life of Washington, by Rabbi Saul Silber, was received with great attention and impressed the audience greatly:

The program included a Violin Solo by Miss Minnie Novitsky; a Vocal Solo by Miss Anna Gibbermann, a Declamation by Mr. Rubinstein; and a Piano Solo by Miss Eva Rock. The evening closed with the singing of America.

III B 3 a  
III B 3 b  
III A

JEWISH

Chicago Hebrew Institute Observer, November, 1912.

National and Religious Celebrations.

Every national and religious holiday was properly observed and celebrated at the Institute. The arrangements for the national celebrations have of late been left to some of our organizations, especially those composed of the immigrant element. The Institute cooperates with the clubs in arranging these celebrations but for obvious reasons we prefer to have the organizations take this work under their wing. This method helps us greatly in our effort to interest our immigrants in national and civic affairs. It proved very successful and we hope to continue it.

	<u>1912- 1913</u>	<u>1911 - 1912.</u>
Expense	\$178.84	\$217.94
Revenue	63.52	42.45

Chicago Hebrew Institute Observer, November 1912.

## Friday Evening Services.

A report of this activity could hardly be complete without at least a brief historical sketch. In the old building, which burnt down about three years ago, there was a beautiful Synagogue. A permanent Rabbi was engaged in addition to a cantor, with a trained choir to conduct the services on Fridays at 8:00 o'clock and on Saturday mornings. The sermon was delivered in English. The attendance, we are informed, was good. After the building burned down a few years ago this activity was moved to the dance hall in our present building, the evening 8 o'clock service was changed to a service at sunset, in accordance with the orthodox custom, and the sermon was eliminated. Services were held on Saturday morning with a sermon in Yiddish. There was a cantor but no choir either on Friday or on Saturday.

The audience on Friday evening was hardly enough to make up the number required, according to the orthodox rules, to recite a prayer in unison. On Saturday mornings it was somewhat larger. It was composed of people very few of whom could understand an English sermon and who, therefore, could have satisfied their religious cravings in any of the Synagogues in the vicinity of the Institute. This was the condition of the Synagogue when we assumed charge of affairs at the

Institute a little over two years ago.

The question that we at once put to ourselves was what justification there was for the Institute to spend a considerable sum of money to do the work that is being done (and probably done better, since we have not the physical facilities necessary), by the many synagogues in the vicinity. We seriously objected to conducting a service of the order described, especially since even this element did not respond to it, and evidently preferred to attend services in a regular Synagogue. The result was that, just about a year ago a few of the board members, who were particularly interested in this activity, organized, at our suggestion, a separate congregation.

The failure of this enterprise was overwhelming, with the result that Rabbi Levine resigned and the enterprise was given up. We had hoped that the experience gained up to that period would have been sufficient to convince anyone that there is no demand for such work at the Institute unless, and even that is doubtful, it be for the purpose of reaching a younger and Americanized element for whom the orthodox Synagogue does not care. However, certain members of the board insisted, against our recommendation to the contrary, that services be continued on Friday evening with the various Rabbis of the city to address the audience and with a cantor assisted by a chorus of young boys and girls.

The services were started. Before very long the boys of the choir went on a strike and quit, the girls dropped out one by one and only very few were left. The audience was composed both of adults and children, the former being for the most part of the immigrant element and hardly in a position to understand a sermon in English, the latter certainly not able to follow a Hebrew service and a sermon in English intended for adults. The attendance, naturally was decreasing constantly, despite the steady and insistent advertising of these services.

Recently another attempt was made to organize a congregation. This was done right after the services, which were held during the Holidays and, as we expected, not a single person was able to express his opinion about the enterprise in English. The result of this enterprise we can easily imagine. Religion in the ordinary and narrow meaning of the word should be, in our opinion, left to the Rabbis and the Synagogue. If social, educational and civic centres are expected to meddle with religion then, indeed, Rabbis and not sociologists or educators in general should be looked for as heads of.

We dare say that if a group of Jewish people would appeal to Hull House for accommodations to hold services it would be granted to them. Would that make Hull House a Jewish institution? The fact that Jewish services are held at Protestant or Catholic churches does not make those churches Jewish. It is the predominating spirit that counts. It is very sad indeed when an institution must

have a label to denote its denominational character. If it is denominational or non-sectarian it ought to show on the face of it without necessitating any particular or special proof.

Do the orthodox religious services held at the institute make our institute an orthodox institution? Would a Reform Service make it a Reform institution? Not in the least. Just as little, therefore, would the lack of a religious service, since there are so many synagogues in the vicinity make the institute less Jewish. Our task to make the institute a truly Jewish institution would be comparatively easy if our Jewishness were confined to one hour a week and to one corner of the building, even if our religious services were as successful as the average service in our synagogues. The number of people thus reached would be but very small indeed in comparison with that reached by the institute through all of its activities.

However, our adult attendance, as we stated before, is very small and is of a caliber that fails to understand an English sermon and who could go to anyone of the scores of Synagogues in the neighborhood and satisfy their religious craving. The only religious service that the institute might be justified in conducting would be of a kind that would appeal to the younger American and Americanized element, not reached by the orthodox Synagogue. This means a good choir, an English and not a Hebrew service and a good English sermon. Even then, however, it would be very doubtful whether services would be a necessity since there is a Reform congregation



in addition to two more conservative but modern Synagogues only a short distance from the institute, while we are compelled to hold our services in a dance hall. However, as we have mentioned above, we have found it impossible to convince some members of our community and of our board that Jewish institutions, of our institute type, need no Jewish labels. On the contrary such labels might easily become misleading and even furnish a cover for a multitude of sins and lend itself to hypocrisy. One of the principles in the work at our institute is to avoid duplication as much as possible unless there is need for it or unless we can improve upon the work done elsewhere.

In the vicinity of the institute there are enough Synagogues from the very reform to the extreme orthodox with services held in houses of worship, and not in dance halls, and we repeat that it is very questionable whether we have a right to expend a considerable amount of money for the purpose of conducting another religious service, which under the present circumstances at least, cannot be as satisfactorily or as adequately done as it is in those Synagogues. At best it would mean useless and undesirable competition to the detriment of the institute and those congregations. Count was taken of attendance at a number of services which shows that 50% were children, who might have attended the special childrens service on Saturday afternoon.



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JEWISH

OFF (1111) 1002 1000

Courier, May 2, 1910.

### May Day Parade in Chicago.

The fact that May Day occurred on Sunday, brought a big turn out to the Socialist May Day Parade. The official parade started at 12th and Ashland avenue. Small parades from various sections of town converged with the larger parade at their appointed place. All nationalities were represented. Jews and Poles appeared to be in a minority. It was estimated that more than three thousand men and women participated, carrying Socialist banners and Red flags, playing and singing the Marsellaise.

11-35a  
11-4  
11-4

SECRET

Continued, April 11, 1940

WPA (R) 64-100470

The Public School

Jews Celebrate Birthdays of Children in  
Public School - Jewish Children in Public School  
Celebration at Public School

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The Jewish children of this city will celebrate their birthdays at the  
Public School Institution, which is a very fine school for the children.

The Public School children are celebrating their birthdays at the Public School  
Institution, which is a very fine school for the children. The children are  
celebrating their birthdays at the Public School Institution.

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The Jewish children of this city are also celebrating their birthdays at the  
Public School Institution, which is a very fine school for the children. They are  
celebrating their birthdays at the Public School Institution. All the children  
are celebrating their birthdays at the Public School Institution.

134  
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134

Page 2.

JEWISH

WPA (L) 100.882/5

Mr. William J. ... will conduct ... the ...

Our "Jewish Youth" will ... (Jewish) there will be talk ...

17 Jewish children of the ... Orphan Home ... their ... birth ... confirmation ... Jewish ... Division ... of Education ... of ... series ...

The ...

III B 3 a  
II B 1 a

JEWISH

WPA (ILL) PROJ. 30275

COURIER, April 17, 1910.

Arbor Day at the Institute.

Since the policy of the Chicago Hebrew Institute is to celebrate all National and Local Holidays, they plan to make a big day of Arbor Day.

The ceremony will start promptly at three o'clock in the afternoon with music by the Marks Nathan Orphan Home Band. Mr. A. H. Lipsky of the Courier will speak. All are invited to come.

Courier, April 12, 1910.

THE WORKERS GHETTO

Painters and Paper-Hangers Union.-May Day and the Jewish Worker.-  
Who may celebrate May Day? -

A suggestion: Our painters and paper-hangers are displaying real organization and leadership. Realizing that this is the time of the year when work is most plentiful, they have used this opportunity to better their economic condition by demanding a higher hourly rate. This should be an example to workers in other trades. Better your lot by joining a union and demanding better pay.

May Day is drawing near and Jewish Labor Organizations are planning to help make as large a labor demonstration as possible. Under ordinary circumstances we would be among the first to further such action. However, at this time we are opposed to this form of hilarious demonstration. We feel that if this same energy which is being put forth to make this demonstration a success were put forth to organize people into Union, a great deal more would be accomplished.

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JEWISH

WPA (ILL.) PROJ. 30275

Courier, October 19, 1908.

THE GREAT BALL AT THE HEBREW INSTITUTE A TREMENDOUS SUCCESS.

The ball which was given last night at the Hebrew Institute, as a finale of the Succoth Festival, was a definite success. The hall of the Institute was packed with youth and everyone had a grand time.

III B 3 a  
II B 1 c (3)  
II D 6

JEWISH

WPA (ILL) PROJ. 30275

Courier, October 13, 1908.

#### THE PARADE AT THE HEBREW INSTITUTE.

The Succoth Festival, which was arranged at the Hebrew Institute, is one of the finest and most beautiful the Chicago Jews have ever had. The festival has begun two days ago, and everyone who visited the Hebrew Institute and has seen this wonderful panorama, is simply astonished.

On the enormous yard of this Jewish institution, which aims to disseminate Judaism and American patriotism among the Jews of Chicago, there are various pleasures. In the center of this yard one may observe a long line occupied by well known Chicago housewives, who are presenting to the public, objects of distinction and interest. In another part of the yard there is a "merry-go-round." In a third place there is a tea-room, and then the colossal Succoh, where a great variety of delicacies are served. There are also two five cent theaters, a dance hall, the music played by a good orchestra. The air is delightfully refreshing on this spacious, attractively illuminated yard. All in all, it is a picture, as that of a fire, which costs much to

III B 3 a  
II B 1 c (3)  
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JEWISH

WPA (ILL) PROJ. 30275

Courier, October 13, 1908.

be built up.

Yesterday was the second day of the Succoth Festival. Among the guests, who participated yesterday, was the great philanthropist, Mr. Julius Rosenwald. He had contributed a large sum toward the purchase of the Hebrew Institute. Mr. Rosenwald had appropriated a sizeable sum, but this alone is insufficient. It is imperative that all Jews of Chicago visit this festival, which will last until Thursday, to assure the success of this noble enterprise, so that the Hebrew Institute will not be a loser financially.



III B 3 a  
II D 4

JEWISH

WPA (ILL.) PROJ. 30276

Courier, April 20, 1906.

Arbor Day Great Day for Orphans.

Lag B'Omer, the Jewish Arbor Day, will be a great day of rejoicing for the orphans of the Marks Nathan Orphan Home. A large celebration of the grand opening of their new home will take place on May 13. All arrangements to make this day a real celebration have been completed.

The finest speakers will be present and many city notables will be present to welcome the young boys and girls to their new home. The governor of Illinois, Governor Deneen, Mayor Dunne of Chicago will also be present at the ceremonies. A cantor and a large choir will furnish the music.

Everybody is invited to make this celebration a tremendous success. Be present at the Lag B'Omer celebration, May 13, at their new home.

Jacob Levy, President.

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IV

IV

# JEWISH

The Reform Advocate, wk. of Feb. 6, 1892. p. 455.

Dr. Hirsch will deliver the address at the fifth public celebration of Lincoln's birthday at Central Music Hall. He will be introduced by Mayor Washburne.

III B 3 a

JEWISH

PPA (ILL) PROJ. 3275

Sinai Congregation, Letter Book, Nov. 16, 1897.

Henry Greenbaum, President,  
6044 Edgerton Ave.,  
Chicago, Illinois.

My Dear Sir:

A union Thanksgiving service of all the South Side congregations will be held at Sinai Temple on November 25, at 10:30 A. M., at which it is expected that all Jewish rabbis and their congregations will take part.

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JEWISH

The Reform Advocate, wk. of November 28, 1891.pp 254-255.

[UNITARIAN CHURCH AND ZION CONGREGATION IN JOINT SERVICE]

Members of the Third Unitarian Church and Zion Congregation joined in a union service to celebrate Thanksgiving at Zion Temple. The invitation was given by the congregation and was accepted in as cordial a spirit by the Unitarians.

Rev. James V. Blake conducted the service. Rabbi Joseph Stolz lectured on "The Immigration Problem". Rev. Blake made a few brief remarks on "The Oneness of the Human Race." Ministers and congregations were highly pleased at the success of the union service, and expect to repeat it on other occasions.

Rabbi Stolz mentioned "It is an indication of what will come all over the world."

The Reform Advocate, wk. of Apr. 17, 1891, p. 138

PESSACH

It is true enough that the festival is older than Israel's history and was celebrated as the birthday of the New Year's spring glory by the nations and tribes who never had intercourse with the sons of Jacob.

It is the birthday of an idea which is sung in the hymns of the festal-tide, and it is the force undying of ideas which is projected into our wondering consciousness when the Pessach morning relates the old story of the pass-over from slavery to freedom.

When the chains of Egypt fell from his hands, the son of Israel assumed the historical task to become the barometer of social pressure wherever he dwells, to be the acid searching whether the pretense of freedom is founded on reality.

The Jew is the exponent of the degree of civilization attained by the world at large. Quarrel, if you will, with the powers that make the

The Reform Advocate, wk. of Apr. 17, 1891, p. 138.

world of facts. The fact does stand. The Jew has been destined to do this duty. He confronted and confounded the old Pharaoh; he does confront now the new, and he will confound him, too.

The historical festivals unite in the spirit the dispersed sons of Judah. Whatever our differences, the festal seasons bring out the fact we have much in common. The most liberal Jew cannot as yet forego the inspiration of the days which stand for all Israel, symbols of the essential unity of the descendants of the shepherds who once upon a time tented in the Sinaitic peninsula and part of whom had ventured into Egypt.

Among their number none is so gay with music, none so quick with elevating thought, none so chaste as is the annual birthday of Israel, the season of the glad springtide and the redemption of Israel from slavery - promise of that greater redemption which to bring about, Israel was sent on his pilgrimage; the redemption of man from the bondage of spiritual and moral thralldom.

Chicagoer Arbeiter Zeitung, October 24, 1884.

WPA (ILL.) PROJ. 30275

MOSES MONTEFIORE.

The celebration of the hundredth anniversary of the birth of the well-known Jewish philanthropist was held yesterday at the Central Musical Hall. A portrait of the famous man occupied the center of the stage. Mr. Philipp presided. Mrs. Louis Falk and Mr. Charles Knorr took part in the musical entertainment.

Mr. Stein opened the meeting with an address, saying: "Moses Montefiore is a hero, although not a war hero; instead of destroying life, he tried to preserve it; instead of sowing unhappiness and misery, he brought happiness everywhere. The pages of the world's history cannot disclose the name of a personality whose humanitarianism could be compared to that of Moses Montefiore. The teachings and fundamental truth of the Order of B'nai B'rith was Montefiore's lifelong guidance."

The main address was delivered by Dr. Hirsch. He said: "On this day the Jews of the world form a single community filled with gratitude. Moses

Chicagoer Arbeiter Zeitung, October 24, 1884. WPA (ILL) PROJ. 302/5

Montefiore whose fame is known the world over, is the incarnation of the Jewish spirit of charity, and the hundred years of his life will be remembered as a life full of noble and generous deeds. Montefiore was born when America was still in its infancy, and had just begun to establish a good foundation of freedom in this country." Mr. Hirsch spoke then of revolutionary changes which have taken place in all of the civilized world since the birth of Montefiore, saying that men like him show, that charity and noble acts are not touched by the changes of time. Montefiore demonstrated also, that wealth, contrary to the belief of many, can be a source of happiness; this message he has sent out into the world; wealth is a blessing; through it, hunger can be appeased and misery can be made lighter! Dr. Hirsch spoke then of the persecution of Jews in Europe and their hard battle for their rights as citizens, and of the still raging race war, even in "enlightened" Germany.



III B 3 a  
II B 2 g

JEWISH

Sinai Congregation, Executive Board, Feb. 10, 1880.

MINUTES

The following resolutions (on duties of any newly elected minister) were adopted.

1. That it is for the interest of this congregation that Sunday service be discontinued.
2. To institute Friday evening services and lectures.
3. To institute lectures on every alternate Sunday.

### III. ASSIMILATION

#### B. Nationalistic

##### Societies and Influences

#### 3. Commemoration of Holidays

##### b. Religious

Daily Jewish Courier, Oct. 31, 1913.

Also many Hebrew and Yiddish newspapers from Russia and elsewhere. If you wish to enjoy a cultural evening be sure to visit the club rooms of the Shuchrie Shopas Ever.

JEWISH

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Forward, Apr. 1, 1931.

# HOW JEWS CELEBRATE PASSOVER IN CHICAGO

Passover ~~has~~ always been considered by the Jews as the most popular of the Hebrew holidays. There are two reasons for this.

The first is that Passover occurs in the Spring, the most picturesque and romantic time of the year. The second reason is that it celebrates the emancipation of the Hebrews from exile and from the "House of Bondage" in Egypt, thousands of years ago.

It is true that this freedom did not last very long, serving only as a time of passage from one exile into another; yet, the Jews are happy and commemorate this period of freedom all over the world. They are like the prisoner who is happy in prison because he was free last year at this time.

The Passover is so beloved and admired by the Hebrews that it is



Forward, Apr. 1, 1931.

immaterial to them where they celebrate it. They can be happy regardless of their long lost freedom.

The Passover has always been celebrated in the small towns in Europe with glamour and pomp. After the holiday of the "Candle Lights" passed, the Jewish housewives would busy themselves in the preparation for Passover. The Jewish bakers started to bake matzos, and everybody was busy in the homes, cleaning and scrubbing and preparing for the great holiday.

As Passover neared, the Jewish homes were immaculately clean; everything reflected God's glory.

Celebration of the Passover is not so elaborately observed in America. In this country housewives do not work so laboriously half a year before the coming of Passover. Matzos are bought ready-made and other foodstuffs can be secured within a few hours time.



Forward, Apr. 1, 1931.

On the eve of the Passover, the Jewish Ghettos, in the City of Chicago, reflect the atmosphere of the European small towns. One sees downhearted and impoverished people hunting around for bargains in honor of Passover. One can also see rich women busily shopping.

On Kedzie Avenue, not far from 12th Street, a woman was seen standing near a fish store making horse radish with a grinding machine. She was bundled up in discolored, filthy, and tattered sweaters despite the warm and glorious Spring morning. She looked sick and exhausted. If it were not for the approaching holiday she would probably have been confined to bed, but being a poor woman she had to take advantage of this chance to make some extra money. Tears were rolling from her feverish eyes; it was a pitiful picture.

When she had finished grinding the horse radish, a rather large woman came out of the fish store and looked sympathetically at her.



Forward, Apr. 1, 1931.

"What is the matter with you?" she asked, and then answered her own question. "You must have a bad cold. I can see it." She added: "Excuse me, but I think you ought to take a steaming bath and drink a lot of hot tea with plenty of lemons."

The old woman finished her sneezing and declared in an angry voice: "I have no cold, what are you talking about Madam? It is my bitter business, my bitter trade that brings tears into my eyes."

On West Division Street near Humboldt Park, two Jewish women, one of middle age, and the other younger, were heard discussing meat prices. The middle-aged woman was telling her friend that she had already bought meat and poultry for the Passover. The younger woman asked if there were still some good pieces of meat left in the shop. They both cursed the butcher for the high prices he was charging. They said they wished that he would lose his buildings as they had lost theirs. Meanwhile, another woman came out of the butcher shop; her face was dry and wrinkled and her eyes were burning with anger. She also cursed the butcher, and

Forward, Apr. 1, 1931.

opened her bundle to show the meat she had just bought. The other two women sympathized with her. This newcomer stood silently for a moment and finally said very piously: "Almighty God, I wish that the Messiah would come and put an end to the butcher, and to the world in general."



On Lawrence Avenue, not far from a closed bank, two Jews, who were former depositors of the bank, were standing. Every morning they visit the burial place of their fortunes. They were sitting there sighing and discussing their needs for Passover. One related his life story to the other, telling how he had formerly donated huge sums of money for the benefit of the poor, in order to buy foodstuffs for the holiday, and now, he himself was reduced to poverty and forced to depend on charity. One society, he said, sent him some money to purchase food for Passover, but instead he bought shoes, to replace his worn out pair.

"You are like Hershel Ostropoler, the famous Jewish humorist, who lived in Russia 200 years ago," said his companion.



Forward, Apr. 1, 1931.

"It is told that one time Hershel received three rubles from the charities to buy matzos for Passover, but instead he bought a big fat turkey. When he was asked why he bought a turkey when he should have bought matzos, he answered: 'If I were to ask money to buy a turkey I surely would have been refused, but since the three rubles were supposed to be for matzos and I bought a turkey it is all right.' However, who will let a Jew be without matzos and let him eat bread? God forbid this on the Passover.



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JEWISH

Daily Jewish Courier, Mar. 21, 1924.

GOOD MORNING!

Dr. S. M. Melamed

He who did not see with his own eyes that meeting cannot believe at all that such a meeting is possible in Chicago. I refer to the Purim celebration of the Zionists in the Grand Ball Room of the Sherman Hotel. There came in at first about a thousand men and women who, to judge by their looks, do not belong to any synagogue. They came on time and heard the reading of the Book of Esther. The men came in into the hall with their hats on, because they knew that they would hear the reading of the Book of **Esther**. Another thousand men and women came in about an hour later. They had already heard the reading of the Book of Esther in their synagogues. The men came **into** the hall bareheaded because they knew that the reading was over. The big hall was overcrowded. A cheerful holiday mood prevailed. Cantor Eli Krechmer, a handsome Jew, with a beautiful beard like Herzl and a fine tenor voice, was

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JEWISH

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Daily Jewish Courier, Mar. 21, 1924.

III B 2

in good humor and charmed the public with his singing of Jewish folk songs--mostly national and Zionist folk songs. The public wanted him to sing some more, but it was already late. Dr. Thon, the guest of honor of the evening, still had to speak, and the call for volunteers for the Keren Hayesod still had to take place. The public was so aroused emotionally by Canton Krechmer that two hundred Jewish men and women volunteered for the Keren Hayesod with pledges from one hundred to one thousand dollars. Dr. Thon proved in his brilliant speech that he has a keen mind and that he is a brilliant speaker. The magnificent Purim celebration closed under the strains of "The Hatikvah". Chicago Jews will not so soon forget this Purim celebration.

III B 3 b

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II B 1 a

II B 2 f

JEWISH

Daily Jewish Courier, Mar. 20, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

The Hebraists of the city will gather next Saturday evening at the Assembly Hall of the Hebrew Institute to celebrate Purim in Hebrew. The celebration will be interesting and entertaining. The dramatic group Habimah will present a Hebrew play about the life of the Chazutzim in Palestine, with their songs and dances. A good musical program will be given. Cantor Greenber and the well-known tenor Amado will sing. Dr. Zlat will play the violin. The celebration will be opened by the pupils of the Hebrew Teachers Seminary. I believe that all Zionists who understand Hebrew and all Zionists who like to hear Hebrew spoken should come to this Hebrew celebration. The Hebrew old-timers in Chicago, who are now beginning to forget what they once knew of Hebrew, are particularly invited to this fine Hebrew celebration.

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JEWISH

Daily Jewish Courier, Mar. 16, 1924.

GOOD MORNING!

by

Dr. S. M. Melamed

This year's campaign of ~~Mo-ath~~ Hitim <sup>[a</sup> campaign to provide the poor with food for Passover<sup>]</sup> is quieter than it was last year. It is being conducted in a systematic, centralized way, because the Association of Synagogues is taking part and everything is being done this year by the presidents of the synagogues to raise more money for the poor people who have to apply for ~~Mo-ath~~ Hitim. It is still not known whether the average Jewish citizen is doing his duty this year. Every Orthodox Jew of Chicago should figure out how much he can give to the ~~Mo-a~~th Hitim Fund and not to wait till the last moment, because the poor people cannot buy at the last minute everything they need. Give at once your contribution to ~~Mo-ath~~ Hitim! Do not wait for the last moment!

WPA, III, PROJ 40275

III B 3 b

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III C

JEWISH

Daily Jewish Courier, Apr. 4, 1923.

HEBREW

(In English)

The children of the Jewish Educational Centre, 4622 Grand Boulevard, will perform the Seder in Hebrew on Monday evening, April 2, at 8:15.

All the classical features of the Seder will be carried out by the children themselves. There will be beautiful traditional Jewish songs and an interpretation of the significance of every part of that service. There is no admission fee. You and your friends are cordially invited.

The Jewish Educational Centre is a daily Hebrew school attended by children of school age after public school hours. New classes are now being formed and parents are requested to enroll their children early before the classes open on Monday.

WPA (ILL) PROJ. 30275

III B 3 b

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III H

JEWISH

Daily Jewish Courier, Mar. 30, 1923.

## THE PASSOVER AND THE PRESENT SITUATION

(Editorial)

With mixed emotions, Jews will sit down at their Passover tables tomorrow evening. There will be no feeling of joy, but rather one of sadness and despair in the holiday spirit of Passover--the holiday commemorating our liberation. Many Jews, and they are probably in the majority, will celebrate this Passover as they have for the past eight years, under conditions which are even worse than those described in the Jewish history of Exodus. The Jews in the Diaspora have seldom celebrated Passover under favorable conditions, but rarely have they observed the Passover services under such unhappy conditions as they will this year, or for that matter, as they have the past few years. For the first time in our glorious history, the majority of the Jewish people find themselves in a condition such as the bitterest anti-Semites might well desire for them. Of the nine million Jews who live in Central and Eastern Europe, the majority are in great economic and political distress, and this is at a time when the

WPA (ILL.) PROJ. 30275

III B 3 b

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JEWISH

Daily Jewish Courier, Mar. 30, 1923.

doors of Palestine are open to all Jews, and also at a time when a great national catastrophe has paralyzed our forces of liberation. No other nation has lived to see such a tragic fate. If it were not for this dreadful catastrophe, we would not need any Zionist delegations in America, nor any Keren Hayesod ["exchequer" of World Zionist Organization] campaigns, nor the clamoring and commotion that accompanies every movement of our national leaders. The Jewish merchants of Moscow and Petrograd alone would have raised the entire sum necessary to rebuild Palestine, but now that the majority of our people are in a condition which is horrible beyond description, the work of liberation is carried on slowly, and the slower the work, the weaker becomes the life force of the Eastern and Central European Jews.

This condition [the suffering of Eastern and Central European Jews] arouses sadness among all the thinking circles of our people, a sadness which cannot be alleviated by the holiday spirit of Passover. We are commemorating the first emancipation of our people [from bondage in Egypt], but the situation of the Jews in this period of final liberation is so bitter that we must project

WPA (ILL.) PROJ. 30275



III B 3 b

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JEWISH

Daily Jewish Courier, Mar. 30, 1923.

ourselves either into the future or the past, in order to enter into the true spirit of this holiday [Passover].

Our only hope of celebrating Passover in the future under more favorable conditions lies in rebuilding Palestine as quickly as possible. When Palestine is built, all the Jews will derive real pleasure from Passover.

WPA (ILL) PROJ. 30275

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IV

JEWISH

Daily Jewish Courier, Sept. 12, 1922.

THE HIGH HOLIDAYS APPROACH

by

Dr. S. M. Melamed

This is the month of Elul. Our cantors, singers, sextons, Shofar blowers, Torah readers, and others who make a living from the public, are becoming busy. There are many Jews in New York and Chicago who are in the "religious" business. The season for this business is now--the eve of Rosh Hashanah. The business consists of renting a hall, ordering a sign with the following words printed in big red letters: "Participate in Prayer and Song"; making a deal with a cantor, Shofar blower, and Torah reader, and selling tickets--as if the whole thing were a sort of vaudeville act.

There are Jews who do not enter a synagogue during a whole year because they are afraid that it will cost them something. They think that by buying tickets for Rosh Hashanah and Yom Kipur, they are discharging all their obligations to Judaism. Sometimes they buy tickets at the box office a

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Daily Jewish Courier, Sept. 12, 1922.

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IV      minute before the praying begins. Nobody lifts a finger to make an end to this farce, which is the greatest profanation of the Holy Name that one can imagine. If a Jew feels the need of attending religious services only on Rosh Hashanah and Yom Kipur, he ought at least to become a member of a synagogue. He should not be permitted to neglect his Jewish duties.

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JEWISH

Daily Jewish Courier, Oct. 16, 1921.

CELEBRATION NEXT WEDNESDAY OF THE FEAST OF TABERNACLES  
FOR THE INCURABLES AT OAK FOREST



A magnificent Feast of the Tabernacles celebration will take place next Wednesday at 2:00 P. M. at Oak Forest, for the benefit of the incurable Jews who are there.

This Feast of the Tabernacles celebration has been arranged by the Ladies' Society for the Incurable Jews in Oak Forest, in collaboration with the Northwest-Side and South-Side auxiliaries.

Special trains to Oak Forest will leave Chicago about eight o'clock in the morning from the La Salle Street Station. All who want to participate in this celebration are cordially invited to do so. Rabbi Goldstein will address those present. Mrs. J. Klein is chairman of the affair, and Mrs. I. Benjamin, president of the West-Side Ladies' Society, Mrs. Goodman, of the Northwest-Side, and Mrs. Newman of the South-Side, are collaborating in the arrangement of the affair.

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JEWISH

Daily Jewish Courier, Oct. 2, 1921.

JEWISH CHILDREN CELEBRATE THE HOLIDAYS IN SCHOOL

by

Z. Leibner

The classes of the public and high schools that are attended almost wholly by Jewish children are nearly empty on Rosh Hashonoh and Yom Kippur. The Board of Education does not recognize these days as legal holidays, but the principals and the teachers count the children as "absent," the same as if the "absence" was due to sickness or other justifiable cause. As previously stated, the classes are empty on the holidays but the playrooms, the corridors, gymnasium halls, and the auditoriums of the school building are crowded with Jewish children. This arouses hatred and envy among the Christian children who do attend school on these days, gives extra work to the employees there and is a profanation of the holiday. We ask what kind of holidays are these two days, Rosh Hashonoh and Yom Kippur among the Jews, when their boys and girls, instead of going to the synagogue or temple, or taking a walk with their parents, go



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JEWISH

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Daily Jewish Courier, Oct. 2, 1921.

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to the schools for a rendezvous to serenade, promenade in the corridors, dance in the auditoriums, play ball and athletics in the gymnasium, roller skate on the sidewalks near the school? The Gentiles also ask this question and grown-up Jews bow their heads and don't know what to answer.

To make an end to this situation, Mr. Block, principal of the Marshall High School called a meeting of the following persons: Mrs. Benjamin Davis, Mrs. Jacob Malkes, Rabbi Prom, H. Zeligman, Max Bot and Harry Lipsky. At this meeting the following high schools were represented: Medill, Crane, Carter Harrison, Lane, Tuley, Senn, Hyde Park, and Englewood. It was decided to bring this matter before [the bar of] Jewish public opinion; Jewish parents should realize that it is a profanation of the holidays when their children go to school to have "fun".

It is also the duty of the rabbis and the representatives of the synagogues and temples to speak about this situation tomorrow from their pulpits. It



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will thus add emphasis to the problem.



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JEWISH

WPA (ILL) PROJ. 30275

Forward, September 30, 1919.

Citrons, Palm branches, Myrtle twines.

A "news of a blessing" for all Jews in Chicago and in the county.

I, the well known citron dealer, Joseph Cutler, announce that I have a large stock of Palestinian citrons, Californian palm branches and Arizonian myrtle twines. Therefore Jews of Chicago, if you wish a kosher citron, you should come to the address written below.

At wholesale prices.

From \$1.25 to \$2.00 a set.



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JEWISH

Sunday Jewish Courier, June 15, 1919. *WPA (111070) 10270*

POLISH AND GALICIAN RABBIS ORDER FAST DAY FOR ALL  
JEWS OF THE WORLD

London. Four hundred Rabbis from Poland and Galicia have proclaimed June 17 a fast day for Jews all over the world. In their call they state that this day should be hallowed by all Jews. It should be spent in prayer and deeds of charity. Jews should notify one another, communities should do likewise to inform everyone of the bloody fate that befell our brothers in Poland and Galicia. Furthermore, money should be collected for the victims of the pogroms.

Daily Jewish Courier, Sept. 16, 1917.

ALL JEWISH GOVERNMENT EMPLOYEES EXEMPTED FROM WORK FOR  
THE JEWISH HOLIDAYS

All Jews employed by the state, county, and city have been exempted from work for the Jewish holidays. The Jewish Courier approached the Governor, the Mayor, and the highest officials of the various departments with a request to exempt all the Jewish employees from their duties for Rosh Hashonu [Jewish New Year], and for Yom-kippur [Atonement Day].

In the course of last week we mentioned the replies from the various officers, and yesterday we received answers from Governor Lowden and County recorder Joseph P. Haas.

In the answer of Governor Lowden, it is said that the Governor has instructed all the highest officials of the various departments of the State to exempt all Jewish employees for the High Holidays.

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JEWISH

Daily Jewish Courier, Sept. 16, 1917.

*Ward Jew. Courier*

Mr. M. Shlensky, of Joliet, informs us that he and Mr. Wulfberg have been promised by Warden Murphy of the state penitentiary that the Jewish inmates will be permitted in a private room that will be transformed into a house of prayer, where they will conduct their Holiday services.

The Warden will also permit the relatives and friends of all Jewish inmates to visit them during these Holidays.

Mr. B. Kamaika will officiate and conduct the services for the Jewish inmates in Bridewell.

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JEWISH

Daily Jewish Courier, Sept. 26, 1916.

ARROGANT YOUNG MEN ARRANGE BALL  
ON YOM KIPUR

A group of arrogant young men, who call themselves I. W. W.'s are beginning to practice their old tricks of aggravating the Jewish people and poking fun at God. These young men have arranged a ball for Yom Kipur night in the Workers' Institute.

They have deluged the Jewish district with "literature" about their Kol Nidre ball. The Jewish masses have contemptuously denounced this insolent action on the part of these young men; they have protested the action of the Workers' Institute in renting a hall for this purpose.

When Mr. [A.] Tobinson of the Workers' Institute was asked why he was permitting the most sacred sentiments of the Jewish people to be trampled upon, he replied that he had already rented the hall for Yom Kipur and that he could not retract his decision. He also said that the Workers' Institute could not discriminate

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against anyone--apparently, not even against insolent ruffians who only seek to create scandal.

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JEWISH

Sunday Jewish Courier, Sept. 24, 1916.

### ATTEND SLIHOTH SERVICES

(Editorial)

This is a prosaic world. Everything is so new, everything is in such good order in the American Beth ha-Midrash [house of study, sometimes synagogue], everything is so very pompous. The parvenu made a clean sweep of the poverty that had accumulated among his parents and grandparents, and put in brand-new things and established a new order. Along with this poverty, he swept out several antiques, several hidden treasures, but he is not aware of this and if he is, it does not concern him. His only desire is--the new.

It is needless to speak of the Reform temple. From it, the memories of the past have disappeared. It is beautiful, pompous, magnificent, but it does not speak to the Jew who clings to the past and who envisions a future based on traditional Judaism.

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Sunday Jewish Courier, Sept. 24, 1916.

But even our Orthodox synagogue is no longer as appealing to the Jewish heart as it was at one time. Jewish bodies are stronger, cleaner, and larger, just as all bodies are larger in America. But the soul seems to have vanished. So many side issues creep into the synagogue that hardly any room remains for the soul of the old synagogue. To this very day, the synagogue still appeals strongly to the Jews. For no other cause can money be so easily raised as for the building of a synagogue. However, the synagogue of today lacks its traditional holiness; it lacks its ancient antiquity. Everything is so new, so fresh, and so badly made; it resembles the ready-made garments which are bought for a few dollars in a department store.

Yet, there is one day when even the American synagogue seems to be, for a short while, the ancient house of worship, when the spirit of genuineness, of profundity, and of devotion prevades it. This day is not Rosh Hashanah, nor is it Yom Kipur, because on those days the pinochle players, the poker players and the "sports" go to the synagogues; on Yom Kipur especially, they drag along with them, into the synagogue, a spirit of levity and flippancy which makes

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Sunday Jewish Courier, Sept. 24, 1916.

everything about them seem commonplace. The day [we refer to], the first day of Slihoth [prayers of forgiveness recited before Rosh Hashanah].

Jews who play pinochle do not attend the Slihoth services. They usually play cards on Saturday evening and this makes it hard for them to get up early, should they want to attend the Slihoth services, although they don't even want to attend. The "sports" and the energetic American Jews would ridicule an individual who asked them to get up at four o'clock in the morning to attend the Slihoth services. Those who attend Slihoth are the Jews who still cherish the past. The early hour, before the world with its everyday business awakes, contributes to the spirit of cleanliness; and at that time, there prevails in the American synagogue something of the ancient sanctity. For a moment, the spirit of the ancient synagogue seems to be present. Anyone who wants to be spiritually refreshed, even for a moment, should attend Slihoth services. The person who understands the meaning of the Slihoth prayers is more deeply impressed.

If you wish to know the source from which Jews derive their strength to endure

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Sunday Jewish Courier, Sept. 24, 1916.

the afflictions visited upon them--attend Slihoth services.

If you wish to have a conception of an urn into which have been poured the tears of a nation, its pain and its despair--attend the Slihoth services.

"Look at our condition--we are poor and we have nothing," recites the Jew during the Slihoth prayers. The synagogue is solemn and the atmosphere is holy. The greyness of dawn that creeps through the windows, the bright lights inside, the song of the cantor, and the absorption of the worshipers--all combine to give the impression of something unreal that awaken the sweet memories of the old synagogue--not its outward appearance, but its essence, its spirit.

A little later, it is daybreak, and the synagogue returns to its usual, everyday aspect. Therefore, do not miss the blessed hour--attend Slihoth services.

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JEWISH

Daily Jewish Courier, Sept. 12, 1916.

### THE SEASON FOR CANTORS IS OPEN

Are you unemployed ? Is it slow in your shop? Is your business failing? Have you given up your business and do you wish to seek another way of earning a livelihood ? If so, it doesn't make any difference what you are--an operator, a presser, a cobbler, a common laborer, a push-cart peddler, or what not--you can immediately secure employment if God has only given you a little musical talent.

Each year, around this time, or even a bit earlier, the season for cantors opens. Lodges and societies which have a place of worship [Translator's note: Most lodges, societies and vereins convert their meeting halls into places of worship during the High Holidays], begin to advertise for cantors and leaders of services, for the forthcoming High Holidays. On the other hand, the cantors are beginning to seek positions and are engaging choristers early in order to teach them the old tunes and the Hebrew, which many have no occasion to use during the year.

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Daily Jewish Courier, Sept. 12, 1916.

In Elul (the twelfth month in the Jewish calendar, corresponding to parts of August and September; it has twenty-nine days), each lodge or society which converts its hall into a synagogue for the High Holidays, begins to negotiate for the engagement of a cantor. Some even begin much earlier, i. e., shortly after Pentecost (between the middle of May and the middle of June). Special meetings are held to discuss the engagement of a cantor; these meetings often end in bitter dissension. First of all, it is hard to decide whether to engage a cantor or a leader of services. This causes heated arguments. No sooner is an agreement reached as to the selection than another dispute arises over the amount of money that should be spent on a cantor or leader of services. After the price is finally determined, wrangling begins again, when the cantor is given a trial. If one likes the singing of a certain cantor, another will claim that he has a voice like that of an ostrich. This leads to serious quarrels which last for many weeks. This, however, does not affect the cantors. If they do not make a hit with one group, they find favor with another.

Daily Jewish Courier, Sept. 12, 1916.

The majority of lodges turn the High Holidays into a business. They engage a cantor and then compel each member to buy a ticket. Many tickets are also sold to nonmembers because it has been advertised that a famous cantor will perform the services. On Rosh Hashono (New Year's Day) the synagogue, hall or shop, which serves as a place of worship, is packed with people, as if it were a Twelfth Street streetcar during a busy hour. And whether or not this "famous" cantor has anything to offer, does not make any difference as long as the promoters make a few dollars.

What do lodges do that are anxious to grow and increase their treasury? They import a cantor and then advertise, in newspapers and handbills, that this cantor will perform the services. Our fellow Jews, who love to listen to a good cantor, grab tickets as though they were hot cakes. And both the cantor and those who import him, have nothing to lose.

The cantors have good common sense and demand high salaries. The least that a leader of services will receive for performing the services without a choir,

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Daily Jewish Courier, Sept. 12, 1916.

is fifty or sixty dollars. Some who perform the services with a choir, receive one hundred, two hundred or even three hundred dollars. An imported cantor will receive as high as one or two thousand dollars.

As far as the imported cantors are concerned, there is no question as to their ability. Some of these imported cantors are very talented and are also world-renowned. Among the lesser cantors, there are some who know as much about liturgic melodies as an Irish policeman knows about a Hebrew prayer.

There are a lot of amateurs among Jews who seek the office of a reader in a synagogue. A number of Jews who share all the year round, and never put on a prayer shawl or phylacteries [Translator's note: religious Jews pray in their phylacteries and prayer shawls each morning], suddenly let their beards grow [around the High Holidays], and start going regularly to a synagogue in order to secure the position of a cantor. They advertise in newspapers that a famous cantor, with or without a choir, desires a position. And there are plenty of customers.

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JEWISH

Daily Jewish Courier, Sept. 12, 1916.

Not only are cantors and leaders of services in the market for positions, but so also are choristers. Young men who have singing ability, are in great demand. Many operators, basters, pullers, and errand boys quit their jobs and become choir singers.

The cantor who performs the services, with the assistance of a choir, trains the choir singers himself. In Jewish districts, at the present time, cantors and their choirs can be heard from the housetops and basements every evening.

Last year a cantor from Maxwell Street was embarrassed because of a newspaper advertisement. No one knows whether the cantor made the mistake or the type-setter, but the advertisement read as follows:

"Wanted a Bass [Translator's note: The word bass, in Hebrew means daughter,

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Daily Jewish Courier, Sept. 12, 1916.

and the word, bass , in Yiddish, means basso. The cantor advertised for a basso, but in the advertisement the Hebrew word bass, meaning daughter, appeared   , from a respectable home, strictly orthodox, inquire of Cantor B., Maxwell Street." Those who read this advertisement received the impression that the cantor was seeking a bride. And who doesn't want to have a fine son-in-law? Soon the cantor was flooded with letters from prominent Jews who offered him the hand of their daughters. These letters accidentally fell into the hands of the cantor's wife, and you need not ask what took place between the cantor and his wife. The fact is, however, that the cantor "business" is not so bad. Those who complain about America, or have any grievance against Columbus, really commit a sin because, after all, an easy dollar can be made in America.

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JEWISH

Daily Jewish Courier, Aug. 31, 1916.

JUDGE SCULLY EXCUSES JEWISH  
ELECTION JUDGES AND CLERKS ON YOM KIPPUR

Upon the suggestion of Election Commissioner B. Horwich, County Judge Thomas F. Scully yesterday called together a few rabbis. He conferred with them regarding the Jewish election judges and clerks who will have to work on Yom Kippur, which happens to be the first registration day.

Judge Scully received the rabbis very cordially in his chamber. After discussing the question, he decided to excuse all Jewish election judges and clerks, approximately 600, from working on the holiest of days. The judge also saw to it that they would not lose their positions.

At the same time, Judge Scully thought of the Jewish polling places, which will naturally be closed on that day. Special polling places will be rented for that day and then afterwards the Jewish stores will be reopened as polling places.





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Daily Jewish Courier, Aug. 31, 1916.

This decision of Judge Scully will soon be forwarded to all Jewish election judges and clerks who will undoubtedly be glad to learn of their release for this day, and that they will later be reinstated.

The Rabbis Ezriel Epstein, Ephraim Epstein, M. Zevin, Saul Silber and Cardon, and Judges Henry Horner and Philip P. Bregstone were present at the conference with Judge Scully and Election Commissioner Horwich.



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Daily Jewish Courier, Aug. 29, 1916.

REGISTRATION DAY ON YOM KIPPUR:  
JEWISH CLERKS AND JUDGES MAY BE EXCUSED

The first registration day this year falls on Yom Kippur and all efforts of Election Commissioner Bernard Horwich to have this date changed were in vain because this is a matter which has to do with state law. Mr. Horwich will try to influence County Judge Scully to excuse all Jewish [election] judges and clerks from service on this day and it is believed that he will be successful. The Jewish population will be able to register on the second registration day, which will occur ten days later.

The many polling places in Jewish barber shops and stores will seek to obtain the privilege of opening the polls only after sundown on Yom Kippur.



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JEWISH

Forward, Aug. 8, 1919.

WPA ALL V 1701

HOLIDAY TIDINGS FROM THE CONG. ATARETH ISRAEL, 1235-37 N. IRVING AVE.

TO ALL NORTHWEST SIDE JEWS!

Honorable Public!

We **have** brought from Boston for a two year period Rabbi Joseph Leafland as Rabbi and cantor for our congregation.....This Sunday at 6:00 P.M. will be the installation of the Rabbi. All rabbis of the northwest side and west side will be present at the installation.

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JEWISH

Daily Jewish Courier, Aug. 8, 1916.

## TISHA B'AB TEARS

(Editorial)

"Today my children weep and wail." This Tisha B'ab (fast day commemorating destruction of Jerusalem) we Jews shall weep for the one thousand eight hundred and forty-sixth time. If all do not weep, it is because some deviate from the regular procedure. In accordance with the "covenant", everybody must weep. If one fails to weep today, one breaks the Jewish tradition of weeping on Tisha B'ab.

Last year, at this time, we knew that we were going to weep today. And today we know likewise that on Tisha B'ab of next year--should God grant us life and well-being--we shall weep again. Today we already know that next year, if it is the will of God, we will recite the same lamentations in the same tone and at the same time we will weep. However, we will not weep because something ails us or because we feel the want of something. We will merely pretend that we are crying.

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Daily Jewish Courier, Aug. 8, 1916.

The decree is this: "The entire House of Israel shall cry." Doesn't this seem to be somewhat like a tragedy in a theatrical production? The actor often cries on the stage to the extent that his whole body is convulsed, and from a distance one is apt to think that he is shedding genuine tears. Does something ail him when he weeps so bitterly? No. But in his script it says, "Cry here." So he cries. And the greater the talent of the actor, the more natural his tears will appear. Tears made to order!

It is said that we are a people of an artistic temperament. We have produced great actors and musicians. We have distinguished ourselves on the stage the world over. The two greatest tragedians, to whom the civilized world so frequently refer, are the two Jewish actresses Rachel and Sarah Bernhardt. Why then are we such amateurs, such cripples, when we begin to play our own tragedy?

An actor who can neither interpret nor enter into the spirit of the words that the playwright puts into his mouth, is either an amateur or a cripple.

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His inadequacy shows that he does not understand his role, that he does not feel his role, and therefore cannot act it.

The Lamentations were, in the first place, arranged by the mourners as a symbol of our great tragedy. It is our history in the Diaspora portrayed artistically by poets. They have perpetuated our tragedy in order that we should not forget it. We must live through it in order to revive the spirit of our downfall in Jerusalem. This is its importance. George Eliot said, "If a nation is highly praised for enduring a few tragedies, then how highly shall we praise the Jewish people whose whole history is a tragedy?" When we sit on a footstool [Translator's note: a footstool or some other object which is not high above the floor is used in the synagogue when the Lamentations of Jeremiah on Tisha B'ab are read] reciting the Lamentations, we are giving a verbal repetition of the tragedy. We should cry. Our tears should flow from our hearts as they flow from the great actor who enters into the spirit of his part, thereby producing an impression. As Shakespeare said, "Suit the action to the word, the word to the action." But if the Lamentations

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are uttered unconscientiously, without any feeling or thought, in short, if they are recited only mechanically, out of mere custom, then it no longer represents a tragedy. It then becomes a comedy and a poor one at that.

It is a custom of the Chinese, whenever they mourn, to drop their tears into an urn and store it away as a remembrance. This is the nature of that custom. We poke fun at such a custom. We look upon tears that come from the heart and flow through the eyes as a symbol of affliction, of sorrow. Tears, whether they are in an earthen jug or a silver cup, are no more than impure, salt water.

Tears made to order, or shedding tears as a mere matter of tradition, is very similar to the Chinese tradition of shedding tears into an urn. Only the affection embodied in the role makes it worthy of mention.

In repeating the tragedy for so many hundreds of years we have not sought to refresh the anguish [of it] but, on the contrary, we have sought to choke it.

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A certain satisfaction is felt when we shed a tear. Jews gather at the Wailing Wall in Palestine to shed tears. Many of them shed genuine tears. They feel the destruction. Others cry as a mere matter of custom, or for some other reason make a wry face. Such behavior evokes nausea. It is neither sincere nor beautiful.

Recently Tisha B'ab and the Lamentations of Jeremiah and the whole oral repetition of that tragedy have gained considerably in significance. Tears no longer satisfy the Zionists. They delve into the deeper aspect of the destruction, deriving therefrom inspiration to carry on constructive work, which tears asunder the ground for Jewish tears. This year real tears are being shed, not on account of the destruction of Jerusalem but because of the present-day destruction. A person who can comprehend the Jewish national destruction can easily see this connection.



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Daily Jewish Courier, Feb. 11, 1914.

## THE PLANTING HOLIDAY

(Editorial)

Our forefathers were once a people chiefly composed of tillers of the soil. That historical epoch having vanished long ago, we can hardly sympathize with our forefathers' naive joy **over** nature and close affinity to everything that sprouts and blossoms.

Yet all our holidays are closely related to the natural elements of the country in which our forefathers became a race. Our holidays of sowing, ripening, and reaping have little significance in the countries in which we now live and earn our livelihood. Our ancient prayers for dew and rain, as well as most of our laws and traditions, have a meaning only in the country of our patriarchs.



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To us who live outside of the Jewish homeland, the new year's day of trees, called Chamisho Oser B'Shvat is merely a bygone memory of the bountiful, prolific natural life of our forefathers on the mountains and in the valleys of Palestine. [Chamisho Oser B'shvat is the 15th day of the 5th month in the Jewish calendar, corresponding to parts of January and February. It is a day set aside to plant trees, similar to Arbor Day.-Tr.]

When the Palestinian winters and the rainy season blow over; when from the clear blue sky, a bright warm sun begins to shine and the fertile soil sends forth its first envoy to notify the children who inhabit it that spring is on its way, on that day, Chamisho Oser B'Shvat, our patriarchs would go out into their gardens and fields to decorate the revivifying

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mother earth with a new wreath of fresh trees.

All this was when Jews were still an independent race and the possessors of their own gardens and fields. Now we are an urban element, even if we reside on farms. We are segregated from nature and no longer yearn for the life of trees and flowers.

Nevertheless, we celebrate this holiday of Chamisho Oser B'Shvat just like all other traditional holidays. The rabbi said that we be merry and so we are merry. Many a Jew pronounces a benediction over carobs, dates, and other fruits which grow in Palestine, but very few remember the covenant at the waters of Babylon, and think of the country where grapes and oranges grow.

There is only one place in the world where the planting holiday is observed in its whole splendor, and that is in the now modernized ancient country

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of the Jews. There in Palestine, where we have again revived the ancient bond between the Jewish people and nature, and animated the decrepit traditions and mores of an old agricultural people who had at one time dwelled in a country which they had named Land of Israel, -there, in Palestine, where the Jews have acquired anew the lingo of flowers and trees, there they celebrate Chamisho Oser B'Shvat, which is a tree arbor day.

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JEWISH

Sinai Congregation, Board of Directors, Minutes, Dec. 15, 1913.

G. Snyder reports that we have a proposition from Mr. Martin for the renting of his hall on Indiana Avenue, corner of 22nd St. for \$1,200 per annum, for Saturday and Sunday service in the forenoon, five evening services, five congregational meetings, lighting, heating and janitor work, and he will furnish three-hundred seats, carpets for aisles, first three months to be paid in advance at once, then monthly payments.

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JEWISH

Daily Jewish Courier, Dec. 10, 1913.

### CHANUCAH AND THE PALESTINE FUND



Chanukah is already at our door. The holiday of great Jewish heroism, of our one-time powerful battling courage, of victory for self-independence, is once more come in its yearly visit as a reminder of our present weakness, discouragement, and submissive dependence. Every Jew who has not uprooted from his heart the hope of a new national re-birth, must at this time give it thought and ascertain the advancement of this folk dream in the blooming flowers of the erstwhile ruined fields in that land where, thousands of years ago, battles for our rights were fought by the greatest heroes world history every produced, the Macabees.

If every Jew will stop to think, he will realize that we are now passing through a very important epoch of national history. He will feel that we stand nearer our realization; even more, he will feel that before his very eyes, in our own generation, for our own brothers and sisters, the initial step has already been made. The plow is already at work in those ruined fields, while the hand with the hammer has constructed the first house. The pioneers are now a part of the land, while yet even larger groups are in preparedness to leave their homes and cast themselves

Daily Jewish Courier, Dec. 10, 1913.



wholeheartedly into this great historical work.

May we remind you of your debt in this problem. In the name of the above-mentioned pioneers and those hundreds, perhaps thousands, of Jewish workers, ready at any moment to come and build a national foundation, we apply for aid in a work you must participate in if there is the least spark of hope in your heart for our folks' redemption.

The majority of those in Palestine, and the even greater number planning to settle there, are being hindered by various circumstances: the low, hard life of the Arabs, which permits them to work very cheaply, the non-organization of the working crafts, the deep-rooted fear for invasion of charity donors, existing largely in urban Palestine; all are obstacles to be overcome in order to make it possible for Jewish workers to strengthen their position there. These and many other hindrances, too numerous to be mentioned, restrain many, many Jewish workers from settling in Palestine. All these difficulties can be overcome and must be annihilated.

The International Band of the Poala-Zion has for this purpose established the Palestine Worker's Fund, which has already become known everywhere among Jews,

Daily Jewish Courier, Dec. 10, 1913.

and to increase this fund is of necessity your debt in these days of our national holiday.

Please remember that the freedom of our people is primarily dependent upon those working forces that are capable of adjusting themselves in Palestine. Remember, too, that without large numbers of workers there can be but little progress.

Therefore in these days of Chanukah, when you recall the heroes of the "Chashminoyim," renew your hope in the present struggles of our people; the hope of regaining our own freedom. You owe this to yourself for the truth of the statement is: "If not I, who then?"

This is no donation, but a debt you must pay. If circumstances do not permit you to partake in personally, this work, you can still do much to aid its advancement. Acquaint yourself respectfully with our committees during this week of Chanukah; greet them with joy and prove that you are one in whose heart there still lives the hope of that day when Jews will live and prosper in a Jewish homeland.





Daily Jewish Courier, Dec. 10, 1913.

Respectfully,  
Poala Zion Palestine Committee America.

All sums over twenty-five cents will be listed with the names of their  
senders in the Poala Zion Bulletin.



III B 3 b

JEWISH

Sinai Congregation, Board of Directors, Minutes, Nov. 18, 1913.

The meeting was called for the purpose of inaugurating the Sunday Service according to Resolutions passed at last Congregational Meeting. It was moved to hold a Sunday Service in the forenoon from 10 to 12,..... carried.

It was moved to appoint a Committee of five to procure a place suitable for public worship on Sundays.....carried.

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JEWISH



Daily Jewish Courier, Oct. 29, 1913.

NO HOLIDAYS FOR JEWISH EMPLOYEES.

At a meeting of the Women's Party of Cook County, held in the Hotel La Salle, a resolution was passed against the fact that Jewish employees in public service are permitted to take time off with pay on their holidays. The resolution states that this is a special privilege to Jewish employees. It takes a stand against the decision of the Board of Education which permits Jewish teachers full days on their holidays, with pay.

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JEWISH



The Daily Jewish Courier, August 25, 1913

### JUST A REMINDER

One of the finest customs established by Chicago Jews within the last few years is that of pasting Zion stamps on synagogue tickets sold for the holidays. On festive occasions the Jewish spirit seemed to be lacking in this method of selling all seats to worshipers who come to enlighten their souls on Rosh Hashana and Yom Kippur, and to pray to God for health and a good year. The conditions in America, and especially in so large a city as Chicago, are such that it is impossible for it to be otherwise, since without the sale of tickets for the holidays it would be almost impossible to support the synagogues, and worse yet, there would be no particular order.

To give the ticket a holiday meaning, however, it can be labelled with a Jewish stamp, the Zion stamp. This would indicate that the buyer has paid for his seat as well as supported his nationality and his religion. Thus he has a clear conscience and an understanding with his fellow Jews that he prays not only for himself, his health, and his business, but also for his fellow Jews.

The Zion stamp is very cheap, only one cent. The cheapest synagogue ticket usually costs \$1.00, and we are certain the buyer will not refuse to buy a

JEWISH



The Daily Jewish Courier, August 25, 1913

ticket because of the stamp. Although it has been the custom of the synagogues to buy a set amount of Zion stamps and to give them, so to speak, as a premium to the ticket buyers, we do not believe this method was a good one. The intake for Zion stamps go to the National Fund to which every Jew ought to contribute. Therefore, it would be more appropriate that each ticket should carry the Zion stamp with the penny added to the cost of the ticket.

Let every synagogue see to it that its tickets are truly of a Jewish nature. The superintendent of the National Fund in Chicago should cooperate with the presidents and committees of synagogues and permit rabbis and lecturers to make the people stamp conscious so that no holiday ticket will be complete without one. Thus as soon as the tickets come from the press the Zion stamp should be immediately attached to them. Thus it becomes the true symbol of a national Jewish people.

It would be a good idea, if the people who print these tickets would leave a special blank space for the stamp, thus making the ticket appear to lack this important item, so that the empty space will cause those people who must worship in rented flats or halls to feel this omission and thus get the Zion stamps.

We write this article merely to remind the public of this. Most of the larger



The Daily Jewish Courier, August 25, 1913

synagogues will continue to sell these stamps as they have previously done. But there are many small synagogues which in the rush of the holiday activities may forget and it is to them that we wish to send this reminder.

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JEWISH

Daily Jewish Courier, December 25, 1912. WPA (U.S.) PROJ. 30275

### CHRISTMAS IN AMERICA.

Throughout the entire country, as well as the entire Christian world, the birth of Christ - the man - God or God - man, is being celebrated today. The Jews of America are perhaps the only ones (Jews) who can dare comment upon this holiday.

In Russia, for example, no one would dare to speak of or write about this.....But the Jews obviously feel different in America. We are not afraid to walk freely about the streets. We did not fear a hostile enemy or wild revenge. On the contrary, we even forget that the holiday has anything to do with faith.

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JEWISH

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Daily Jewish Courier, December 25, 1912.

Many Jews exchange Christmas gifts and do not think, at the time, that they are committing a wrong against Judaism. The word, Jesus Christ, which is so frequently used by the Christians in daily conversation in order to emphasize what they say and do, is as frequently used by the Jews, especially by the young Jewish generation. Should anyone ask a Jew, who is so enthused about exchanging Christmas gifts, why he forgets to celebrate Chanukah, pure Jewish holiday, and why he becomes animated with joy on Christmas, he will answer that the American Christmas is not a religious holiday, which caused so much blood and tears of Israel to be shed; on the contrary, Christmas is a social holiday, when good-will, between Jews and Christians is being created.



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JEWISH

WPA (ILL) PROJ. 00270

Daily Jewish Courier, December 25, 1912.

The opinion of many is that the Jewish instinct, the deep national and religious sentiment of the Jew, will protect him from every danger against Judaism. Christmas is no Jewish holiday as long as it is associated with faith and with hatred toward the Jews. Christmas is, however, a general holiday, in as much as it is a day for expressing sympathy and compassion of brotherhood and equality. The public, i. e. the world, is becoming more civilized and educated, and the qualifications of man is the principle factor today, but not the family, race, or religion to which man belongs. This is the opinion of many Jews.

The majority of Jews can not, under any circumstances, approve such superficial thinking. They do not believe that Christmas became a non-religious holiday among the Americans. The name, alone, reminds them of the great abyss, that divides Christianity from the Jewish faith.

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JEWISH

WPA (ILL.) PROJ. 30273

Daily Jewish Courier, December 25, 1912.

Consequently, it is no more than the superfluity of contentment and freedom - the lustre of generosity covers, with warm rays, the anti-Jewish sentiment, that Christmas awakens in all Christians throughout the entire world. The wide Jewish masses are, therefore, not unjustifiably opposed to celebrate this strict Christian holiday and therefore criticize and attack the Jews who take an active part in the Christian world.



Daily Jewish Courier, October 20, 1911.

Will not bake Saturday.

The Jewish baker bosses have agreed not to bake on Saturdays. Only a few bakers refuse to abide by this agreement, but if the Jewish people will help by not buying bread on Saturday night, these few bakers will also be compelled to stop baking on Saturdays.

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JEWISH

Courier, Oct. 5, 1911.

### PUBLIC THANKS

Rabbi Moses Finkel of Milwaukee Ave. donated his wonderful voice by chanting the High Holiday Services at Beth Michson Orphans Home. Everyone was very much pleased with the way he chanted, according to the old Jewish tradition, he being of the old time pious Jews.

In addition to donating his voice, he also bought tickets for his children, son-in-law and brother, who also were very liberal with donations to the Orphans Home. We thank all who participated in our worshipping in the old fashioned pious way.

**Above** all, we extend thanks to Messrs. Weinshenker and his children, Mr. Laurentz, Mr. M. Stein and others for their liberal donations. We wish everyone of you and all our Jewish brothers through out the world, success.

Jacob Levy, President.

Courier, Oct. 5, 1911.

THANKS

The First Rumanian Congregation extends many thanks to all who participated in our Services of Cantor Judah Zevve Cohen, with his sons, the Cohen Brothers. Their choir was excellent and we were all highly pleased with the Succoth Services. We wish the old Cantor loads of luck and many happy long years.

We also take pleasure in notifying the public that the whole Succoth holiday services, will be conducted by the young talented Cantor and his choir. Tickets for this holiday may be obtained on Thursday and Friday at the Synagogue. The price of the tickets are, for men 50¢ and for women 25¢.

Joseph Kohn,  
President.

Chicago Daily Jewish Courier, October 1, 1911.

Our Institutions.

We wish to call the attention of all the Jewish people. When you go to the synagogues tonight and tomorrow to ask God for a happy and prosperous New Year, bear in mind, those who have as much as given up the hopes of even asking for anything good for themselves. Those are the unfortunate who depend on you, to give them whatever is left on your table, to satisfy their hunger.

When asking for yourselves, think of those who have to beg as long as they live; remember our charitable institutions; open your hearts and help them like brothers, let us represent ourselves as rich wealthy men should represent themselves.

Courier, April 22, 1910.

### Passover Thoughts.

Passover is surely one of our greatest and noblest holidays. Our Jewish community is in a complete state of hustle and bustle. Our Jewish housewives seem to work endlessly, cleaning, scrubbing, washing, throwing out unnecessary things, buying new things, packing away dishes, unpacking dishes reserved only for Passover use, buying new clothes, new utensils, new necessities, buying Passover foods, drinks, supplementing household needs, buying, buying, and cleaning. Every corner must sparkle, the furniture must glisten, the spirit of the holiday must prevail. The spirit of happiness must prevail.

I too should be happy, but I am not. I can't be. My thoughts lead me onward through this maze of activity. I realize that no matter what we do we are still in the Diasporah, the Galuth. I could be happy, but my memory has robbed me of this happiness. I remember that we are not upon our own land. We are in the Diasporah. No! we are not slaves to Egypt, but we are slaves to the Diasporah. How can we celebrate our emancipation from Egypt when we are not yet emancipated?



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WPA 17-1-14-10 102/5

Courier, April 22, 1910.

How can we say we are free when we are in Galuth? Until such a time as we will again be in our own homeland, I will continue to hear that impoverished ringing in my ear, "Le Shovo Ha-ba Le-Jerusalem," May our next meeting take place in Jerusalem.

And that is why I feel lonesome. I long for the true Passover, for the true freedom.

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APR 1910  
JEWISH

Chicago Hebrew Institute Messenger, November 1, 1909.

### Holiday Services by Oriental Jews

Holiday services conducted at the Institute by a congregation of oriental Jews, using the Sephordic ritual, were an interesting event in the religious life at the Institute during the Holiday season. Worshippers were present from Bokhara, Syria, Arabia, Morocco, Palestine.

These services were especially impressive and the worshippers exhibited a devoutness even greater than is usually shown at the services held at this time of the year.

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JEWISH

THE DAILY JEWISH COURIER, October 14, 1908

WPA (ILL) PROJ. 30275

### The Festival At The Hebrew Institute

Yesterday was the third day of the Festival that is taking place at the Hebrew Institute in honor of the Mid-Week of Succoth.

It is to be regretted, that yesterday's visitors at Hebrew Institute, were very few in number, and as a result of this, the Institute took in very little money, contrary to previous expectations. The expenses, however, are enormous, and the Jews of Chicago should bear that in mind. A large sum of money was spent in order to arrange this Festival.

The Festival will continue for only two more days. Every Jew in Chicago should do all within his power, to come to the Hebrew Institute and share some of the expenses. This money will be well spent. In so doing, one will have the pleasure of sharing in an Institution, which is the crowning glory of Chicago's Jewry, and in which Judaism and Americanism will be taught.

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JEWISH

WPA (ILL.) PROJ. 30275

THE DAILY JEWISH COURIER, October 14, 1908

Today's matinee is scheduled for Jewish women-old and young. They should all try to be there and make sure that this enterprise, which is 100% Jewish and is for the benefit of Jewish education; and should not be a failure. Miss Bertha Jerusalemsky and many other well known women will entertain the guests.

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JEWISH PA (ILL.) PROJ. 30275

The Daily Jewish Courier, October 9, 1908.

### A Beautiful Contribution to the Jewish Holiday Spirit in Chicago.

During the mid-week of Succoth, the Jews of Chicago will have an opportunity to enjoy themselves at the Hebrew Institute, where a grand feast has been arranged.

#### An Enormous Succoh.

The Hebrew Institute of Chicago will gain a name for itself in the Jewish community, through the "Succoth Festival" or holiday parade, which is being arranged on the grounds of the Institution. This will be the first time in the life of the Jewish community of Chicago, that a large number of Jewish people will be able to get together, in pleasant surroundings and enjoy themselves as Jews..

We want to point out that the festival will bear a strictly Jewish character. An enormous Succoh, appropriately decorated, will be erected on a six acre lawn, surrounding the buildings. Music and entertainment

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JEWISH (2)

The Daily Jewish Courier, October 9, 1908.

will be provided, and those present will enjoy themselves in a real Jewish fashion.

At this time the public will also have an opportunity to become acquainted with this great Institution, which is destined to become the center of Chicago Jewry.

The Hebrew Institute is located at Taylor, Lyttle and Sybley Sts. All surface lines lead you there. The festival will begin Sunday and will continue until the following Thursday.

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JEWISH

Courier, January 3, 1907.

WPA (ILL.) PROJ. 30275

Thanks from First Rumanian Synagogue.

Many thanks to the visitors on our Hanukah Festival and particularly the many donors who cooperated with us in making this Chanukah celebration a success. We especially thank Miss Canal who presented us with a new silk curtain for the holy Ark. Two candelabra, each with six candles, were lighted with impressive ceremony in honor of the sixth day of Chanukah.

We also thank our Sabbath school teacher, Miss Anna Goldberg, who in honor of the Chanukah Festival, presented us with a Bible. She and her pupils sang the national songs. Every visitor had a most enjoyable time. We also thank our worthy president, Jos. Cohen, who made all the preparations for the Festival, at his own expense. We wish him good luck and hope that he will live to see many more Chanukah Festivals.

The Committee of the First Rumanian Synagogue.

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JEWISH

WPA (ILL.) PROJ. 30272

Courier, April 17, 1906.

Passover.

Year in and year out, we Jewish people prepare to celebrate our traditional holiday, Passover. We read the same "Ha-Gadah," eat the traditional mat-zohs and go through the old established ritual.

Yet, it seems, that each year there looms before us in an even greater role, that great Jewish leader, Moses. He seems to appear again in that esthetic appearance and with those powerful arms, with which he effected the freedom of his people. He seems to call out again to his people, "Free Thyself."

The chains of the Diaspora have eaten into our flesh. Where can we today find a Moses who will again lead us to freedom as of old. When we again open the door to welcome our honored guest, Elijah the Prophet, let us not



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JEWISH

Courier, April 17, 1906.

WPA (ILL) PROJ 30275

be satisfied with his mere partaking of our wine. Let us cling to this spirit of the prophet, the spirit of Moses, our teacher, let us feel the spirit of this noble being in our hearts, in our homes, not only for his brief presence, but for ever. Perhaps with this spirit permeating our hearts and our homes, we can produce within one, who although not a Moses or an Elijah, will nevertheless lead us to true and eternal freedom, forever free of persecution.

(Signed) . Sarah Rebecca Stow.

III B 3 b

JEWISH

Sinai Congregation, Executive Board, Minutes, Feb. 26, 1906.

The question of the relatively small attendance at the Sunday services was brought up for discussion and it was the sense of some of the members present that it was attributable in a large measure to the length of the services. Accordingly, upon motion duly made and seconded, the following resolution was adopted:

Resolved: That it is the sense of the Board that the attendance at the Sunday services will be materially increased by so arranging them as to conclude the same not later than 12 o'clock noon.

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JEWISH

The Reform Advocate, Vol. 2, p. 289, February--August, 1901.

Religious services were held for the first time in the Jewish settlement of Chicago on the Day of Atonement, 1845. The temporary congregation met in a private-room above a store on Wells Street, now Fifth Avenue. The following persons were present and constituted the number of adults for public worship, or the so-called Minyan Benedict Shubert, Jacob Rosenberg, S. Friedheim, who lived at Pigeon Woods, west of Elgin, Illinois, the brothers Julius Abraham, Morris, and Mayer Kohn, Harry Benjamin, Philip Newberg, and Mayer Klein. The last two officiated as readers.

The second public services were held on Yom Kippur, 1846; also in a private room, above the store of Messrs. Rosenfeld and Rosenberg, 155 Lake Street. The cantors this time were Philip Newberg and Abraham Kohn.

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JEWISH

Letter from Sinai Congregation to its membership, Feb. 3, 1898.

Dear Sir:

In making up our lists of the contributions called for on the eve of Yom Kippur, we find that owing to your absence from the services at the Temple you evidently overlooked making a contribution at that time to the United Hebrew Charities.

We again enclose a card to you, to call your attention thereto, and only do so by reason of the urgent necessity of calling on all the friends of charity to make their regular annual contributions.....

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JEWISH

The Reform Advocate, wk. of Jan. 23, 1892.pp. 416-417.

[COMMITTEE APPOINTED TO PREPARE RITUAL]

At the annual meeting of the Central Conference of American Rabbis, held last July in Baltimore, a committee of eleven was appointed to prepare a uniform ritual for the United States. The committee met last week in New Orleans. Dr. I. S. Moses of Chicago, the secretary of the committee, was present.

The committee considered the Friday evening and Saturday morning services, and also the morning and evening services for the festivals of Passover, Pentecost, and Tabernacles. Dr. Moses, some time ago prepared a book of services, based upon the rituals in use in the various congregations and this was adopted as the ground work. The compilation was so satisfactory that, with a few changes, it was approved and referred to the editorial committee and to the committee on liturgy and Hebrew translation.

The Reform Advocate, wk. of Oct. 24, 1891.

[ CHILDREN TAKE ACTIVE PART ]

Rabbi Joseph Stolz probably has found the solution of how to revive the interest in the services of Succoth. Last Saturday, he had the children of his religious school take an active part in them. In consequence, the parent's sympathies were enlisted and a large congregation gathered in his temple. His experience may be of profit to others.

Jewish Advance, September 20, 1873.

The speculation in Yomin Noroim (high holidays) piety is at high par. Would be pious men who have not the will to work in unison with any religious organization, who have not the ability to act as leaders, nor the necessary social qualifications to comply with the rules and regulations of an established Congregation, put themselves forward as organizers by thistime of the year (High Holidays). They rent halls, make minyanim for the ensuing feasts, and find fools enough to follow them - nonconformists like themselves.

One is ambitious to play the president; another one is satisfied with an office of minor importance. Thus a clique is formed, a hall rented, religious devotion made a trade of to the detriment of the established congregations on whom the whole burden of our religious affairs lies the whole year 'round, and on whom the blame falls for everything that is wrong.

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JEWISH

Sinai Congregation, Executive Board, Minutes, Sept. 8, 1884.

.....Mr. Rosenthal moved that the Committee on Public Worship be authorized to make arrangements with Mr. Kaufman, our Sabbath School teacher, to perform the duties of reader on Rosh Hashanah and Yom Kippur. Mr. Loeb offered an amendment to the effect that the reading by members on Yom Kippur, as formerly practiced, be dispensed with. Both motion and amendment were unanimously adopted.



THE OCCIDENT, September 10, 1880

The Holiday's Services

It is with gratification that we can record the fact that Rash Hashana has been served in all sections of our City. Notable is it also that many Isrealitish sojourners have come to Chicago to celebrate the New Year. Nearly all our places of worship realized handsome encouragement in Pew rents and by reason of the beginning of the holiday on a Sunday evening with a delightful day caused the Temples and synagogues to be filled to repletion. Quite a number of private minyans ( religious quorums ) were held throughout the city, most of whom adhere to the strict Orthodox ritual. At the Sinai Temple Rev. E. G. Hirsch, late of Louisville, officiated delivering English and German Sermons, to which we may refer in our next issue.

WPA (ILL) PROJ. 30275

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JEWISH

Sinai Congregation, Executive Board, Minutes, Nov. 29, 1881.

The School Committee asked for an appropriation of seventy-five dollars to defray the expense to be incurred in the arrangement of a Chanukah Festival for the Sabbath School and to purchase suitable presents for the voluntary teachers. On motion their request was granted. Subsequently the appropriation was on motion, raised to one-hundred dollars.

III B 3 b

JEWISH

Sinai Congregation, Board of Directors, Minutes, Oct. 29, 1877.

A communication of the Rev. Dr. Kohler picturing in glowing colors the sad state of attendance on the Sabbath service, and demanding the cooperation of the Executive Board in securing a better interest, was read, and on motion the president and secretary, H. Felsenthal were authorized to issue such appeal to the members, as they might deem proper.

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JEWISH

Sinai Congregation, Board of Directors Minutes, April 27, 1873.

It was moved that the Committee of Public Worship recommend to Dr. H. Kohler the wish of the Board of Directors to hold confirmation services on Pentacost holiday in the afternoon at 2 o'clock.....subject to the approval of Dr. Kohler however, carried unanimously.

Sinai Congregation, Board of Directors Minutes, Oct. 27, 1872.

In accordance with a resolution passed at General Meeting it was moved to appoint a committee of five to examine and look into the matter of establishing a Sunday service for this congregation, and to rent suitable places for the same, and to do everything necessary for carrying out such a project, if found possible to do so.

### III. ASSIMILATION

#### B. Nationalistic

#### Societies and Influences

#### 4. Conventions and Conferences

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JEWISH

Chicago Jewish Chronicle, July 14, 1933.

not to cut below the danger line the budget of educational and spiritual activities; that synagogues and communities should choose rabbis only from those who were ordained by recognized Orthodox Yeshivoth; that elementary and higher Jewish learning must be emphasized in all communities; and to give whole-hearted support to the Hebrew Theological College and to its faculty.

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JEWISH

Chicago Jewish Chronicle, July 7, 1933.

DISTRICT GRAND LODGE OF THE INDEPENDENT ORDER OF B'NAI B'RITH IN

65TH CONVENTION.

by

J. F. Baskin.

Particular interest in the 65th Annual Convention of District Grand Lodge No. #6, Independent Order B'nai B'rith, held at the Hotel La Salle this week centered on reports of what the Order has done to date in the German crisis and its plans to enlarge the activities of the anti-Defamation League to check the growth of Hitlerism in this country.



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Chicago Jewish Chronicle, July 7, 1933.

Delegates from eight Middle-Western states and four Canadian provinces comprising the district were reminded that many Hitler cells are already functioning in the United States, Richard E. Gutstadt, director of the anti-Defamation League, which has moved its headquarters from Cincinnati to Chicago for increased effort, reminded the convention that the B'nai B'rith requires the fullest measure of support from the Jewish community.

TELLS OF COOPERATION.

Honorable Alfred M. Cohen, international president, and Dr. I. M. Rubinow, secretary, also told of the persecution of the Jews in Germany.

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JEWISH

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Chicago Jewish Chronicle, July 7, 1933.

Dr. Cohen narrated how the B'nai B'rith helped create a council composed of the American Jewish Committee, the American Jewish Congress, and the B'nai B'rith so that in the future there could be joint action on the German situation. Dr. Rubinow urged that the maximum number possible of German Jews be permitted to emigrate here.

President Sam Beber in his annual report referred to the "fresh out burst of anti-Semitism in one of the otherwise most enlightened nations on the earth."

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JEWISH

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Chicago Jewish Chronicle, July 7, 1933.

Morco Nadler, president of the B'nai B'rith in Alexandria, Egypt, asserted that the boycott in that country was depriving Germany of an annual trade of \$2,500,000.

**ELECT GROSSMAN AS HEAD.**

By unanimous vote, First Vice President Joseph F. Grossman, who is assistant corporation counsel of Chicago, was elected president, and Arthur Brin of Minneapolis was advanced from second to first vice president. Omaha will probably be selected for the 1934 gathering, as the convention was originally scheduled there, but was transferred here because of Jewish Day and A Century of Progress.

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JEWISH

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Chicago Jewish Chronicle, July 7, 1933.

Much attention was given by the convention to possible changes in the method of selecting the general committee and other means of providing more efficient operation. The membership report stated that except for Chicago and Milwaukee, the 82 lodges in the district practically held their own. To Winnipeg went both the individual and lodge prizes for the largest membership gain.

EXTENSIVELY ENTERTAINED.

The delegates were guests of the Chicago lodges at the Jewish Day "Romance of a People," also at the Century of Progress, at a dinner at the Standard Club, where they were addressed by Mr. Cohen and Dr. Abram L. Sachar, director of B'nai B'rith Hillel Foundation, and at many other functions.

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JEWISH

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Chicago Jewish Chronicle, July 7, 1933.

The convention heard detailed reports of the Hillel activities as well as those of a wider scope, Aleph Zedek Aleph, the National Jewish Hospital in Denver, the Leo N. Levi Memorial Hospital at Hot Springs, and the Jewish Orphan Home in Cleveland.

Concurrently with the convention was staged the first annual convention of the B'nai B'rith Women's Grand Lodge, which was organized last year with Miss Lucille D. Zinner of Chicago as president. She was succeeded for the coming year by Mrs. Jacob Beck of East St. Louis.

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JEWISH

Chicago Jewish Chronicle, June 30, 1933.

DISTRICT GRAND LODGE NO #6 INDEPENDENT ORDER  
B'NAI B'RITH.

When, after a lapse of twenty years, District Grand Lodge No #6 of the Independent Order B'nai B'rith again holds its annual convention in Chicago, it is indeed very much like the return of the prodigal, for it cannot be gainsaid that the original and spiritual home of the Grand Lodge is in Chicago. It does seem rather an innuendo against our Fair City, however, that it has to run off both a World's Fair and a massive Jewish Day in order to entice the Grand Lodge here - for they had no intention of coming here, preferring Omaha.

We know that it will be many years before Chicago can hope to offer such powerful inducements to the Grand Lodge - but we sincerely hope that they will come more often in the years to come.

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Chicago Jewish Chronicle, June 30, 1933.

During the past years, B'Nai B'Rith has consistently expanded the scope of its work, and its A. Z. A. work and Hillel Foundation program are of supreme importance in the American Jewish sphere. Like all organizations its budget is a terrific headache, yet the work is so important that it must not be even curtailed. A way simply must be found. And so we greet the Grand Lodge. And we repeat, you are so welcome, come a little more often.

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JEWISH

Chicago Jewish Chronicle, June 16, 1933.

THE THREE REFORM GROUPS HOLD MEETING IN CHICAGO.

Many leaders of American Jewry, representing reformed congregations in all parts of the United States, convened here for the Council of the Union of American Hebrew Congregations. The meeting, which lasted through Thursday, was held simultaneously with the conventions of the National Federation of Temple Brotherhods, and the National Federation of Temple Sisterhoods. More than 1,500 delegates attended the conventions of the allied organizations.

At the meeting of the Union's Executive Board of which Ludwig Vogelstein of New York is chairman, approval was given to the appointment of Henry Morgenthau, former Ambassador to Turkey, and Robert P. Goldman, as members of the International Committee of Social Betterment recommended by the World Union for Progressive Judaism.



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JEWISH

Chicago Jewish Chronicle, June 16, 1933.

The Board also announced that the Manny Straus Propaganda Fund of \$25,000 had been dissolved with Mr. Straus' consent, and would be used to defray the Union's debts.

The Board approved the Hebrew Union College budget of \$239,497 for 1933; and 1934, and voted a Union budget of \$174,272 for the same years.

THANK ROOSEVELT.

Gratitude to President Roosevelt for his attitude of "sympathy for those Jews and others who are suffering under the present German administration," and, "abhorrence at the return of medieval prejudices in Germany," were expressed.

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JEWISH

Chicago Jewish Chronicle, June 16, 1933.

The message of thanks sent to the President also commended his leadership in "stemming the tide of depression," and said:

"The Union of American Hebrew Congregations and its Sisterhoods and Brotherhoods in convention assembled, are happy to join in the practically universal sentiment of our country in congratulating you upon your patriotic, efficacious and successful efforts in stemming the tide of depression and restoring the confidence of the people in the stability, effectiveness and adaptability of our institutions, to meet and conquer any emergency - industrial, economic and financial.

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JEWISH

Chicago Jewish Chronicle, June 16, 1933.

"Our country is indeed fortunate in having at this time a leader so energetic and capable, and one commanding the confidence of the whole people. Our organization pledges its earnest and whole-hearted support.

"We are particularly grateful that in conformity to your love and justice and humanity, your administration has shown its sympathy for those Jews and others, who are suffering under the present German administration."

THE THREE OFFICERS SIGN MESSAGE.

The message was signed by Ludwig Vogelstein of New York, chairman of the Union's Executive Board; Mrs. Maurice Steinfeld of St. Louis, president of the National Federation of Temple Sisterhoods, and Charles P. Kramer of New York, president of the National Federation of Temple Brotherhoods.

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JEWISH

Chicago Jewish Chronicle, June 16, 1933.

Mr. Vogelstein suggested to the 1,500 delegates that the Synagogue Council of America, formed by the Union two years ago, be made the organization to represent the opinion of Jews in America, both at home and abroad, on all questions affecting Jewish rights. The Synagogue Council is composed of representatives of the Orthodox, Conservative and Rabbinical bodies.

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JEWISH

Chicago Jewish Chronicle, June 2, 1933.

A ZION MEETING HERE.

Five thousand Zionists are expected in Chicago the first week in July to attend the thirty-fifth annual convention of the Zionist Organization of America at the Palmer House.

Dr. Chaim Weitzman, world chief of the Zionists, is coming here, both to attend the convention and to participate in the Jewish Day. Chicago was selected by the Zionist Organization especially because of Jewish Day at the Century of Progress Exposition.

Max Shulman will be the chairman of the committee on arrangements for the convention. Sessions will be held on July 1, 2, 3, and 4. In addition to Dr. Weitzman, Morris Rothenberg, national president, and Louis Lipsky, will attend the convention. A committee of Chicago Zionists will be designated next week by Jacob M. Braude, president of the Chicago organization to welcome the delegates.

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JEWISH

II B 1 c (3)

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Forward, Apr. 6, 1931.

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III B 2 JEWISH NATIONAL TOOL MASS MEETING GIGANTIC SUCCESS

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IV The second annual convention of the Tool Campaign will have two more sessions and then it will close.

The convention opened last night with a huge mass-meeting. The convention hall was crowded with delegates and visitors.

The speakers were: Mr. Abe Cohan, editor of the Daily Jewish Forward; Mr. J. Baskin, national treasurer of the Tool Campaign; Mr. Abe Shpilakov; Judge Jacob Penkin, and Mr. Z. Lorber.

Comrade Vladek, chairman of the Jewish National Tool Campaign, acted as chairman of the mass-meeting.

Comrade Cohan was greeted by the delegates and friends with a stormy ovation, when introduced.



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JEWISH

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Forward, Apr. 6, 1931.

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Comrade Cohan delivered a brief but rousing talk. He, spoke about the relief work that the American Jews are carrying on to aid their unfortunate brothers and sisters on the other side of the Atlantic.

Mr. Vladeks opening remarks were as follows:

"We come to the second annual convention with a brilliant record of practical achievements, of which we can be proud. In a time when all relief activities are disorganized and most of them are dissolved, we not only have kept up our organization, but we have increased our activities in new locations. We have collected large sums of money and have demonstrated that our work is very practical, constructive, necessary and important!

Dr. Z. Lorber, the delegate from Chicago, reported on the work accomplished by the National Tool Campaign in this City. He also told



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II B 1 c (3)

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Forward, Apr. 6, 1931.

III B 2 of the phenomenal success of the bazaar despite the bad  
III H weather and heavy snow storm that crippled the city's trans-  
IV portation system for several days.

A pleasing concert was given between the business sessions.

The convention closed today's session with a most inspiring talk by the national chairman, Comrade Vladdek, who was reelected to that post.

Many interesting talks, were given during the morning and afternoon sessions by prominent Jews and great civic leaders.

Among the speakers were: Rabbi Jonah Weis, Mr. Meyer Levin, Mr. N. D. Perlman, and Dr. Coralnik.

Mr. Vladdek praised the work done by the Chicago branch and the Rovno Brotherhood in particular.



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JEWISH

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Forward, Apr. 6, 1931.

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Mr. Chanin praised Mr. Vladek's work. He attributed the success achieved to Mr. Vladek's loyal, sincere, and devoted guidance of the campaign. The convention was elevated to the highest degree of ecstasy by this speech.

All the delegates cheered and applauded Mr. Vladek.

Messages of greetings were received from all parts of the country.

An elaborate banquet was served in the evening in honor of the delegates.



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JEWISH



Forward, Mar. 26, 1931.

SENSATION AMONG JEWISH SOCIETIES IN AMERICA

Last Sunday the Jewish Council held its yearly conference in New York.

Several hundred guests and delegates assembled, and gave the impression, that Jews are persecuted all over the World, even in this country.

The principal issues concerned the discrimination against Jewish students in universities, and of Jewish employees in many industries.

No doubt there is much truth in these statements. They discussed the limitations of Jewish people in various professions, and cited many



Forward, Mar. 26, 1931.

living facts from Professor Feldman's book on the discrimination against Jews in American colleges.

At this congress another very important issue was discussed, the discrimination against Jews by Jews. This situation is also mentioned in Professor Feldman's book.

The Jewish Council has agreed to fight against racial discrimination, branding the discriminator, as barbaric and uncivilized.



Forward, Mar. 26, 1931.

We now have in the United States, a perpetual sensation about Chaim Solomon, the Polish Jew who helped to finance the American Revolution. There have been numerous sensations about Mr. Solomon especially in the Jewish World.

American Gentiles have finally decided that Mr. Solomon deserves a monument in memory of his patriotic deeds. Among those who gave their consent were high government officials, educators and well-known historians who have analyzed Mr. Solomon's services to the United States.



Forward, Mar. 26, 1931.

Some time ago there was a rumor that the Jewish Council was seeking to profit at the government's expense in promoting a Chaim Solomon, Monument fund.

Mr. Solomon, according to historical documents was a prominent financier during the American Revolution. His heirs claimed the government borrowed money from Mr. Solomon. This claim was finally settled by the government.

The Alliance of Polish Jews, of the United States, has launched the Chaim Solomon Monument movement and has finally secured an appropriate site for the monument in New York City.

REC'D  
W.F.A.



Forward, Mar. 26, 1931.

It had been decided to start digging the foundation when new opposition was instigated by a Jew, Mr. Max Kohler. He is a lawyer and a historian. Mr. Kohler is very well-known in Jewish-American circles.

He has just published a pamphlet concerning Chaim Solomon, declaring that he was an overrated personality and does not deserve the honor of having a monument erected to his memory.

Mr. Kohler admits Mr. Solomon helped to finance the American Revolution and that he was a good citizen, and devout patriot, but he insists there were thousands of such patriots and that they also

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Forward, Mar. 26, 1931.

would, therefore deserve monuments.

Mr. Edward D. Russell, noted American writer and critic, has an entirely different opinion about Chaim Solomon. Mr. Russell recently published a book about Solomon. It is based on research and authorized historical documents taken from the records collected by Professor Albert Bushnell Hart, of Harvard University.

Mr. Kohler claims that the Alliance of Polish Jews in America have bribed Mr. Russell to write this book.



Forward, Mar. 26, 1931.

This sensation has all the elements of a big scandal.

A Jew is accusing Jews of having bribed an American writer to make a Polish Jew an important figure in American History.

Mr. Kohler is ordinarily a very calm person, and is given great credit for his research work on American Jewish life.

The Jews as well as the Gentiles are amazed and wondering what has happened to Mr. Kohler.

The pamphlet is in the form of a letter written to a congressman who questioned Kohler on Mr. Solomon's place in American history.

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Forward, Mar. 26, 1931.

Mr. Kohler states, that Mr. Solomon's historical reputation is based on manufactured news, false facts and misrepresentations which the patriots' son or agents assembled in 1827 to obtain a huge sum of money in settlement from the American Government: This scandal is delaying the erection of the monument.

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JEWISH

The Reform Advocate, Vol. 75, p. 270, Wk. of April 14, 1928.

A Chicago conference of Temple Brotherhoods was organized at a meeting held last month. Nine Temple Men's Clubs sent delegates. The formation of the Chicago conference is the result of a determined effort of the National Federation of Temple Brotherhoods to stimulate the interest of Jewish young men in religious activity.

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JEWISH

The Reform Advocate, Vol. 75, Week of March 17, 1928.

The national convention of the United Synagogue of America and the Women's League will take place from April 29 to May 1. The headquarters for the convention will be the Stevens Hotel.

It will be the first time in the history of Chicago that a national convention of Jewish congregations is taking place in the city, and is an additional mark of the recognition of Chicago in national Jewish affairs.

The United Synagogue is an organization that was founded by the late Solomon Schechter and comprises several hundred congregations and sisterhoods. They occupy a middle position of American Jewry standing between extreme orthodoxy on one hand and radical reform on the other.

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JEWISH

The Daily Jewish Courier, Feb. 23, 1928.

YOUNG JUDAEA COLUMN

by

Fanny Slobod.

#### MID-WEST CONFERENCE SPECIAL.

Saturday and Sunday, February 18th and 19th, were momentous days in the annals of Chicago Young Judea, for it was on those two days that Chicago was host to out-of-town Young Judaeans who arrived to attend the Mid-West Conference. The guests began to arrive Friday afternoon and those who had made no housing arrangements were taken to the homes of leaders for their stay in the city. Representatives from six states were present.

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JEWISH

The Daily Jewish Courier, February 23, 1928.

#### THE GREETINGS.

Saturday saw the visitors exploring our fair city and the evening saw them gathered at the Stevens Hotel where they were officially welcomed. Mr. Sigmund W. David, chairman of the Advisory Board, extended greetings in the name of that body; Mr. S. J. Borowsky, on behalf of National Young Judaea, and Mr. Chayes on behalf of the Zionist organization.

#### THE DANCE.

Following the greetings the guests were escorted to the South Ball Room where they participated in the Re-Union Dance. Many Young Judaeans who had not been present at Young Judaea functions for a long time were in

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JEWISH

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The Daily Jewish Courier, February 23, 1928;

attendance and many were the greetings exchanged between friends who had not seen one another for two or three years. The orchestra which consisted of blind men, played remarkably well and all the dancers enjoyed themselves.

#### SUNDAY'S SESSION.

Sunday morning saw the visitors and Chicago leaders and workers at the Jewish People's Institute where the most important part of the Conference was to take place. Mr. Borowsky opened the session and told the group the status of the Leader's Manual, which he said would soon be printed, in two or three sections. He also urged leaders to see that all clubs were registered and that leaders themselves should register as this would

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JEWISH

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The Daily Jewish Courier, February 23, 1928.

entitle them to special consideration when it came to distributing material. A songster is to be published by Young Judaea and distributed to registered leaders.

National Young Judaea is to hold another Oratorical Contest. Mr. Borowsky also outlined the financial situation. Money is needed for carrying on the Oratorical Contest and for the Young Judaeian Magazine.

#### YOUNG JUDAEA'S POLICY.

There followed a great deal of discussion regarding Young Judaea's policy and the attitude of the Zionists towards Young Judaea.

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JEWISH

The Daily Jewish Courier, February 23, 1928.

Mr. Cohen of Indianapolis was of the opinion that Young Judaea should be an educational agency only and should not try to concern itself with financial matters. Mr. Whitebook of Iowa City, stated that it was deplorable that the Zionists had repudiated Young Judaeans so far as finance was concerned, in view of the fact that Young Judaea was aiding the Zionists. Mr. Borowsky replied by stating that the rank and file of the Zionists would not stand behind the present administration on its present attitude toward Young Judaea.

Rabbi Eugene Cohen of Youngstown, Ohio, stated that Young Judaea was now old enough to have developed some definite stand in regard to its relation to the Zionist organization and that the question was one not only regarding Young Judaea but concerned other cultural agencies, such as Avukah, as well.



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JEWISH

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The Daily Jewish Courier, February 23, 1928.

The question of clubs raising money for Young Judaea was brought up and Mr. Borowsky stated that under no circumstances would he recommend that clubs raise money for the organization, but that leaders running affairs should consider the National Office when it came to the point of distributing the proceeds. Rabbi Cohen again took the floor and stated that one of the fundamental issues facing Young Judaea was its relation and attitude towards the Zionist organization, that Young Judaea could not depend upon the word of the Zionists as several times they had promised subsidies and had withdrawn them.

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JEWISH

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The Daily Jewish Courier, February 23, 1928.

MAX SHULMAN.

Mr. Shulman came in and greeted the audience. Mr. Borowsky introduced him as one of Young Judaea's best friends. Mr. Shulman stated that the present Zionist attitude towards Young Judaea was merely temporary, that it was forced upon them by the financial crisis in Palestine and that at the earliest possible moment the Zionists would again support Young Judaea and in the meantime the Chicago Zionists would certainly co-operate in every possible way.

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JEWISH

The Daily Jewish Courier, Feb. 23, 1928.

### MUSIC, ARTS, AND CRAFTS.

Mr. Harry Coopersmith gave the audience an opportunity to relax when he illustrated the use of song in Young Judaea clubs and the booklets which he passed out were appreciated by the visitors. Mr. Todros Geller spoke on the use of arts and crafts in the Young Judaea Club. He stated that the Jewish attitude towards art had changed and that clubs should be urged to cultivate art. A buffet supper was served and many songs were sung. Then followed what proved to be one of the high spots of the entire conference, the symposium on "Young Judaea and its Relationship to Jewish Education in the Community and the Jewish Community Center", in which all participated.

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JEWISH

Daily Jewish Forward, June 22, 1926.

THE EUCHARISTIC CONGRESS IN CHICAGO

by

Johah Spivak

The eyes of the entire Christian world are now centered on Chicago, as are the eyes of the Mohammedans on Mecca and those of the Jews on Jerusalem because the Eucharistic Congress [of the Roman Catholics] is being held here this week under the presidency of Cardinal Banzona, the special messenger of the Pope.

The Eucharistic Congresses have been observed since 1880. They differ with each session, and serve as a means of demonstrating the dogmas, ceremonies, and processions of the Roman Catholic Church.

Since the Roman Catholic Church lost its political power and limited itself to religious activities only, it has changed its attitude toward other faiths. Instead of commanding, ruling, and suppressing other faiths, as it formerly

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Daily Jewish Forward, June 22, 1926.

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did, it now speaks of tolerance and democracy. It is now in the same condition as the Jewish church.

We shall now consider the social aspect of religion pointing out in passing that with regard to the question of tolerance Jews join hands with Catholics--especially in our country, the United States of America. First of all we shall consider the matter of teaching the Bible in the public schools of America. For the last two decades the Protestants have been fighting for compulsory teaching of the Bible in the public schools. They say that the study of the Bible, which is sacred, will have a great moral influence upon the children. The Bible is, however, interpreted in many ways, and the Protestants would naturally desire that it should be taught as they understand it. The Jews and the Catholics, who interpret the Bible according to their own commentaries, agree in their attitudes toward this matter: both believe that the Bible should not be taught in the public schools because one group has no right to force its religious beliefs upon another. The Catholics and

WPA (ILL.) PROJ. 30275

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Daily Jewish Forward, June 22, 1926.

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the Jews have constantly fought together, through the courts and the State legislatures in various sections of the country, against the Protestants whenever they introduced the Bible bill. It is understood that the Catholics did not do this because of their great love for the Jews; they desired to prevent the Protestants from attaining religious power.

There are also a number of minor religious, social, and political problems facing the Catholics in America which also confront the Jews--since both the Jews and the Catholics are minority groups. We shall stop here to point out only one great problem, or to use a better phrase, one American social evil--the Ku Klux Klan.

As is well known, the Ku Klux Klan is a rotten product of the Protestant Church and of moldy chauvinism. We do not mean to accuse the Protestants of America since the more progressive elements of America, who are still the majority, combat the Klan and do not let its arrogant head rise in social and political

WPA (ILL.) PROJ. 30275

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Daily Jewish Forward, June 22, 1926.

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life. The Eucharistic Congress was greeted by President Coolidge, who is a Protestant, in the name of the United States and of American tolerance. This was a great blow to the Klan. And even though Chicago is now less religious than it was, yet it accepts the Eucharistic Congress favorably, and extends the hand of friendship to all the delegates.

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The Daily Jewish Forward, January 19, 1926.

The Midwester Convention of Rabbis of the United Synagogues of America, held in Chicago adopted a resolution yesterday, against the proposed law to register strangers.

The resolution condemns that proposed law because it is against the American spirit of freedom. A second resolution adopted was against establishing religious education in the schools. "In accord with the American traditions we reaffirm the statement forbidding any religious teachings in the children's schools."

Samuel M. Kohen, national director of the synagogues, declared that celebration for Christmas in the schools is an insult for the Jews in America.



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JEWISH

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The Daily Jewish Forward, January 19, 1926.

If religion is to be prohibited, then all Christian symbols must be abolished from the public schools, but the tendency is to Christianize everything in America from the schools up to the government.

Mr. Kohen warned the Jews, that if they will not organize to combat this, the observance of Christmas would be amended to the Constitution of the United States.

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JEWISH

Daily Jewish Courier, Jan. 21, 1924.

CHICAGO ZIONISTS WILL ESTABLISH A CHICAGO COLONY IN  
PALESTINE; TEN THOUSAND DOLLARS ALREADY RAISED

The Red Room of the Hotel La Salle was crowded yesterday afternoon when the central committee of the Chicago Zionists opened the annual convention of the local Zionist districts, clubs, and schools. Leonard J. Grossman, president of the Chicago Zionist Committee opened the conference. He reported, in the shortest speech ever given by a president of a Jewish organization, on a year's Zionist activity in the second largest Jewish community in America. His report, though brief, was encouraging. He told the Zionists gathered there that the national sentiment has grown, both in numbers and in spirit. He was warmly applauded at the conclusion of his speech.

Dr. [A. E.] Abramowitz, the director of the Chicago Zionist Bureau, gave a full report on the year's work in Chicago. He spoke of the difficult work accomplished by the Zionist workers during the past year. He related how those workers had sacrificed their homes, their businesses, and their personal

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JEWISH

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Daily Jewish Courier, Jan. 21, 1924.

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IV inclinations to visit and speak every day and every night to synagogues, lodges, and individuals. Their work was crowned with great success. The membership of the Chicago Zionists was tripled during the last drive. Chicago now has thirty-two well-organized Zionist districts, with a membership of thirty-three hundred, all of them in good standing in the organization.

Fifteen thousand dollars in dues money alone was sent to the main office in New York. The Chicago Zionists, in addition, raised large sums of money for the Keren Hayesod ["exchequer" of World Zionist Organization], and the National Fund. They were also very active in the Palestine Development Company.

One encouraging aspect of the conference was the fact that nearly all the speakers dwelt more upon the problems of Jewish education, Jewish culture, and history than upon the dry figures of income and expenditure.

Dr. S. M. Melamed was the first speaker to mention the problem of our Jewish youth, which is being estranged from everything that is sacred and traditional

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JEWISH

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Daily Jewish Courier, Jan. 21, 1924.

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IV to the Jews. In a long speech, he discussed this tragic situation, more tragic, perhaps, than the Diaspora itself. He appealed to the youth and to the parents to bridge this abyss of separation. His appeal made a deep impression upon everyone.

Max Shulman was the second speaker who touched upon this problem. In a warm Jewish speech, he made an appeal in behalf of a Jewish life and urged the study of Hebrew. Shulman also reported that the Chicago Zionists had given a check for one hundred thousand dollars to Dr. Weizmann. He said that ten thousand dollars has been set aside for the establishment of a Chicago Jewish colony in Palestine to be named "Chicago".

Chicago Zionists also listened to speeches made by three interesting speakers who have recently come to us from across the seas and who have made Chicago their home, thus enriching the Chicago Jewish community by three intellectual and national leaders.

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JEWISH

Daily Jewish Courier, Jan. 21, 1924.

IV Dr. Neiman of Berlin [Germany], S. Soloveichik from Poltava [Russia], and Rabbi Marcus from Crimea [Russia]-all three spoke about the economic and political ruin of our brothers across the seas. All three told how those Jews work faithfully and devotedly for the eternal Jewish ideal, in spite of the terror of the Cheka, or of the German Fascists.

The delegates and guests, at the end of the conference, pledged themselves to carry out the series of resolutions which the new executive committee will, from time to time, pass. The executive committee, on the other hand, agreed to carry out the following recommendations of the resolutions committee:

To work for the Keren Hayesod and for the National Fund; to organize active Zionist work among the youth; to organize Zionist groups in the colleges, and to grant a scholarship to a college student of Chicago for the best treatise on Zionism.

The conference also resolved to thank Leonard J. Grossman for his work. The

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JEWISH

Daily Jewish Courier, Jan. 21, 1924.

conference adopted resolutions of sorrow in regard to the premature deaths of Dr. Sultan and M. Goldman.

A resolution was unanimously adopted that a committee of three prominent Chicago Jews be sent to become acquainted with the present political and economic conditions [existing there]. The committee is to report to the next conference of the Chicago Zionists.

The following officials were unanimously elected at the conference: Dr. S. M. Melamed, chairman; Emil Braude, B. Brenner, and I. A. Lazarus, vice-chairmen; Sam Ginsburg, treasurer; Daniel Heffner, recording secretary; Dr. A. E. Abramowitz, director, Leonard T. Grossman was elected chairman of the executive committee which will now consist of one hundred members, fifty from the Zionist districts and fifty elected by the conference.

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JEWISH

Daily Jewish Courier, Jan. 3, 1924.

MIDDLE WEST ZIONIST CONVENTION

FULLY ENDORSES DR. WEIZMANN'S POLICIES

Convention also Obligates Itself to Support the  
American Zionist Organization

"We are a part of the American Zionist Organization and we will carry out its plans and its resolutions. Dr. Chaim Weizmann is our acknowledged leader and beloved president of the World [Zionist] Organization. We support him and his policies and we pledge ourselves to stand by him and his associates in their work."

The second annual convention of the middle western Zionists came to a close last night with the adoption of this resolution, which was adopted unanimously and enthusiastically. The election of new officers took place before the adoption of the resolution. Harry A. Lipsky was unanimously elected president of the "Middle Western Region of the Zionist Organization of America"--as this organization will henceforth be called.

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Daily Jewish Courier, Jan. 3, 1924.

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Yesterday's first session took place in the afternoon after all committees had completed their work. Robert Hess of Milwaukee was chairman, and B. Hodes, secretary. Meyer Abrams, speaking for the constitutional committee, reported that minor changes had been made in the constitution. The constitution declares that the middle western Zionists adhere to the Basel program and promise full moral and financial support to the Zionist World Organization and to the American Zionist Organization. I. T. Feingold proposed that the constitution should be adopted unanimously. It was so moved and carried.

The new name of the Zionist organization here is: "Middle Western Region of the Zionist Organization of America".

A letter from the former rabbi of Lomza, who spoke in the name of the Chicago Orthodoxy, was read at the convention. The greetings from the old Jewish leader were warmly received. Rabbi [Judah Leb] Gordon blessed the convention



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JEWISH

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Daily Jewish Courier, Jan. 3, 1924.

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and expressed his hope that Palestine would be built according to the Jewish faith and the Jewish spirit.

While the committees were working on their resolutions and recommendations, the delegates spoke of the fact that their children are not growing up as Jews who are interested in Jewish life and who are sympathetic to Jewish suffering. One after another, the delegates rose to tell how their children had become estranged from them, and how many of the children were ashamed of their parents. One could judge from their quiet, moving words that their hearts ached, that they spoke with sorrow and bitterness. When Robert Hess of Milwaukee, chairman of the educational committee, exclaimed in a moving voice, with pain in his heart, that our young generation was almost lost to us, the hall became as quiet as though it were a cemetery, and it seemed as though everybody agreed with him, however painful agreement might be.

Report on the Keren Hayesod ["exchequer" of World Zionist Organization]

Max Shulman reported in the name of the Keren Hayesod Committee regarding

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JEWISH

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Daily Jewish Courier, Jan. 3, 1924.

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Keren Hayesod work in the Middle West. The delegates were highly satisfied with his report.

The Keren Hayesod maintains fifty-two kindergartens [in Palestine], sixty-five schools, twelve grammar schools, and seven trade schools. There are 505 teachers employed in the schools where 13,000 children study. The chief language is Hebrew.

The Hadassah has supervision over twenty-two settlement houses and seventeen hospitals. The Keren Hayesod contributes the money for their maintenance.

The midwestern region has raised \$343,407.62 for the Keren Hayesod, of which \$152,080 was raised during 1923. Not included in this amount is the \$25,000 which Milwaukee sent directly to New York, and the \$35,000 sent by Minneapolis and St. Paul.

The main office of the Keren Hayesod in London has received, up to now,

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JEWISH

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Daily Jewish Courier, Jan. 3, 1924.

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\$4,300,000, of which sixty-three per cent came from America. Forty-two per cent of the money raised was spent for agriculture, thirty-nine per cent for education, and fifteen per cent for the Halutzim.

All the money was spent by the World Zionist Executive Committee through its representatives in Palestine. Mr. Shulman gave figures to prove that not more than fourteen per cent of the money raised goes to cover the expenses of collecting and transmitting the money, while the cost to other organizations is thirty-two per cent.

#### The Adopted Resolutions

Dr. Rosenzweig proposed, in the name of the resolutions committee, a number of resolutions which were unanimously adopted:

(1). To thank Dr. Chaim Weizmann, president of the World Zionist Organization, for his untiring work in behalf of our holy ideal, and to grant him a vote of confidence in recognition of his work.

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(2). To conduct intensive and energetic propaganda work among the young generation for Zionism and for the Jewish religion.

(3). To support the Palestine Development League.

(4). To support the National Fund.

(5). To thank Dr. Abramowich for his work as director of the midwestern bureau.

(6). To help found and take part in the establishment of an American colony in Palestine to be called Herzl, in memory of Dr. Theodore Herzl.

Thank the Courier

Dr. Rosenzweig proposed, amid stormy applause which lasted several minutes, a special resolution offering thanks to the Courier for its steady support and

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work in behalf of Zionism and the Keren Hayesod. S. L. Antonow took this opportunity to speak briefly about the wonderful work of the Courier in behalf of Zionism and all other Jewish national movements in the Middle West.

#### Rabbi Zanderling Speaks on Herzl

Rabbi Zanderling delivered a short lecture on Dr. Herzl. He held the audience spellbound with his talk on the great Jewish leader, who left us so prematurely. Tears came to the eyes of the audience when they heard Dr. Zanderling tell how Dr. Herzl suffered and struggled for a Jewish home for the Jewish people.

Dr. Weizmann was present at this lecture. He listened with deep respect to everything that Rabbi Zanderling had to say.

#### The End of the Convention

The convention came to an end when the new officials were unanimously nominated

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and elected. The following are the officials and members who, during the coming year, will devote themselves to the administrative and executive work of the Zionists in the Middle West: president, Harry A. Lipsky; vice-presidents; I. Duman of Gary, Indiana; L. Oransky of Des Moines, Iowa; S. Marks, Mersing, Michigan; L. J. Grossman of Chicago, Illinois; and A. P. Rosenberg of Milwaukee, Wisconsin; vice-presidents-at-large, Dr. S. M. Melamed, H. Steinberg; treasurer, John Rissman. The executive committee is made up of Dr. M. A. Helfgot of Sioux City, Iowa; Mrs. Teitelman of Terre Haute, Indiana; M. Weiss of Green Bay, Wisconsin; H. Rosenblut and M. Gelman. The administrative committee is composed of B. A. Antonow, Charles Mushkin, Max Konheim, Sam Ginsburg, E. Hackner, Max Shulman, and Barnett Hodes.

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WE ARE ALL EQUAL

(Editorial)

The problem of the Jew who lives in the country was discussed at the Zionist convention. The representatives of the small towns complained that Chicago doesn't do much for them and demanded that in the future Chicago should do more for them. "Chicago only wants money from us," a delegate from a small town cried out in a melancholy voice, "and that is all. Chicago doesn't care whether we are in a position to raise the money. Chicago doesn't care whether we progress or not."

We do not know what the administration of the midwestern region replied to this criticism, but we do know that we Chicagoans are in the same position with regard to New York, that the New Yorkers are in the same position with regard to London, and that the Londoners are in exactly the same position

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with regard to Palestine. We are all equal because we have equal duties.

Palestine must be built. There is an urge and a will to build in Palestine--and this will cries out: Give! Give! Palestine does not ask whether London is making progress, whether London is becoming more [conscious of its] Zionist and Jewish duties, whether London is happy and content--Palestine demands money from London, money to buy land, money to build the country, money for houses, money of settling the Halutzim, and so on, London does not give a great deal of money to the Keren Hayesod ["exchequer" of World Zionist Organization], London does not give much money to other Jewish causes because the English Jews still think in terms of the sixpence and shilling. London cannot telegraph to Warsaw, Wilno, Odessa, Minsk, Pinsk, Berlin, or Vienna and demand money because those Jewish centers of earlier days are now destroyed. Moscow and St. Petersburg are forbidden to give money, and, therefore, London has to telegraph to New York for money, and, as New York gives

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comparatively less than any other city in America, New York has to appeal to Philadelphia, Chicago, Boston, Pittsburgh, and so on. Those Jewish centers must appeal to the so-called country Jew. This the country Jew should understand. He ought to know that he is not the victim of a Jewish [pressure] group, that he is not being victimized or exploited, but that he is in approximately the same position as the city Zionist. Palestine demands money from the Jewish people, and it is of no consequence who gives the money, whether it be the urban or the rural Jew. The Jew from the small town gives proportionately more because it is easier to reach him than it is to reach the Jew in a big city. This arouses in the country Jew a feeling that he is being victimized.

The rural Jew gives proportionately more than the urban Jew, but he has fewer worries and fewer problems to solve than the Jew in New York, Philadelphia, or Chicago. Jewish life in a small town is simple and natural. A slaughterer and a cantor who can deliver a sermon occasionally, solve all the problems of religious, educational, and cultural life. By contrast, Jewish life in a big

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city is very complicated. The group of Jews who are active in Jewish community life are always worried, always occupied, always trying to solve certain organizational problems which would make it possible for a Jew to enjoy his Judaism.

Chicago, for instance, has a large and complicated educational problem. The small town doesn't have that problem. Chicago has various organizational problems which the small town doesn't have. Even if the urban Jew gave proportionately less money than the rural Jew, the urban Jew's contribution would still be adequate because he gives his time, energy, talent, and knowledge to create a certain type of Jewish life.

The rural Jew should not think that he is being victimized. Taking everything into consideration, rural and urban Jews are equal as far as their work for the Jewish people is concerned.

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The country Jew is in a position to give more because his life is simpler, because it is easier for him to maintain a Jewish atmosphere in his home than it is for the city Jew who is besieged by innumerable temptations which life in a big city presents, and which he is not always able to withstand. It is quite a problem and a difficult task for the city Jew to **remain** a Jew and to keep up his Jewish life. It is no problem at all for the country Jew. The country Jew may give more of his money, but the city Jew gives more of his time, energy, and spirit, and, in the final analysis, both contributions are equal.

It is, therefore, neither wise nor just on the part of the country Jew to believe that he is a victim of city Jews. He is not. Both live under different circumstances and both give and act in accordance with their circumstances.

We all have equal duties to our God, our people, and our country. [Translator's note: The last three lines of this editorial could not be translated as they are partly torn out.]

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[INSPIRING PROGRAM AT ZIONIST CELEBRATION]

by

Dr. S. M. Melamed

Tuesday evening, the Zionists of Chicago celebrated with such magnificence and exultation of spirit that even people with a highly developed aesthetic sense and exacting aesthetic standards were charmed by the attractive and colorful atmosphere. A crowd of about fifteen hundred people, all of whom were dressed in their best, filled the ballroom of the La Salle Hotel. They sat so close to each other that the people who were sitting on the platform saw in front of them a sea of faces, a sea of shining eyes. A deep silence prevailed from the first words of Mr. Harry A. Lipsky, the greatest Zionist of Chicago, to the last strains of "Hatikvah". Just as the ears of those present absorbed every tone of the music, so the minds of those present absorbed every word spoken from the platform. One could see on their faces happiness, satisfaction, as well as intellectual and aesthetic pleasure.

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The holiday mood which prevailed throughout the entire evening was inspired by the singing of David Hirsch's choir, which sang first "The Star-Spangled Banner," and then "The Oath". The first stanza of "The Star-Spangled Banner" inspired a mood of exultation, and the first stanza of "The Oath," one of reverence. The beautiful and powerful altos of David Hirsch's choir sang so clearly and magnificently that they immediately won the hearts of the audience. The Chicago Zionists are very grateful to Mr. David Hirsch, whom the toastmaster rightfully called "the father of Jewish music in Chicago," for his fine contribution to the great success of the evening. I can only recommend that all other such meetings begin their program with David Hirsch's choir, because as a musician he is capable of achieving great effects and of inspiring a powerful and enduring mood. The Zionists will always be good "customers" of Mr. Hirsch, who is, of course, a good Zionist, and a member in good standing.

Jews are practical people and they will ask, what of it? What if fifteen

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hundred Jews in Chicago did spend a pleasant evening? What if they did hear beautiful music, and listen to inspiring speeches? They had a good time--and that is all. But that is not all. Everyone of the fifteen hundred who witnessed the initiation ceremony in the La Salle Hotel not only spent a beautiful evening, and was inspired spiritually and artistically, he, also carried away with him a great deal of Jewish enthusiasm and many Jewish hopes. Everyone of them will go to his friends and acquaintances and will talk to them about Jewish hopes, Jewish ambitions, and Jewish activity in Palestine. He will become a bearer of glad tidings; he will become an enthusiastic supporter of our work for the Redemption. You will find out what this work is during the next Keren Hayesod ["exchequer" of World Zionist Organization] drive, which will begin in a couple of months. You will see then that everyone who was present at the La Salle Hotel that evening will become a Keren Hayesod worker.

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"PALESTINE WILL BE A JEWISH LAND DESPITE ALL ENEMY  
ATTACKS" SAYS DR. WEIZMANN

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Zionist Leader Greet's Opening of Middle West Convention  
in La Salle Hotel

"Palestine will be a Jewish land, and all the complaints against England and against the Zionist organization are no more than idle chatter. Three years ago we owned only two per cent of the land of Palestine; today we own not less than four per cent. As one travels from Tarbiah to Jaffa one passes through Jewish land, bought and cultivated by the Jews.

"We now have enough money to buy land for eight thousand families. In the course of time, twenty-five thousand Jews will settle on that land. I admit that the path to our goal is a difficult one and that the road is strewn with rocks but we are clearing the way, which is a much more difficult task than throwing stones, as our enemies are doing. I hope to God that this convention will help to clear many rocks from the path."

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Dr. Chaim Weizmann delivered this brief speech yesterday afternoon before the audience gathered in the convention hall of the La Salle Hotel. He spoke in a very serious tone and one could see by his pale face that he was very serious.

The president of the World Zionist Organization made this speech when he greeted the second annual convention of the middle-western Zionist organization. The hall was quiet for a few moments after the conclusion of his speech. Then the audience burst into spontaneous applause; cries of "Hurrah!" and the strains of "Hatikvah" filled the hall.

The convention opened yesterday at twelve o'clock noon. It began its routine and technical work immediately after Max Shulman, president of the middle western organization, striking the table with his small gavel, declared the convention open. When Max Shulman finished his brief opening address with the words: "Everyone to his camp and his banner," the delegates understood that this was to be a serious business convention, and refrained



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I K from making the hundreds of "points of order" with which a  
IV Jewish convention usually distinguishes itself.

Mr. Shulman pointed out in his speech that Zionism had been very successful in the Middle West during the past year, in spite of all the obstacles created by internal and external enemies. He urged the delegates to keep on working for the holy ideal, which demands so many sacrifices of men and money. The president of the middle-western Zionist organization assured the delegates that Chicago will fulfill its quota in the membership drive, and that Chicago's quota of the Keren Hayesod ["exchequer" of World Zionist Organization] will also be fulfilled.

The Chicago Zionist district has five thousand members now. New districts and new members are enrolled every day, thanks to the energetic work of Dr. Abramowich, secretary of the district.

Immediately after Mr. Shulman's speech, Leonard J. Grossman greeted the

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convention in the name of the Chicago Zionists. In the main,

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Mr. Grossman dealt with Zangwill's recent statements against

the present Zionist leaders and against political Zionism,

and reprimanded the great English-Jewish writer for his statements.

"Israel Zangwill is creating a lot of publicity for Israel Zangwill, but he is doing very little for the Jews!" With this remark, Mr. Grossman concluded his greetings. The first session ended with Mr. Grossman's speech. The various committees immediately began their work.

The second session opened at two o'clock in the afternoon. The credentials committee reported that there were one hundred seventy-one delegates at the convention, of whom one hundred twenty-one were from Chicago and the rest from neighboring communities.

Mr. M. Steinberg, chairman of the National Fund Committee, brought in a very encouraging report. He declared that thirty-five hundred National

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Fund boxes were placed in Chicago about a year ago and that four months later they brought in three thousand six hundred dollars. He also declared that sixteen thousand dollars was collected in Chicago in 1923 for the National Fund; this is seven thousand dollars more than in 1922.

The convention then turned its attention to the task of electing the officers of the convention. Max Shulman was unanimously elected chairman. Dr. Fink of Terre Haute, [Indiana], Robert Hess of Milwaukee, [Wisconsin], and L. D. Grossman were unanimously elected vice-chairman, and B. Hodes was elected secretary.

Saul Raskin, the poet, made an appeal in behalf of Zionist work. The ninety-year-old, white-haired Joseph Szold, an uncle of Henrietta Szold, made a deep impression in his brief speech appealing for aid to Palestine.

Mr. Ben Zion Soloveichik of Poltava, [Russia], one of the oldest Russian

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Zionists, was an unexpected but welcome guest. He left Russia a short time ago. He moved everybody to tears with his description of the present condition of the Jews in Russia. He said that the Russian Jews made sacrifices and fulfilled their Zionist duties during the worst days of the terrible Cheka. The worst cruelties of the Cheka and the Euseks did not prevent the Russian Jews from doing their Zionist duty; even now many of them are in prisons, martyrs of the holy, Jewish ideal.

Louis Lipsky, president of the American Zionist Federation, and member of the World Executive Committee, received a warm welcome in appreciation of his great achievements in the field of Zionist work. Lipsky, who had returned from a tour of the Middle West, declared that not only Jewish minds but Jewish hearts had been affected by the attacks which the enemies of the Jews have recently made against them. He said that the American Jews are prone to forget that they are responsible for seventy-one per cent of the Palestine budget. Mr. Lipsky made an appeal in

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behalf of the National Fund. His powerful speech was enthusiastically received.

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The third session began with a report by Dr. Abramowich on Zionist work in Iowa, Wisconsin, Illinois, and Indiana. There are twenty-five hundred members in Chicago. The original six districts have grown to thirty-two. Eleven thousand dollars in dues was sent to the main office in New York.

Max Shulman devoted his closing speech, during the third session to the wonderful work of the Courier in behalf of Zionism and Judaism in the Middle West. He said that the Courier deserves special thanks from the midwestern Jews for its fight for everything that is Jewish, and that Mr. [P.] Ginsburg and Dr. [S. M.] Melamed deserve a song of praise from American Jewry.

The Hadassah of Chicago and the neighboring states also held a convention,

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in connection with the convention of the middle western

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Zionists. Forty women came together and discussed, in an intelligent and reasonable manner, their share of Zionist work.

Mrs. Dushkin, who has recently returned from Palestine, gave a very encouraging report on Hadassah work in Palestine, which is not political but is purely humanitarian. During the afternoon, the delegates were the guests of Hadassah at a luncheon in the La Salle Hotel. Mrs. Stein, Miss Pearl Franklin, and Miss Perlstein entertained the guests appropriately and beautifully.

In the evening, all the local delegates, as well as the delegates from other cities, were guests of the Chicago Central Zionist Committee at a banquet at the La Salle Hotel, where Chicago's five thousand new members were installed.

Mr. Harry A. Lipsky was toastmaster. He complimented himself, in a brief

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but humorous speech, upon the success of the Zionist drive and assured his listeners that the drive was a success because of his inactivity!

Daniel Dever, son of Mayor Dever, brought a message from his father who could not be present at the banquet. He promised Zionism his full support.

Dr. S. M. Melamed, in a powerful speech, exposed the falsity of those who claim that Zionism is a dogma. Zionism, declared Dr. Melamed, is not a dogma but a conviction based upon fact. The Jews are hated because they have no country. It is the task of the Zionists to obtain the Jewish land for the Jewish people. A Jewish home in Palestine will unite the Eastern and Western cultures.

The new members were then installed by Mr. Louis Lipsky, president of the American Zionist Federation, who delivered a long speech, which

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was very favorably received. Between speeches, the choir,  
directed by David Hirsch, sang beautiful Jewish songs.

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Daily Jewish Courier, Jan. 1, 1924.

## THE ZIONIST CONVENTION

(Editorial)

The second annual Zionist convention of the Middle West opens today at 10 A. M. at the LaSalle Hotel. The indications are that the convention will accomplish great things and will arouse new Zionist energy in the Middle West. The [news of the] successful membership drive in Chicago will spread over the whole Middle West as a result of the convention which is being attended by delegates from sixty cities. Just as the drive in Chicago quadrupled the Zionist energies of the city, so a membership drive in the Middle West will increase the Zionist activities of that area. The membership drive in other cities can be successful and the convention can supply the enthusiasm necessary for the drive.

The New York leaders are astonished at the latest success of the Zionist work in Chicago. They did not credit Chicago with so much energy. They know very well that Chicago will show the way for the whole Middle West. It is not sheer

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boasting on our part when we say that Chicago and the Middle West can enroll as many members in three months as all other parts of the country put together. There is no reason to assume that the success of the work in Chicago must remain an isolated instance. The Zionist avalanche that is now taking place in Chicago must take place in all Jewish communities within a radius of two hundred miles from Chicago. This means that our leaders in New York will have to consider us as the biggest factor in American Zionism and they will have either to share the leadership with us or make such strenuous efforts in New York that they will become numerically stronger than Chicago and the Middle West. Should the former be the case, Chicago will become the most important center of Zionism in America. In the latter case, New York will become four times as strong as it is now, which will give American Zionism an entirely different aspect and which will cause new forces to rise to the surface.

However important the convention is for Chicago, it is still more important for the Zionist development of the Middle West. Thousands of new members were enrolled during the membership drive. A great many new districts were organized,

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and in each district there was organized an executive committee of men and women who are new to the work. Many of them are not acquainted with the methods of Zionist work. Others are not even acquainted with Zionist institutions. Years may pass before these new forces will gain [the necessary] knowledge and experience in these complicated and delicate affairs. We cannot wait that long. We need a group of new workers right now who are acquainted with the work and who know what must be done. They will learn more at the convention in two days than they could learn from their routine work in two years. From this standpoint, the convention is a large and splendid school for Zionist work.

The Zionist movement must be put upon such a basis that it will be able to raise money for the Keren Hayesod ["exchequer" of World Zionist Organization] without resorting to official drives. The drives tire us out and take up too much of our energy. The yearly drives will become superfluous and the Keren Hayesod will have the funds necessary to go on with its work without the aid of special campaigns, when there are twenty-five thousand well-organized Zionists in the

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Middle West, who know what their duty is to Palestine. The convention can lay the foundation for an organization of twenty-five thousand Zionists in the Middle West. The convention can give an impetus to the organizational work; it can create the necessary enthusiasm for the work in all middle western states, which would help the Keren Hayesod in a definite way.

It is to be regretted that the convention has no cultural and social program because, after all, one must remember that although it is easy to enroll new members in the organization, it is still easier to lose them if they are not involved in some phase of the work which will sustain their interest in the movement.

It is not yet too late. The convention starts today and the leaders of the convention starts today and the leaders of the convention can still make good their mistake. They should take care that new members grow up with the organization and that they are given something of a spiritual and social value. We hope that the convention will be able to create the necessary means by which we will be

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able to hold on to our new achievements.

This is the first time that a Zionist convention of great importance to American Zionism, has been held in Chicago. [Translator's note: The last four lines of the editorial could not be translated as they are half torn and words are missing.]

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Forward, July 15, 1923.

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The Medical Conference of the Workmen's Circle was held in the Labor Lyceum, with Friend Lewin, Branch 176, Chairman, and Friend Folkson, Branch 306, Secretary; Stern, Branch 178; Finegold, Branch 377; and Berkovitz, Branch 65, were appointed as Credential Committee.

The committee reported that 21 Branches were represented and all delegates were admitted.

A report was given by a committee of seven, stating that they have contacted the New York Workmen's Circle Medical Department, which sent them all necessary information concerning management. This gives us the opportunity to absorb their experience, so that we may carry through everything with fewer mistakes and greater success.

It was reported that several physicians were interviewed, and the matter was thoroughly discussed with them.

The physicians said that a medical department would be one of the greatest things the Workmen's Circle could achieve for its members.

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The committee of seven came to the conclusion that, in order to carry through the plan with success, they must know, above all, how many members will join the medical department. The greater the number of members, the better conditions and more competent doctors.

When we organize we will engage prominent specialists, at low rates, and also install private dental and medical clinics for various examinations.

The report was thoroughly discussed by all delegates, with much interest and spirit.

1. The conference unanimously decided that a medical department should be established in Chicago.
2. It was resolved that anyone would be eligible for membership.
3. The dues shall amount to five (\$5.00) dollars a year; \$1.50 quarterly for a family of three; or \$.75 quarterly for a single man.
4. The dues shall be collected by the branches.
5. Every member of the Workmen's Circle shall receive application cards and a

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letter informing him as to the medical department.

6. A committee of nine was appointed to promote the work.

7. It was determined that the committee should carry through as it sees fit, make all arrangements with the doctors, and then call a conference.

8. A question was presented about financing the work, and it was decided that all Branches should contribute two dollars or more.



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### CHICAGO ZIONISTS INDORSE JEWISH CONGRESS

At a meeting of the Chicago division of the Mid-Western Region, held yesterday in the offices of the Zionist Organization, the question was discussed as to what position the Chicago Zionists shall take [relative] to the Jewish Congress which will convene in October.

After a lengthy discussion, a resolution indorsing the Jewish Congress was adopted. Mr. Blitz of New York explained the objectives and purposes of the Congress. He also reported that Judge Hugo Pam had accepted the chairmanship of the Congress Committee in Chicago.

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#### CHICAGO ZIONISTS ELECT DELEGATES

At a meeting of the Chicago Zionists held Sunday in the Capitol Building seventeen delegates were elected to the annual Zionist convention which will open June 17 in Baltimore. The seventeen delegates are Dr. Abramovitz, Dr. S. M. Melamed, Max Shulman, M. Ph. Ginsburg, B. Brenner, M. Hackner, H. Krantz, Fred Bernstein, Nathan D. Kaplan, S. Selikowitz, Max Conheim, Thomas Pizer, A.S. Roy, Charles Jaffe, and E. Bogu.

On June 4 the Chicago Jewry will greet the Mizrachi leader, Rabbi Meyer Berlin, who comes here in the interest of the Mizrachi (religious wing of the Zionist party). Rabbi Meyer Berlin will remain here a few days and transact Mizrachi work with the Mizrachi leaders of Chicago. He will attempt to revive the local Mizrachi Organization.

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# THE ANNUAL ZIONIST CONVENTION

The forthcoming annual Convention of the Zionist Organization of America, to take place in Baltimore on June 17th, will have to deal with problems of vital importance not only to the organization but also to Palestine. The Convention will have to do real business to be successful. It will either have to draw a line of demarcation between the Zionist Organization and the Keren Hayesod [Palestine Foundation Fund], or it will have to merge both, because otherwise either the Zionist Organization will suffer or the Keren Hayesod will suffer. At present the Keren Hayesod is actually eating up the Zionist Organization. It is devouring all the energies of the active Zionist workers, because for the time being, at least, ninety-nine per cent of all the Keren Hayesod workers are active Zionists, and since they cannot be active Zionists and active Keren Hayesod workers at the same time, they give up the Zionist work in order to

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help the Keren Hayesod. If this should go on any longer, the Zionist Organization will be destroyed in a short time, because an organization without workers is an impossible thing. The hope that the Keren Hayesod will find its own group of workers and that the Zionists will thus be in a position to continue the Zionist work has not come through. If the Zionists should give up the Keren Hayesod work, then our work in Palestine will be destroyed. Now since the Zionists cannot do both Zionist and Keren Hayesod work, the annual Convention will either have to create a distinct line of demarcation between both fields of activity and allot to one group of Zionists Zionist work and to the other Keren Hayesod work, or it will have to merge Zionism and Keren Hayesod and enable the Zionist workers to work for both simultaneously. The only possible way to do it is to emulate the Chicago example. In Chicago, every Keren Hayesod subscriber who donates to the Keren Hayesod twenty-five dollars and up is mechanically enrolled as a member of the Zionist Organization. In this way the Keren Hayesod contributors can help and do help the Zionist Organization and can at the same time determine the policies of the Organization and the methods of our work in Palestine.

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The leaders of the organization must not be afraid lest certain people will say that the Keren Hayesod is a purely Zionist enterprise. It is a Zionist enterprise and there is no reason to be ashamed of it. Those who realize the importance of Keren Hayesod work will give money for the Keren Hayesod even if it be controlled by Zionists, and those who do not care for a Jewish Palestine and are not concerned with the future of the Jewish people, will not contribute to the Keren Hayesod even if it be controlled by non-Zionists. The fact of the matter is that the Keren Hayesod has been created by the Zionist organization and is solely dependent on the Zionists, and we believe that it is the duty of the annual Convention to make this plain to our people in this country.

Just as the Keren Hayesod cannot exist without the help of the Zionists, so the Zionist organization cannot exist if entirely divorced from the Keren Hayesod. Both are interdependent and both must co-operate in such a manner that none suffers from the co-operation. We believe that a modus of co-operation can be

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established, by which both will gain and none will lose, and there is no reason in the world why this modus of co-operation should not be established.

Let the Zionist organization at its annual Convention proclaim aloud: Keren Hayesod is an organic part of Zionism and a Keren Hayesod contributor is ipso facto a Zionist, unless he protests against his enrollment as a member of the Zionist Organization.

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JEWISH

WPA (ILL.) PROJ. 30275

FORWARD, May 21, 1923

Culture League Conference Great Success.

Great plans for the future

A new chapter of cultural activities started yesterday in the radical Jewish life of Chicago.

A foundation of wider and more diversified Jewish cultural activities in Chicago, was laid yesterday, which is the day marked as the beginning of a new trend in our Jewish radical life.

That was the conference of the Labor Culture League held yesterday at the Cameo Room of the Morrison Hotel. Before the conference was called to order at 10:30 A. M., the hall was packed with smiling faces, representatives and members of all organizations affiliated with the Labor culture League; The Socialist Alliance; The Forward Association; The Jewish Women's Art Club; The Culture League Choir; The National Socialist Singing Society; The Mandolin Orchestra and the Literary Dramatics Society.

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The Forward, May 21, 1923

There were also representatives of large membership organizations. The United Hebrew Trades; The Workmen's Circle; the Cloakmakers Union; also representatives of the Poale Zion National Workers Alliance and from the Chicago's Young Jewish authors, known as Young Chicago.

The conference was opened by Comrade Louis Schaffer, president of the League, who declared that the League was organized to establish culture in the ranks of Jewish masses, with them and for them.

The Labor Culture League is an organization grown out of the absolute necessity of culture among the Jewish masses. The first ones that felt the need of culture in Chicago and immediately started in the work of organizing a culture League were Louis Schaffer and Jonah Spivak, who in the beginning arranged lectures and various concerts at their own expense, that were very successful from the start, and later branched out to greater activities.



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JEWISH

WPA (ILL.) PROJ. 30275

FORWARD, May 21, 1923

The League has had forty-two lectures and intertainments since May 12, 1922 and all were successful. A great deal of credit is due to the organizations that are affiliated with our league. They gave us all the co-operation we needed.

Comrade Jacob Seigel, treasure of the league reported an income of \$4,000.00, but the expenses he claims was much above that.

"Much credit is due to the Forward which served the interests of the League," said Comrade Schaffer.

He also mentions the further activities of the League, which takes in the new resolutions to organize a labor educational institute, where systematic courses in Science, Literature, Socialism, Political and Economic questions will be taken up.

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JEWISH

WPA JUL 1937

The Forward, May 21, 1923.

- #1. A recommendation that will demand a library and agency for the distribution of literature.
- #2. A recommendation to request the construction of a private Independent People's Art Theater.
- #3. A recommendation for a journal that will serve, to announce, the activities of the League and which will permit our youth to come out before the public.

He concludes with an appeal to work in harmony and show an example of building a powerful culture organization that will be the pride of Chicago. The president was applauded.

The famous performer, Jacob Ben Ami, was then introduced and welcomed by

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the delegates with much enthusiasm. He spoke in favor of an art theatre and what great work that would be for the League if it should be accomplished.

The Culture League Choir then closed the first session with Lempkoff's composition "The Shepherd," which the public listened to with enthusiasm.

The public then enjoyed a lunch in the Rose Room of the Morrison Hotel. After lunch, Comrade Spivak introduced a new Jewish tenor, Mr. Dubin who has recently returned from England. Dubin, who was accompanied on the piano by his wife, Mrs. Dubin, was greatly applauded for his wonderful compositions.

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FORWARD, May 21, 1923

The second session opened with a number by the Mandolin Orchestra which was very much appreciated by the audience.

### Plans For The Labor Institute

Professor Nidaini, read a report in English regarding the plans for the Labor Institute where Scientific Socialism, Political Economy, Jewish and general Literature and History shall be taught.

Resolutions accepted with great enthusiasm

Dr. Lorber, chairman of the resolution committee then read the various resolutions that were unanimously accepted.

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FORWARD. May 21, 1923

An inspiring talk was delivered by the famous writer, Peritz Hirshbein who praised the work of the League.

Followed by thundering applause Comrade Schaffer closed the conference and the great crowd of people felt that a new chapter of culture history started in Chicago today.

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JEWISH

Daily Jewish Courier, May 15, 1923.

GOOD MORNING!

by

Dr. S. M. Melamed

On October 14, the Jewish Congress will convene either in Washington or in New York. The Congress elections will take place June 24. This is good news, but what will be the consequences? Will the Congress earn the name of American Jewish Congress? Dr. Motzkin and Nathan Straus claim that the Congress is important for the struggle for Jewish rights in Europe. This is purely an opinion and I don't believe in opinions. In Europe not only the governments but also the people are anti-Semitic, and if something is to be done for the oppressed and persecuted Jews there, it has to be done through diplomacy and back stair policies, not through massmeetings. If the American Jewish Congress devotes itself to Jewish work in America, it will exist and be justified. As a Jewish foreign office or as a Jewish diplomatic agency, it is, to my mind, useless. If you think otherwise, I shall not hold it against you. And if you will convince me that I am

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JEWISH

Daily Jewish Courier, May 15, 1923.

wrong, I shall not be ashamed to admit it openly. I would like to know what the Chicago Jews think about the American Jewish Congress.

At least fifty delegates from America will depart for this year's Zionist Congress in Carlsbad, [Germany]. Five or six delegates active in Zionist work, such as Max Shulman and B. Brenner, will leave from Chicago. If the American delegation consists of good human material, Dr. Weizmann will be able to carry out all of his plans, and all troubles will vanish, because the entire work in the organization will be centralized.

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Daily Jewish Courier, May 8, 1923.

GOOD MORNING

by

Dr. S. M. Melamed

Jewish welfare workers of New York, who are interested in the Jewish Congress, are strongly set against Chicago. How is it that Chicago does nothing nor does it want to do anything for the Congress? Unfortunately, or fortunately, Chicago is not the only Jewish community in America which takes such little interest in the Congress, because the Jews of the Middle West cannot understand the purpose of a Jewish Congress that does not have the approval of all classes of American Jews. It is a hundred per cent certain that the working class and the extremely rich class will not participate in the forthcoming Congress, and what the Jewish middle class in America thinks is well known from the resolutions which the various Jewish fraternal orders adopt from time to time. The Zionists'

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Daily Jewish Courier, May 8, 1923.

opinions on various Jewish questions are also well known, and if the Congress shall only be an expression of opinions, then it isn't at all necessary. If the Congress, however, has special tasks; if it wishes to accomplish a certain thing, then let the Congress leaders declare what they wish to do and what can be expected of it. Then, we shall hear, as well as be able to express, an opinion about the possibility of a special congress. But as long as the Congress has no definite aims, and has only the support of a small group of New York leaders, I cannot conceive of how the Jews in Chicago and in other cities of the Middle West can take an interest in it.

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JEWISH

Daily Jewish Courier, Feb. 15, 1923.

## THE SECOND JEWISH CONGRESS

(Editorial)

At the last meeting of the executive committee of the American Jewish Congress, it was decided to convene the Congress, May 27. The location of this Congress is not yet known. The Jews of America evidence relatively little enthusiasm for the idea of a Jewish Congress. No Congress movement has been heard of since the first Congress adjourned--three years ago--and we are suddenly surprised by the news that the American Jewish Congress will soon be convened.

The convening of a congress is purely a political action--and every political action, unless it is child's play, must be politically motivated; it must be a necessity; it must arise from certain events and conditions, and it must also arise from a practical need.

Is the Jewish Congress today a political necessity and a political possibility?

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JEWISH

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Daily Jewish Courier, Feb. 15, 1923.

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I E Can it exist and can it serve a practical purpose?

An American Jewish Congress must be what its name implies. The majority of the Jews in America must be represented in a Jewish Congress, and at present there is small likelihood that more than a small fraction of the Jews in America will participate in, and send delegates to a Congress.

The American Jews are divided into four large groups--Orthodox Jews, i.e., Jews who do not belong to the Reform Temple; Reform Jews, radical Jews, and indifferent Jews. The Orthodox Jews are not organized, and a large portion of them belong to the class of the indifferent Jews. They will participate in a Jewish Congress to the extent that they are organized. They will not do so consciously nor deliberately--but they will be represented in the Congress through their leaders, viz., synagogue presidents, grand masters of fraternal organizations, and rabbis.

The Reform Jews, who are the most powerful economically and the most

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JEWISH

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Daily Jewish Courier, Feb. 15, 1923.

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I E influential socially, will not participate in a Congress. They are opposed to the idea of a Congress.

The radicals of all shades, with the possible exception of the Poale Zionists /Labor wing of Zionist organization/, who are quite a small group, will not participate in a Congress because they are against an American Jewish Congress, lest it gain control over the working masses and thereby cause the pseudo-socialist comrades to lose their feed bags.

The indifferent Jews who constitute at least one third /of all the Jews/, will not participate in a Congress because they do not participate in any Jewish movement. They are interested only in their businesses and pleasures and do not care about the Jewish community. They do not even know anything about the existence of a Congress. The Congress will, therefore, consist of representatives of the Orthodoxy and of a few other small groups like the Poale Zionists, the nationalistically inclined intelligentsia, etc.

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Daily Jewish Courier, Feb. 15, 1925.

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The first American Jewish Congress spoke in behalf of three hundred and fifty thousand Jews--of one third of the American Jewish voters. The first Congress was, however, the product of a strong and developed Congress movement. Today, there is no Congress movement; one or two hundred thousand Jews, at the most, will participate in the elections--possibly only fifty or seventy-five thousand. Of what value can the American Jewish Congress be? Upon whom can it make an impression? The opponents of the Congress, the Reform Jews and the radical Jews, will have no time in informing the American public that this American Jewish Congress is neither American, nor Jewish; nor is it a congress, but rather a meeting of naturalized Jews from Eastern Europe, who are interested only in themselves, and care nothing about the American Jews.

Is the Congress a necessity? If it is called for the same reasons as the first Congress--to assist in the liberation of Eastern European Jews--it is not a necessity. On the contrary, it is quite superfluous. If the first Congress was unable to do anything when conditions were much more favorable, this

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Daily Jewish Courier, Feb. 13, 1923.

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I E Congress will certainly be able to do nothing.

If the Congress is being called to take up problems concerning the American Jews, it is not timely because the American Jews are not adequately united for a Congress. The American Jews are still enormously dominated by the spirit of countrymen's societies and are not yet ripe for a Congress.

First of all, we must have Kehiloths [Hebrew name for organized Jewish community] in America. Then--when there are Kehiloths, when the foundation has been laid--then we will be able to think of a roof.

The background of the present Congress "movement" is a mirage. The Congress does not have a definite practical or political aim. It does not answer a political necessity and we cannot imagine what it will, and can, accomplish.

Therefore, what is the reason for an American Jewish Congress? This question can only be answered by a counter question: What would the army of mediators,

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Daily Jewish Courier, Feb. 15, 1923.

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synagogue chiefs, "leaders," and politicians in New York do, if they didn't have an issue to discuss? If there is none, they must raise one..

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JEWISH

Daily Jewish Courier, Jan. 26, 1923.

### CLARITY

(Editorial in English)

The American Jewish Reform Movement is celebrating its fiftieth anniversary this week in New York. The celebration takes the form of an annual convention of the Union of American Hebrew Congregations. The program is elaborate. The leading Rabbis of the Cincinnati school are expected to attend. Prominent laymen are to deliver addresses. There are to be social functions. But there is one subject which we expected to see discussed at this convention which does not appear on the program.

What progress has the reform movement made? Is it moving forward or is it retrogressing? Is it as virile now as it was fifty years ago? What are its prospects?

The old school of Rabbis, the pioneers of the reform movement, who formulated

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Daily Jewish Courier, Jan. 26, 1923.

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its principles and established its forms, are gradually being gathered to their fathers. The younger Rabbis, bred in an American atmosphere, are taking their places. A generation has passed into history. It would be in order to have an impartial objective review of what has been achieved by this effort to adjust Judaism to American conditions, or, to put it differently, to give expression to a new religious movement in Jewish life.

The statement is made that the Union of American Hebrew Congregations represents fifty thousand Jewish families. That is, presumably, the total membership of all reform congregations in this country. Of these fifty thousand families, forty seven per cent may be attributed to the newer immigrants who arrived after 1881. There were in 1881 in the United States, according to the estimate of the late William B. Hackenberg, about two hundred and fifty thousand Jews, of whom not less than eighty per cent were of the earlier settlers, those who came from Germany and were the pioneers of the reform idea. It may be estimated that in 1881 there were

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Daily Jewish Courier, Jan. 26, 1923.

about forty thousand Jewish families affiliated with reform congregations. Today there are not less than three and a half million Jews in America, or about seven hundred thousand families. If in 1881 there were about forty thousand Jewish families and in 1922 there are fifty thousand minus twenty thousand, or thirty thousand of the old Jewish families affiliated with reform congregations, it is pertinent to ask the question, Are reform Jews satisfied with the progress made?

In 1881 leadership in Jewish affairs, religious, philanthropic and social, was in the hands of the first settlers. There were the Union of American Hebrew Congregations, the Independent Order Bnai Brith, the Hebrew Union College, hospitals, orphan asylums, etc. Today that leadership is surrounded and overshadowed by activity in Jewish affairs dominated by elements that have come in since 1881, and strongly in religious matters. There is the thriving Jewish Theological Seminary, innumerable conservative congregations, Jewish fraternal and social organizations of all sorts and varieties. Far from affecting the Jewish life of the new-comers to the United States, the reform

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Daily Jewish Courier, Jan. 26, 1923.

Jewish movement has actually been very largely shaped by the influences radiating from the orthodox or conservative elements in the United States that have come in since 1881. The ideals represented by the reform movement, born out of political conditions that arose in Germany, have not made much of an impression upon American Jews, as witness the tremendous growth of the sentiment in favor of Zionism and the wide-spread interest in Palestine. What was so glibly spoken of years ago, of Washington being our Jerusalem and America our Zion, is now being spoken of in historic retrospection.

It is evident that the reform movement which has in it certain features that would appeal to large number of Jews, has not, in the first place, managed to hold even the descendants of the pioneers of the movement. The reform movement has been to a certain extent the outpost on the way to assimilation, its disciples wandering off in alien directions, into the Unitarian Church, into Christian Science, into Ethical Culture, into the various manifestations of eclectic religion. Nor has this movement been

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Daily Jewish Courier, Jan. 26, 1923.

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able to make any impression upon the new-comers. Orthodoxy and conservatism stand strong; they labor manfully with the natural incongruity that attaches to the difficulties of harmonizing a strong Jewish life with disintegrating American influences. The reform movement has suffered a great deal because of the intrusion into it of matters that have no relation to religious ideals or principles.

The rejection of those features of Jewish national life that had become integrated into the religious life made it difficult for reform to affect the lives of those who persisted in asserting those features of Jewish life that they regarded as essential for the existence of the race or nationality. From the beginning, a movement for liberalizing religion, it went out of its way to give expression to certain temporary or transitory political conclusions. These ideas have become dogmas. They now stand in the way of the progress of the reform movement. If it is to have any influence upon Jewish life, it must concentrate its attention upon those problems which are in reality religious, and seek a way to conserve its religious principles. At

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Daily Jewish Courier, Jan. 26, 1923.

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any rate, it would serve a good purpose and enable us to understand the reform movement better if a discussion took place at the convention which would elucidate the situation in which it now finds itself. [Editor's note: This article is in English originally. It has not been edited in the usual manner.]

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JEWISH

Daily Jewish Courier, Jan. 25, 1923.

GOOD MORNING

by

Dr. S. M. Melamed

Representatives of Reform Judaism in America are now celebrating the fiftieth anniversary of their "faith". For this purpose, two thousand gentlemen from all parts of the country have convened in New York. It stands to reason that these two thousand gentlemen are convinced that Reform [Judaism] is a more agreeable religion than the real Judaism. They are also convinced that Orthodoxy will eventually disappear and Reform Judaism will take its place. As far as their first conviction is concerned, it is in truth well founded. No rational person will dispute the fact that Reform Judaism is more agreeable than our old-fashioned Judaism. A religion that does not impose any obligations on the individual, but only extends him privileges, is certainly very agreeable. But their second conviction, that the day will come when Reform Judaism will replace the Jewish [orthodox] religion, is irrational optimism. We have already had the Karaites who were large in number--they probably outnumbered the present-day Reform Jews--and what became of them? Nothing. The

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Daily Jewish Courier, Jan. 25, 1923.

Reform Jews will either have to become Jews again or nothing will become of them as Jews, because Reform Judaism is some sort of a pretext for evading Judaism.

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JEWISH

Daily Jewish Courier, Jan. 25, 1923.

ROSENWALD FEARS DISGRACE THAT MAY BE  
CAUSED BY SACRAMENTAL WINE BUSINESS

New York, January 24: Addressing the convention of the Union of American Hebrew Congregations, Julius Rosenwald of Chicago said, among other things: "Scandals have arisen from the privileges extended to the sacramental wine dealers, and something must be done to prevent a disgraceful situation."

Mr. Rosenwald recommended: that the Union of American Hebrew Congregations appeal to Congress to abrogate completely the wine privileges of those who violate the rules thereof.

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JEWISH

Daily Jewish Courier, Jan. 17, 1923.

# A KEREN HAYESOD CONVENTION OF TWENTY-THREE STATES WILL BE HELD

At a meeting of the administrative and executive committee of the Midwestern Zionist Division, which was held yesterday in the offices of the Keren Hayesod ["exchequer" of World Zionist Organization], the question of organizing Keren Hayesod work in twenty-three states west of Illinois was taken up. In these states there are one-half million Jews who are very charitable and can be attracted to the work of the Keren Hayesod. It is very important that the Jews of those states be encouraged to contribute to the Keren Hayesod. It was, therefore, decided to call a Keren Hayesod Convention in Denver, Colorado, on March 1, in order to give the Jews of all the western states an opportunity to participate in it. It was estimated that the convention would be attended by five hundred delegates and would raise a sum of one-half million dollars for the Keren Hayesod. It is also certain that many Senators from the Middle West will attend and will address the

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Daily Jewish Courier, Jan. 17, 1923.

convention. The Chicago Keren Hayesod workers are the ones under whose supervision and leadership the convention will be called and organized.

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JEWISH

Daily Jewish Courier, Jan. 8, 1923.

HADASSAH

(Article in English)

The regional conference of the Hadassah, held on Monday, January 1, at the Hotel La Salle, was one of "high lights" and the out of town delegates, as well as Chicago Hadassahs who attended, were richly repaid for the entire day spent in the interests of Hadassah work.

The morning session, presided over by Miss Pearl Franklin, president of the Chicago Hadassah, was devoted to discussion of the different phases of the work on part of the local members of the organization and the many out of town delegates. Short talks were given by the following:

The Medical Unit, Mrs. Benjamin Davis; Parlor Meetings as a Means of Obtaining Members, Mrs. Isidore Natkin; Formation of New Chapters, Mrs. Abe Simon; The Tithe Campaign, Mrs. Bertha Read.

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Miss Rebecca Blumenthal, a Hadassah who has just returned from Palestine, spoke vividly of her impressions, not so much of the land itself, as of the idealism of the men and women settled there, and their determination at whatever sacrifice to rehabilitate the ancient Home Land.

The luncheon, presided over by Miss Anna Levin, outdid even Hadassah luncheons of the past in its spontaneity, its moments of inspirational fervor, generously seasoned with hearty laughter evoked when the entire assemblage sang the songs, to the tune of popular airs, composed by Hadassah's own poetess, Miss Jennie Pearstein. In addition was a dramatic reading of "Die Freiheit" by Maurice Rosenfeld, rendered by Evelyn Hattis Fox and Jewish songs, sung by Miss Florence Bernstein. Both Miss Bernstein's singing and Mrs. Fox's readings roused the audience to intense enthusiasm.

The afternoon meeting, also presided over by Miss Franklin, was given over to discussion of Hadassah's work, in talks by Dr. Arthur Ruppin, Shmarya Levin,

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JEWISH

Daily Jewish Courier, Jan. 8, 1923.

and Mr. Louis Lipsky, given to a very large audience. The musical program of the afternoon was rendered by David Schonthal, violinist, and Miss Ethel Ohrenstein in vocal selections accompanied by Miss Hadassah Delson.

The Hadassahs in Chicago, in a city abounding with clubs, stand unique in the quality of their members, their wholehearted devotion to a sacred cause. No organization can boast of more women who work with less thought of self in a desire to be of service. It is this quality among its leaders which has so rapidly increased its membership until it embraces the finest women in Chicago, and it is this quality, this singleness of purpose, which stamps so indelibly on the minds of all who attend every function they give.

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JEWISH

WPA (ILL) PROJ. 30275

Forward, October 5, 1922.

OFFICIAL RESOLUTION ADOPTED AT THE CHICAGO CONFERENCE OF PEOPLES RELIEF.

A report on the Peoples Relief Conference was, already, published in the Forward. We have mentioned in this report, a resolution which was adopted. We hereby submit this resolution:

We, the representatives of thirty-eight Jewish labor organizations in Chicago assembled at a special conference, called by the Peoples Relief Committee in Chicago, October 1, 1922, having listened to a report from our delegates to the National Peoples Relief Convention in Philadelphia and have resolved:

1. That the action of our delegates, who have adhered to the instructions of the Peoples Relief Conference in Chicago meets with our approval.
2. That the adopted resolutions adopted at the convention in Philadelphia concerning the Joint Board, though not in full accordance with our resolutions are nevertheless close to the viewpoints, which our resolutions have

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Forward, October 5, 1922.

expressed; and, taking into consideration the fact that the unprecedented poverty abroad requires the support of the Jewish masses in America, we agree that the Peoples Relief is the apparatus which the entire Jewish working class had established and is the only apparatus through which the Jewish working classes carry on its relief work.

The conference determines to accept the adopted resolutions of the convention and obligates itself and all affiliated organizations and appeals to all Jews, especially Jewish workers, to support the Peoples Relief in its great and important work.

At the same time, the conference demands that the general executive put into effect the convention's resolutions concerning the Joint Board.

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JEWISH

Forward, October 2, 1922.

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Representatives of Labor Organizations Approve Report  
on Peoples Relief Convention.

The representatives of the Jewish labor organizations, who have appointed delegates two months ago, to the Peoples Relief convention in Philadelphia, assembled in the Labor Lyceum, Sunday morning to listen to a report by their appointed delegates. The report was a joyous one from these viewpoints: The Peoples Relief has recently regained strength; all labor organization of the country were represented at the convention; the Peoples relief distributed \$300,000 last year, for cultural purposes; collected clothes amounting to two million dollars; influenced the Joint Board to participate in constructive work.

The Chicago delegation was instructed to fight for independent work done in Europe by the Peoples Relief, even if it should mean breaking from the Joint Board, and this demand, though the Chicago delegates stood for it,



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Forward, October 2, 1922.

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was not granted by the other delegates, although several proposals were adopted concerning independent work in America and in Europe.

The official reporter was Comrade Miller. Other delegates spoke preceding a general discussion. In conclusion, the report was unanimously adopted. The conference had at the same time, adopted a resolution, which will be published in the Forward tomorrow. It will declare that the convention's transactions concerning the Joint Board is not entirely satisfactory. It is however, a step forward - and is considered and accepted as such.

Friend Ehrenreich, manager of the tool campaign, then demanded to continue the work of completing the campaign and all those present promised to cooperate in the work. The assembly, also, promised that they would urge their organizations to appoint workers for the campaign.

The chairman of the conference was A. L. Lurie, the permanent president of the Peoples Relief. L. Benenson was appointed as secretary.

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JEWISH

WPA (ILL.) PROJ. 30275

Forward, September 3, 1922.

Chicago Delegates Declare Their Position at the Peoples Relief Convention  
(in Philadelphia).

The Chicago delegation could not accept the demands submitted to the convention, even if it were to cause a split with the Joint Board, because the instructions which they were given stood for more independent work. Inclined to observe the instructions, the delegation declared at the convention, the following:

Declaration of the Chicago Delegation.

"Comrade chairman, and comrades - 1. "We recognize the resolution by the majority, together with the addition of Comrade Maden, that clarifies it, as a gain in the direction which Chicago desires, that the relief work should be adopted.

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Forward, September 3, 1922.

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2. "Though, we find that the resolution is limited, we cannot vote against the resolution; neither can we vote for it if it is proposed as a substitute to the plan that Chicago proposes." 3. "We declare, then, that in the matter concerning the resolution, we refrain from voting (with the exception of Maden's supplementation, for which we will vote) and we declare that our eight votes are filed for more and thorough independence of the Peoples Relief on European matters."

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JEWISH

Daily Jewish Courier, Aug. 29, 1922.

[ZIONIST CONFERENCE A SUCCESS]

by

Dr. S. M. Melamed

The Zionist conference, held the day before yesterday, was a real surprise to Chicago Zionists. They did not realize that there were young Zionist forces in Chicago who were willing to do Zionist work. They did not know that Chicago is very sympathetic to Zionism; they did not realize that it is possible to hold a successful Zionist convention in Chicago. Every Zionist in Chicago is surprised. What a great and successful convention! What a pleasant surprise!

I believe that inaugurating a new leadership is a social function, a holiday function; I think it is more than a simple business transaction. I, therefore, resolved to turn over the Chicago Zionist leadership in a much

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Daily Jewish Courier, Aug. 29, 1922.

more dignified way than it had been entrusted to me, at a meeting of a few men in Max Shulman's office.

I thought it would be correct to start the new Zionist administration off with a bang, to put a little spirit and a little life into the Zionist forces in Chicago. It seemed to me that this could be done best at a convention. I, therefore, deemed it advisable to break the custom of an annual meeting and to have a convention instead. I am very glad that the convention was such a success and that it accomplished such good work.

Mr. Leonard Grossman succeeds me in the Zionist leadership in Chicago. He is an energetic man, a good speaker, and possesses executive ability. I am sure that he will stimulate every Jew in Chicago to wake up and do some Zionist work.

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JEWISH

Daily Jewish Courier, Aug. 28, 1922.

AN ENTHUSIASTIC CONVENTION OF CHICAGO ZIONISTS  
REORGANIZES THE WORK HERE

The annual convention of the Chicago Zionists, held yesterday at the Hebrew Institute, was a success from every point of view. All the active Zionist forces in Chicago participated in it. It reorganized the Zionist work in Chicago in such a way that Zionism is bound to grow in Chicago if the newly elected officials take their work seriously. The convention systematized and co-ordinated the organization's many-sided activities, such as organization, membership, propaganda, National Fund, and Keren Hayesod [“exchequer” of World Zionist Organization].

The first session of the convention opened at ten o'clock yesterday morning, Dr. K. Rosenzweig acting as chairman. The entire session was devoted to the election of various committees, such as finance, resolutions, nominations, and others. Speeches dealing with the tasks of the convention were delivered by Dr. Abramowitz, Rabbi Aaron Cohen, H. Steinberg, and Dr. S. M. Melamed.

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Daily Jewish Courier, Aug. 28, 1922.

The second session, the most important one, opened at two o'clock in the afternoon. Reports on the activities of various groups were heard at this session; resolutions on the further activity of the Zionists in Chicago were worked out, and a new administration was elected.

Dr. Warsho, chairman of the Chicago office of the National Fund, was the first one to report. The National Fund has received, during the last six months, the sum of seven thousand five hundred twenty-six dollars and forty-nine cents --deducting all expenses--from flag days, boxes, and flower days.

Miss Broide reported on the work of the South Side Zionist district.

Miss Pearl Franklin, president of the Chicago Hadassah [women's group in Zionist organization], made a brilliant report. Chicago Hadassah has organized, during the last year, three new branches and now has about four hundred and thirty members. The Hadassah has raised seven thousand four hundred fifty dollars exclusive of the fourteen hundred dollars membership dues, which the Hadassah has

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remitted to New York. Hadassah has also sent to Palestine various medical supplies, valued at eight hundred dollars. The various expenses amounted to only two hundred and thirty dollars.

Mr. A. R. Cohen, chairman of the resolutions committee, read various resolutions proposed by the committee to the convention. Among the many resolutions was one proposing that a telegram of greetings be sent to the Zionist annual conference at Carlsbad. The other resolutions were to thank all Chicago rabbis and synagogue presidents for helping in the Zionist work, to thank the Daily Jewish Courier for its support, to appeal on Rosh Hashanah and Yom Kipur in all synagogues on behalf of the Keren Hayesod, to establish peace within American Zionism, according to the resolution of the last convention in Philadelphia, to thank the present Chicago Zionist administration for its good work, to grant membership in the central committee to all Zionist clubs, groups, and societies, and other resolutions.

Mr. B. L. Sloan, chairman of the nominations committee, then read his list of

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Daily Jewish Courier, Aug. 28, 1922.

nominees. Nominations were made by the convention and the following were elected officers: Leonard Grossman, president; Rabbi Leon Fram, S. B. Komaiko, and Mrs. Benjamin Davis, vice-presidents; Maxim Hirsch, financial secretary; Max Konheim, executive secretary; M. Ben-Ami, treasurer; H. Steinberg, chairman of membership committee; Rabbi Aaron Cohen, chairman of ways and means committee; Dr. S. M. Melamed, chairman of publicity committee; Fred Lubin, chairman of Keren Hayesod committee; W. Weinstein, chairman of National Fund Committee.

The newly elected officers were installed at once in their [respective] offices by B. Antonow.

The convention closed, amidst great enthusiasm, to the strains of Hatikvah [Jewish national anthem].

The speakers made a deep impression upon the audience. The propaganda for the rebuilding of Palestine has gained a great deal thereby.

WPA (ILL.) PROJ. 30275

Daily Jewish Courier, Aug. 28, 1922.

[ZIONIST CONVENTION IN CHICAGO]

by

Dr. S. M. Melamed

The Zionist convention, held yesterday at the Hebrew Institute, was a source of wonder to the Chicago Zionists. They were surprised at the great number of delegates and guests, and they were surprised at the seriousness and enthusiasm of the proceedings.

Some of the Zionist workers have been discouraged; they thought that Zionism in Chicago was dead. Suddenly they saw with their own eyes that Zionism in Chicago was strong and healthy, and that a better organization and more workers would make it even finer. When there is a better organization, there will naturally be more workers.

It was worth while to have a convention if only to prove to the Zionist workers that Zionism in Chicago is alive and healthy. The older Chicago Zionist workers claim that this convention was one of the most beautiful that has ever been

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Daily Jewish Courier, Aug. 28, 1922.

held in Chicago.

One of the most remarkable features of the convention was the sight of Mr. S. B. Komaiko, a businessman, delivering a poetic address, while Rabbi Leon Fram delivered a practical speech about practical work. Everybody enjoyed it.

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Daily Jewish Courier, Aug. 27, 1922.

### FIRST ANNUAL ZIONIST CONVENTION BEGAN ITS WORK YESTERDAY

The first annual convention of the Chicago Zionists opened last night at the Hebrew Institute. Over one hundred and fifty representatives of districts, clubs, societies, and other Zionist organizations participated.

The convention was opened by Dr. S. M. Melamed, chairman of Chicago's central committee. Dr. Melamed gave a short report on the present condition of the Zionist central committee, and then proposed that the convention should elect its chairman, vice-chairmen, and secretary.

There was a lengthy discussion on the agenda of the convention, in which Messrs. S. B. Komaiko, Meyer Abrams, S. Antonow, Fred Lubin, and others participated. The following were elected officers of the convention: Dr. S. K. Rosenzweig, chairman; Leonard Grossman, Dr. Walter, and B. Antonow, vice-chairmen; Maxim Hirsch, secretary.

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Daily Jewish Courier, Aug. 27, 1922.

The convention adopted a resolution proposed by Mr. Max Shulman that a telegram of greetings be sent to the annual conference of the Zionist committee, now being held at Carlsbad. A committee will be elected today to work out the text of the telegram.

Mr. B. Antonow gave a report on the financial condition of the central committee for the past eight months. The income from dues, donations, and meetings was, according to the report, five thousand five hundred seventy dollars and eight cents. The expenditures were five thousand five hundred four dollars and eighty-five cents. There is now in the treasury a balance of sixty-five dollars and twenty-three cents.

The convention was then addressed by Dr. S. M. Melamed.

Today, the convention will be in session for the whole day. The first session will start at ten o'clock in the morning, and the second session at two o'clock in the afternoon.

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JEWISH

Daily Jewish Courier, Aug. 25, 1922.

ABOUT TODAY'S ZIONIST CONVENTION

(Editorial)

During the last four years, Chicago has not been the center of Zionist activity in the Middle West; it has simply been a Zionist country town like any other country town. The district system destroyed the middle-western Zionist center in Chicago. One must admit that after four years of Zionist activity, Zionist Chicago is isolated from the rest of the Middle West. This isolation has not done anybody any good; it hasn't benefited Chicago Zionism nor has it done the Zionist movement in the Middle West any good.

The isolation of great and influential Zionist groups--even if one believes in administrative centralization--can never do any good and must always result in some harm. It is our firm conviction that if Chicago had not been

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Daily Jewish Courier, Aug. 25, 1922.

isolated during the last four years from the entire Middle West, but had remained a Zionist center, as it had been previously, the Zionist forces in Chicago would have been much stronger today because greater responsibility would have stimulated greater Zionist activity.

Chicago Zionism lost its great momentum when Chicago was reduced to a Zionist country town. The Chicago Zionist workers, with the exception of a few veterans, began to think about Zionism in local terms; they became, so to speak, "countrified" Zionists. Zionism naturally suffered, and the central Zionist administration in New York also suffered as a result.

Let us cite one concrete example. Chicago, with a Jewish population of four hundred thousand, gave to the Keren Hayesod ["exchequer" of World Zionist Organization], from June 1921 to June 1922, the sum of one hundred and forty thousand dollars. During the same period, Milwaukee, which has a Jewish population of twenty-five thousand, gave to the Keren Hayesod the sum of

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fifty thousand dollars. The per capita contribution in Milwaukee was two dollars, whereas the per capita contribution in Chicago was thirty-five cents. However, if Chicago had been the center of all Zionist activities in the Middle West, if it had been in charge of the work in Milwaukee, the Chicago Zionists, in order to maintain their leadership, would have been obliged to give more, would have had to raise more, and, in general, would have worked harder. The Chicago Zionists, as an isolated local group, did not have any stimulus or incentive to apply themselves more strenuously to the work in hand.

The Chicago Zionist workers have now realized the error of having their work bear a purely local character. They have now realized that the isolation of Chicago has done Zionism a great deal of harm. The Chicago Zionists, as loyal followers of the organization, do not want to, and will not provoke any dissension within the organization, nor will they strive to eliminate the district system officially. They will, however, try to put the Zionist

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work in Chicago upon such a basis that it will be more than local in character, in its greater momentum.

Today's Zionist convention is the first step in that direction. No local Zionist convention has taken place in Chicago during the last four years; there have only been annual meetings of the central committee, which consists of representatives of the four Zionist districts.

Today's Zionist convention has much broader character. It is, and it should be, much more than an annual meeting of the representatives of the local Zionist districts. Today's Zionist convention consists of representatives from the districts, from Zionist clubs and societies, of representatives from the National Fund and the Keren Hayesod, and of representatives from the synagogues. If the people who lead the convention are far-sighted, they will try to make this convention a permanent institution, and, in the course of

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time, to develop, build up, and broaden it in such a way that it will become a convention of all the Zionists of the whole Middle West. This can be done without destroying officially the district system and without any dis-sension in the Zionist organization.

The convention will be successful only if it does not become too technical or too business-like. The convention should raise the morale of the Chicago Zionists; it should give them an incentive and a stimulus for further Zionist work. All the technical work which has to be done by the convention--such as rendering reports, adopting resolutions, adopting better organizational plans, electing new officers--should be done with a new spirit--the spirit of encouragement and not of petty politics. The Chicago Zionist convention will then become a power in American Zionism.

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JEWISH

Daily Jewish Courier, Aug. 23, 1922.

[FORTHCOMING ZIONIST CONVENTION]

by

Dr. S. M. Melamed

The first annual convention of various Zionist organizations of Chicago will take place next Saturday and Sunday. This will be the first great conference of Chicago Zionists since the introduction of the district system. At this conference, we will be able to gauge the strength of our organized forces in the city, and to see how many new forces have recently arisen. They have been talking recently about new Zionist forces and about some Zionist youth organizations in the city. Young people, who have a lot of imagination, really think that the Zionist forces in Chicago are so plentiful that one has only to organize them and put them to work.

We shall be able to tell, at the conference next Saturday and Sunday, how much truth there is in the theories held by Chicago's young Zionists.

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Forward, July 2, 1922.

Jewish organizations of Chicago are organizing a Naturalization Aid League at the conference. The naturalization conference held Friday night at the Workmens Circle Lyceum was a large success in every respect. Many organizations were represented, and the questions dealt with, were intelligently and systematically handled. All who were present felt the importance of this, the first conference; and all knew that very essential work had been accomplished. They also felt that they had successfully built the organization, that they had intended to build. A Naturalization Aid League, which will undertake to make our Jewish masses into American citizens.

Comrade M. Blumen, of the City Central Committee of the Jewish Socialist Alliance, called the conference to order. In a short talk he explained the task that lay before this gathering, and immediately thereafter the following were elected officers: Comrade Terr, M. Blumen, secretary, Comrade N. Weinrib, Abramowitz and Levin, the credential committee, and Comrades Samuel Holland, Sobel, Ziskind, Abramowitz, and Kramer, the organization's and resolutions' committees.

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Forward, July 2, 1922.

The chairman then called upon some of the leaders of the naturalization work for a few remarks. Attorney Jessie Marcus reported on the work at the Douglas Branch; Comrade M. Weinrib reported on the work of the North West Side; Attorney Samuel Holland and Comrade S. P. Kramer, whom the chairman introduced as the initiators of this movement, spoke on the work in general, and of the new laws that are being proposed to restrict immigration.

The New York Naturalization Aid League, greeted the conference warmly by a hearty telegram presented by their manager, Comrade E. H. Wesherin. The work of the conference began, after the organizations and resolutions committee returned with their reports. A Naturalization Aid League has been in existence in Chicago for the last few months and that is the league organized by Comrades of the Forward, the Jewish Socialist Alliance and the Young American Branch of the Workmens Circle. This League has two branches, and has done excellent work. It is the work of this conference to put the League on a sound foundation

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and place all the work on a wide and more systematic basis. A plan was finally effected for a League, to be kept up by all Jewish organizations, without disturbance due to scarcity of money. An executive board of fifteen was elected, consisting of representatives of the large central body. The names of the executive board will be announced later in the Forward.

The conference thanked the Forward, the New York League and all comrades who were active in the work until now. Before adjourning the conference, Comrade Terr, the chairman declared that many conferences had been held in Chicago, but no conference had built a foundation for such constructive work as had this conference.

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Forward, June 29, 1922.

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Tomorrow the Naturalization Aid in the W. C. Lyceum.  
Every Jewish organization must be represented.

Organizations that have not selected delegates can be represented through their officials. Tomorrow, the long awaited conference, will take place, of all Jewish organizations to establish a great and powerful Naturalization Aid League which will undertake the important and urgent task of making our masses into citizens.

It always has been necessary for our Jews to become citizens. It always has been necessary that the Jew, the worker of America, shall have the privilege of speaking his mind when approached as a worker, or as a Jew. But now, it becomes more than necessary that he should do so when such cruelties against foreigners are being planned. It is more important than ever before, that Chicago shall have an organization to undertake this important task. For this purpose, the Naturalization Conference

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Forward, June 29, 1922.

is being called tomorrow. We have the Naturalization Aid League, but there must be branches all over Chicago, we must have groups in every organization, we must put it on a safe foundation, and this must be accomplished at the Conference, tomorrow.

The lawyers of the Naturalization Aid League will be present at the Conference: Comrades J. Marcus, D. Yuritz, S. Holland and M. Sobel. They will explain the new laws that are being planned against the citizens. They will also explain the plans worked out by the Naturalization Aid League, for further action.

Let no organization fail to be represented at the conference, neither unions, nor Workmens Circle Branch, nor Jewish society. The Douglas branch of the Naturalization Aid League will be open, tonight, at the Workmens Circle Lyceum, Kedzie and Ogden Ave.



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Daily Jewish Courier, June 11, 1922.

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WHEN PETTY POLITICIANS MAKE STATEMENTS

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by

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J. Loebner

New York is not the whole of American Jewry, New York is not the leader of American Jewry, New York is not the boss of American Jewry, but nevertheless, New York considers itself the spokesman for American Jewry and wishes to get the credit for the Jewish work that is being done all over the country; for the Jewish work that is being done in Chicago and in all the cities and small towns outside of New York. The outstanding thing about the New York Jews is that there are great numbers of them. However, there are more Jews outside of New York than in New York, but New York prefers to ignore that fact. New York makes statements in the name of all the Jews of America as if Chicago did not exist at all.

What is New York? First, however, let us see what Chicago is. Many Jewish undertakings originated in Chicago and were first set into motion here. The first Hebrew newspaper-the Hapsogoh-was issued in Chicago, and Chicago was the

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Daily Jewish Courier, June 11, 1922.

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III B 2 first place to begin organizing the Jews in behalf of Zionism. Chicago

III C was the first to raise help for the pogrom sufferers in Kishinev

IV (Russia); it was Chicago which first aroused American public opinion against the Bailis trial. In Chicago there is a public school to perpetuate the name of the great Jewish leader, Theodore Herzl. In Chicago, the foundation for the Central Relief Committee was laid, as well as the American Jewish Relief Committee, and the Joint Distribution Committee. We might also mention that the greatest Jewish philanthropist, Julius Rosenwald, lives in Chicago. He has given huge sums of money to help the relief drives fulfill their quotas. Chicago has never monopolized any Jewish undertaking but has always called upon New York for consultation and has given it more representation than it was entitled to.

How about New York? New York has, of course, accomplished some great community undertakings, but almost all of the public work there is monopolized by a self-appointed group of leaders.

Every Shlemiel in New York subscribes to the silly idea that anybody who lives

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Daily Jewish Courier, June 11, 1922.

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III B 2 outside of New York is a provincial Jew. Every tavern hero there  
III C thinks that without him the American Jews would have done nothing  
IV for their communities: They would not have built their institutions,  
they would not have given anything for charity, and would, in short,  
have looked as cheap as a penny. Every owner of a two-by-four coffee house  
there, who sells sixteen glasses of tea a day, five cigarettes at a penny each,  
and a package of chewing gum for a nickel, gives speeches on the subject of com-  
merce and industry: the association of commerce, the chamber of commerce, the  
Board of Trade, Wall Street, La Salle Street, are less than dust as compared to  
his business knowledge, important transactions, and tremendous turnover of  
merchandise. Every ham actor there, who does not even know how to follow the  
prompter, considers the New York masses as simpletons from the country, as cat-  
tle who should be given straw to eat instead of artistic plays, as though he  
had any talent for art. Every scribbler there wants to have a decisive voice  
or questions about which he knows nothing. Every insignificant clergyman there  
claims that he sustains Judaism, and were it not for him, every Jew in this  
country would have become assimilated or converted. Every critic there speaks

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about literature. Every greenhorn who knows no English and does

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not want to know English, who would not think of leaving the

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cafeteria, talks about America. Every politician there boasts about

his influence in Congress and at the White House; he will be able to fix everything, depend upon him. Confused minds preach patriotism and, during the war, informed Washington that the Jewish press did not support the government. Men whose motto is "gimme", idlers who like to take a snooze during the day, have offices there, which are neither more nor less than chess headquarters, from which they issue statements in the name of the American Jews. Every important document of a public character becomes as insignificant as a private affair, if it does not have their approval. Every important letter has no value at all, unless it is written on their stationery.

These people say that they represent New York, that they represent America, that they are the Jews of the New World. They want us to accept them as such. Often we have to do so because the other New Yorkers are silent.

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turns to them for money and the provincial Jews give. They have paid for many of the New York synagogues. They were urged to do so by the New York publicity men who, at same time, laughed at them.

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They arrange a Jewish Congress in New York. That is fine. The Jewish Congress should be held not in behalf of the Jews of America, but of the Jews of Europe. The writer of these lines, taking this position, supported the Congress and used his influence to have Chicago represented there. The New York Jews however, at the first opportunity they had, indicated what they thought of the country Jews. The critics of the Congress, headed by Dr. S. M. Melamed, were not entirely out of order when they pointed out that the New York Jews only wanted to remain in the saddle; they wanted to show that every city was with them and for them, that they were elected by a democratic process, by the grace of the people--to get a free hand to issue statements in the name of American Jews, by which they mean New York.

Why do we say all this? We do so because of the audacity of the New Yorkers who

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III B 2 now seek to monopolize and pass as their own, somebody else's

III C idea and achievement. The whole story revolves around the pro-

IV posal made by the Mexican government to Attorney Paul Rothenberg of Chicago to grant a stretch of fertile land for Jewish colonization. You have read something about this in the Courier. Now, let me tell you the story briefly:

A [state] senator from Arizona, J. Shleimer, who is a personal friend of President Obregon of Mexico, paid a visit to Chicago about a year ago. The Senator has friends here who are in the commission business on South Water Street. Mr. Shleimer met a certain Mr. S. Feier at their office. Mr. Feier is a Jew, a scholar, and a nationalist, and Mr. Shleimer told him about the injustice being done by the United States to Mexico by the refusal of the United States to recognize the Mexican government. Mr. Shleimer also said that the various state legislatures could force the recognition of Mexico if they would pass resolutions in favor of it.

Mr. Feier knew Attorney Paul Rothenberg. He knew that Mr. Rothenberg was a

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III B 2 personal friend of Governor Small and had some influence in Springfield.

III C Mr. Feier introduced Senator Shleimer to Mr. Rothenberg, and, a few

IV weeks later, the Illinois legislature adopted a resolution calling upon Congress to recognize the Mexican government.

Mr. Rothenberg was sincerely thanked by President Obregon and was invited to be a guest at the National Palace in Mexico City. Mr. Rothenberg went there. Various rewards were offered to him as well as to Mr. Feier of Chicago. Both of them refused all proposals involving a personal reward. However, since both were nationalistically inclined Jews, they thought of asking the Mexican government to allot some fertile land for colonization by Eastern European Jews, who wander around in various lands and have no place to settle.

It is well known that the proposal of President Obregon, came as a result of this request. The Courier reported the negotiations. The Jewish press in New York wrote detailed stories about the plan.

Mr. Rothenberg waited patiently for a long time for an organization to be formed

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which would interest itself in this case. In Chicago such an organization was formed, but nowhere else. The name of the Chicago organization is **The Jewish-Mexican Colonization Association**. At the present time, this Association is sending a delegation with an engineer and a surveyor to investigate the territory and bring in a report. Who knows, perhaps the soil is not good; maybe the climate is not good; maybe settling there would not be a good idea. The delegation will have to investigate these and many other problems.

The whole affair has created a stir in America and Europe. Everybody is anxious to know about the territory in Mexico for Jews. They will hear the news soon.

The New Yorkers who putter in and around the Jewish Congress, appointed a committee of five to investigate the proposed concession. They advise everybody to wait for their report. They act as if only their decision counts. What right do they have to act that way? How about Chicago? The affair originated in Chicago and, therefore, Chicago should be consulted. They should, at least, have consulted

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Daily Jewish Courier, June 11, 1922.

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III B 2 Dr. George Sultan, honorary president of the Jewish Congress. Decency  
III C and fairness demanded this. Decency and fairness demanded that the  
IV Jewish Congress appoint Paul Rothenberg a member of the investigating  
committee, or at least write to him requesting information about the  
Mexican proposal. But why talk about decency and fairness? The New Yorkers  
claim to represent the Jews of America and what can you do about it?

We are now, as we were before, for a Jewish Congress, for a permanent Jewish Congress. We will support such a Congress, but we won't support the cafeteria politicians who buzz around the Jewish Congress. Their actions in regard to the Mexican proposal show that they do not deserve anybody's support. Those people who criticized the Congress when it was scheduled to assemble were not, as I have said before, entirely out of order. We took issue with those critics because they sought to belittle the idea of a Congress in general, and because their criticism involved such personalities as Nathan Strauss, Rabbi Wise, Judge Levy, and others. These personalities should not be identified with the small cafeteria politicians just because they are for a Jewish Congress. However, it is very likely that those who criticized the Congress did not have these distinguished

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III B 2 personalities in mind.

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IV           What can the Congress committee do other than bring in a report of what they saw and heard in Mexico? Paul Rothenberg has a far better entree and he can bring in a better report than the New York people. How are they better than he? What have they against him? Is it that his picture or a marble statue of him is not to be found in the Actors' Club? Is it that he does not make a living out of the Hias? Is it that he does not advise anybody to send money through the Red Shield of David? Is it that he is not a New Yorker?

Paul Rothenberg deserves, in every way, to be the head of a delegation to Mexico. A special delegation from New York is not needed. Chicago and the Jews of the rest of the country will not let themselves be bluffed by a small group of cafeteria politicians who have arranged a Jewish Congress while hiding behind the shadow of Nathan Strauss and the others.

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Forward, May 10, 1922.

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The question of economy at the Workmen's Circle Convention.

Why the question is so important this year. How money can be saved. by B. Leviton.

Listening to the speeches of either the average delegate, or the old experienced leaders of the Workmen's Circle, who have assembled at the convention, one thing is noticeable that at the previous convention was seldom mentioned. The main point toward which the convention leaders are aiming and which takes an important place in the transaction of the various committees, is Economy. How to establish economy in the Workmen's Circle; how to save money in order to reduce as much as possible the bills that the members must pay to the national office. The Resolution Committee even brought in a special resolution, urging the various convention committees to cut the budgets of the incoming administrative committees. Our records show, that since our last convention, over 10,000 members withdrew from our organization, not because they did not like the Workmen's Circle, nor because they were dissatisfied with the activities, but simply because they were hit by the depression -

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strikes, lockouts, and unemployment, and were unable to pay the bills. The only remedy for that is economy. If it can only be possible to reduce the expense of the Workmen's Circle, which will automatically reduce the bills that the members must pay to the National office, this will somewhat improve conditions. The smaller the bills, the easier it will be for the members to make payments, and fewer members will be scratched off our list. But the question is, how are we going to create economy? In what manner can the Workmen's Circle save enough money to reduce the bills to reasonable amounts?

The payments of the Workmen's Circle can be divided into three different classes: Death Benefits, Sick Benefits, including the upkeep of the Sanitarium, and the payments for various activities of the Workmen's Circle. On the two first mentioned, it is hardly possible to expect any economy. The Death Benefit fund is figured on a scientific system, upon which all insurance organizations are based, which guarantees the existence of the organization, - so no economy can be made here.

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Forward, May 10, 1922.

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As to the sick benefit, it is positive that the membership will not permit it to be reduced, so, the only place left to economize is in the sanitarium expense, which will also be hard. The sanitarium is the pride of the Workmen's Circle. The best that can be done this year is to lower the tax of the sanitarium the same as was done last year. Every further effort to economize in the Sanitarium will be at the expense of the patient, and no Workmen's Circle member, regardless of how hard it is for him to pay, will permit a cut in the sanitarium budget, just to save himself five or ten cents a year, which is the largest sum that can be saved by a member.

So there is only one remaining source where economy can be found and that is in the funds that are being distributed among the various social organizations, and peoples institutions, and, not even here, can we achieve much economy. The Workmen's Circle is a social organization that undertakes many activities, and cannot refuse to help war sufferers across the sea, or in Russia, where millions are starving from hunger. The Workmen's Circle cannot refuse to

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JEWISH

Forward, May 10, 1922.

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help such organizations as the Hias, the Los Angeles Sanitarium, the Denver Sanitarium and many labor institutions that turn to it for help. The Workmen's Circle cannot supply its own members with every need in life!

When a member of the Workmen's Circle needs to bring his family from across the sea, he turns to the Hias; when a member needs medical care and a place to rest he turns to a sanitarium; after one has been months at liberty he turns to the sanitarium at Los Angeles, or Denver. Then, is it possible for the Workmen's Circle to refuse help for such institutions? We must give credit to the Resolutions Committee that makes appropriations for the various institutions. They do not intend to cut out the help, altogether, for those institutions, but circumstances, this year, force the organization to make some economy, so, the intention of the leaders remained to save at least twenty-five per cent of the donations distributed by the Workmen's Circle. This likewise, is expected to be done by the various executive committees. It is certain that when times turn for the better, the Workmen's Circle will again help the organizations with larger donations. There is one more way to

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JEWISH

Forward, May 10, 1922.

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save quite a sum of money, and that is by having conventions every two years. If the Workmen's Circle will hold its conventions once, in two years, it can save the cost of a convention, amounting to \$50,000. This will be strongly recommended by the Resolutions Committee, when it submits its report.

Luckily, the majority of the members understand the necessity for the organization to carry on its cultural activities, and, it is surprising, the sincerity with which the tens of thousands of the Workmen's Circle interest themselves in the cultural activities of their Order.

It is hoped that the present attempt to create economy, in the problems of the Workmen's Circle, will not interfere with the spiritual activities of the Order that stands like a bulwark in the Jewish labor movement.

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JEWISH

WPA (ILL.) PROJ. 30275

Forward, May 1st, 1922.

Conference of Peoples Relief a Great Success

30 organizations represented through their delegates, Mr. Rashkes and Zuckerman, spoke of relief-work for Russia.

The special conference of the Peoples Relief Committee, for the tool campaign for Soviet Russia and Ukrania, which will soon start throughout the United States, and toward which Chicago will have to give the determined quota, was held yesterday-morning.

The Conference consisted of over 40 delegates, representing various Jewish labor-organizations of Chicago. The Workmen's Circle was represented by 16 of its branches, and the rest of the delegates represented Jewish Unions, Socialist branches, central bodies, and relief organizations.



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WPA (ILL.) PROJ. 30275

Forward, May 1st, 1922.

The Conference lasted from 11 A.M. until 6:30 P.M., and was addressed by the General Manager of the People's Relief, Mr. B. Zuckerman and M. Rashkis. The Conference spent a good deal of time on a discussion which arose as a result of a recommendation submitted by a committee of individuals who were not delegates to this Conference, and yet the recommendation was heard by the delegates and a satisfactory decision was reached.

That Committee represented an organization that parted from the People's Relief a few months ago, and asked that certain conditions be worked out for this great tool campaign in accordance with their demands, and without which they would not join the Peoples Relief in the tool campaign. The recommendation was referred to the Resolutions Committee, who rejected it by a majority-vote. The minority, which consisted of three left-wing delegates of the Resolution Committee, brought the recommendation, which really amounted to an ultimatum up for discussion on the floor of the Conference, and it was rejected by a vote of 29 to 7.

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WPA (ILL.) PROJ. 30275

Forward, May 1st, 1922.

All the delegates came prepared to start the work of the tool campaign, and did not care to listen to anything that might disturb them in the action that the People's Relief would undertake for the relief of the Jewish labor-sufferers of Soviet Russia and Ukrainia. It was understood that in the interests of a successful campaign, the work must be carried on by one great united relief organization that would represent one great Jewish labor organization instead of two individual organizations.

The chairman of the conference was Mr. A. Lurie, who is also chairman of the People's Relief Commission. The Resolutions Committee was composed of the following: Blumen, N. Miller, Dr. Golin, S.P. Kramer, Dr. Lorber, M. Fein, B.J. Shapiro, N. Shapiro, and A. Sashev.

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JEWISH

WPA (ILL.) PROJ 30275

Forward, March 28, 1922.

The Semi-Annual Conference of the Workmen's Circle opens Sunday, March 26, in Bacon Hall, 3039 E. 92nd Street.

Friend Rosenblatt, of Branch 524, opened the meeting with a brief talk declaring that the conference should lay the foundation for peace in Workmen's Circle and more deputies should appear on account of Party-opposition. Friend Lambert of Branch 162, Chairman of the District Committee, called the meeting to order and turned to the agenda. Friend Blumenthal of Branch 306, was appointed Chairman. Friend Rosenblatt of Branch 433, was appointed Secretary.

The following were appointed on the Credential Committee:

Terr of Branch 127, Slavin of Branch 118, and Chadash of Branch 224.

The Credential Committee reported that fifty delegates were present, representing twenty-five branches, and three delegates of the District Committee.

Friend Benenson, Secretary, District Organization Committee, reported the activities of the District Organization Committee, and what it had done for Chicago and other branches.

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JEWISH

WPA (ILL.) PROJ. 30276

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JEWISH

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WPA (ILL.) PROJ. 30275

Forward, March 28, 1922.

In conclusion, he said that the Workmen's Circle made no progress this year, due to the "Depression", unemployment, and opposition within its branches.

At a second session, Mr. Benenson gave a report of the National Board of Directors. After speaking for two hours, he summed it up as follows:

The W.C. contributed \$22,000. worth of products to Russia. The report was approved, and the Conference thanked Benenson for his work.

L. Rosenblum,  
Member of Kiev Branch, 433 W. Circle, Secretary of the Conference.

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JEWISH

WPA (ILL) PROJ. 30275

Forward Mar. 22, 1922

A book conference for Soviet Russia and Ukrania was held Monday eve., Mar. 20 in the Workmen's Circle Lyceum, where 39 organization were represented. The conference was opened by Comrade Benenson, who explained the purpose of calling the conference. Comrade Benenson was appointed Chairman and S. N. Rosenfeld, secretary. While the credential committee was preparing its report, Dr. Lorber addressed the conference. Dr. Lorber stressed the importance of assisting the war and pogrom victims. When Dr. Lorber concluded his speech the Chairman of the Credential Committee, Comrade Bloomenthal presented the names of 39 organizations, which were represented by 90 delegates. After listening to the report of the credential committee, a resolutions committee was appointed. The chairman introduced friend M. Rashkes member of the Jewish Social Committee in Russia. Mr. Rashkes related the condition of the Jews in Soviet Russia and in Ukrania in the strata of cultural life. He spoke of the many grievances, which were encountered while at work under the circumstances existing in the time of civil war and the post war period. But the mighty will power and the clear conscience of the Jewish working class have elevated the Jewish cultural life in Russia to a high degree. Friend Rashkes brought a collection of approximately 250 books, which were published

III B 4  
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Page 2

JEWISH

Forward, Mar. 22, 1922.

WPA (LL) PROJ. 30275

in Russia and Ukrania in the years 1918 to 1922. A part of his collection was displayed at the conference. As Mr. Rashkes closed his lecture, the resolutions committee brought a report of its session and proposed the following resolutions:

1/ The conference determines to establish a committee for books in Russia and Ukrania. This committee should consist of an executive of 9 members chosen at the conference and two members of each central organization and cultural vereins in the city.

2/ The committee should open a drive in order to collect \$10,000 in a period of 6 months. The resolutions were adopted unanimously and an executive of 9 were chosen by the present delegates.

The central organizations and the cultural vereins are requested to appoint two delegates to the above mentioned executive committee.

Forward Mar. 12, 1922

APA (ILL) PROJ. 30275

All Ukranian Countrymen of Chicago will hold a Conference, Sunday, Mar. 19, at 10 A.M.

M. Rashkes, representative of the "Yidhezkom", in Russia, who arrived in Chicago, yesterday, will purposely remain in order to confer with representatives of the Ukrenian Countrymen and will explain to them the plans to transmit immediate help to Jews in Ukrenia.

The conference will take place at Mattz Hall, in the building of the 16th St. Bank, corner 16th and St. Louis Ave. The Countrymen are requested to elect their delegates to the Conference.

Rashkes will suggest plans of much important.



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JEWISH

Daily Jewish Courier, Sept. 6, 1921.

## STORMY CONGRESS

(Editorial)

It is very lively in Carlsbad, and the discussions are very stormy. The criticism against the administration is very sharp, and the tone of the general debate points to a certain deep-rooted bitterness. The administration which had labored for the last eight years under great difficulties is being criticized and attacked from all sides, and yet, the congress will again re-elect the same administration.

What is going on in Carlsbad? Dr. Weizmann is in a position similar to that of a liberal prime minister, who has no majority of his own, but is dependent upon the good will of conservatives and radicals. Neither the

WPA (ILL) PROJ 30275

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JEWISH

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Daily Jewish Courier, Sept. 6, 1921.

conservatives nor the radicals are able to direct the governmental work and both must compromise. In this instance, Dr. Weizmann is the compromise, not because he is an influential and wise man, but because he is conservative in many matters and radical in others, yet he cannot be considered entirely as a conservative or as a radical statesman and, therefore, is always exposed to a cross fire.

If he does something that does not please the radical element, then he is attacked by them, and if he does something that does not please the conservatives, then he is attacked by the conservative element. Every statesman pursuing a middle-of-the-road policy finds himself in such a situation and, therefore, it is no wonder why it is so stormy now in Carlsbad.

Like every successful leader, Dr. Weizmann also has many outspoken opponents and enemies. The opposition is often based on pure psychology. The personal

WPA (LL) PROJ. 30275

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JEWISH

Daily Jewish Courier, Sept. 6, 1921.

and political opponents of Dr. Weizmann utilize the latest events in America for their own personal gain, and therein lies the reason for the stormy session. Also, the general embittered opinion of many delegates as a result of the war should not be forgotten. The troubles of the Jews in all Eastern European countries, and the political complexities in Palestine, create among all a vehement mood. This is the reason for the turbulent atmosphere at each session of the congress, and finds expression in heated discussions.

As already stated, very little positive action will result from this turmoil: many delegates will give vent to their depressed spirits and unburden themselves, and the old administration, with slight modifications, will be re-elected. The World Zionist Organization cannot afford to let either Dr. Weizmann or Nahum Sokolow go. It may be that Ussishkin will be eliminated as president of the Zionist Commission in Palestine. Also, this appears to us only as a possibility, but not as a probability. Several new men like George Halpern, the famous

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JEWISH

Daily Jewish Courier, Sept. 6, 1921.

economist, and Sir Alfred Mond will enter into the administration, but otherwise everything must remain as before, because we haven't many Weizmanns, nor many Sokolows.

As to the question of the American Zionist administration, the congress cannot make any changes. All attempts which are being made in Carlsbad by people with good intentions, like Mr. B. Horwitch of Chicago and others, to establish peace between Weizmann and Brandeis, i. e. between the Zionist rank and file in America and Brandeis-Judge Julian W. Mack-De Haas-Frankfurter faction will not lead to anything, because the American Zionists have a right to select their own leaders and conduct their own business. At the last Zionist convention in Cleveland, the American Zionists broke away from the Brandeis-Mack group, and it is improbable that they will change their minds so soon. Weizmann cannot compel the American Zionists to recognize Brandeis and Mack as their leaders.

WPA (ILL) PROJ 30275

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JEWISH

Daily Jewish Courier, Sept. 6, 1921.

Of what value is a peace between Weizmann and Brandeis, when Brandeis is not and cannot be the leader of American Zionism?

Until now, many Zionists in America thought that Brandeis was instrumental in securing the Balfour Declaration, but from the official report presented by the administration to the congress, it is clearly seen that Brandeis had no part in the Balfour Declaration. This was just as well, as he did not obtain any funds from the Reformed Jews for Zionist purposes.

The business of the congress will somewhat calm the tempers, but will effect great changes in the internal political situation. We do not have leaders more capable than Weizmann and Sokolow, and they will solve the great problems which are now facing Zionism if we aid them financially to carry out these plans.

The storm in Carlsbad appears like a storm in a glass of water.

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JEWISH

Forward, June 28, 1921

WPA (ILL.) PROJ. 39275

Labor Conference Determines To Carry On An Organization  
Campaign In The Jewish Districts.

A conference of the Trade Unions, Workmen's Circle Branches and Central Labor Orders, was held yesterday, to discuss the condition of the organized labor-movement.

Morris Ziskind, Spokesman of the United Hebrew Trades, who called the conference, stated many reasons why the labor-organizations were urged to meet at this specific conference.

He pointed out the economic and moral conditions of the Trade Unions and the opinions which have formed in the Jewish neighborhoods and the relationship which the bosses have created in the Unions through their attacks on organized and unorganized labor.

The delegates have decided to organize this conference. D. Williams was appointed Chairman and Morris Ziskind was appointed Secretary of the conference.

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I D 2 a (2)

WPA (ILL) PROJ. 30275

Forward, June 23, 1921

Methods and possibilities were introduced to organize the thousands of unorganized clerks, office-workers, factory and shop workers, through a campaign of oral and written agitation, and propaganda.

The delegates decided unanimously that this conference should remain permanently.

It was resolved to appoint an Executive Committee of nine, which should set forth plans to create financial means for the support of the conference.

The following delegates were appointed for the Executive Committee:

L. Hancock, Silverstein, Malow, Shapiro, Abrams, Brocker, Duffer, Miller, and Ziskind.

The following organizations were represented through delegates.

Joint Board of the Cloak-Makers Union; Local 18--Presses; Local 5--Operators; Local 59--Finishers of the Cloak-Makers.

The United Hebrew Trades, City Central Committee of the Workmen's Circle, and Central Committee of the Socialist Branches: Carpenters' Union, Local 504; Furriers' Union, Local 45; Painters' Union, Local 521; Ladies' Tailor Union, Local 104; Schochets and Butchers Union; Retail Clerks' Union, Local 195;

III B 4  
I D 2 a (2)

Forward, June 28, 1921.

Capmakers Union, Local 5; Baker's Union, Local 237; Cleaners and Dyers Union, Amalgamated Cigar-Makers Union; Brush-Makers Union; Shoe-Repairers Union; New and Second-Hand Furniture Store Workers; Workmen Circle branches Nos. 552, 236, 377, 391, 131, 129, 32, and 127.

As soon as the Conference organized itself, the delegates, first of all, pointed out the importance of having an alliance of all labor organizations for material support.

The representative of the Shockets and Dutchers Union, reported that their Union is being attacked by reactionary elements, who seek to destroy the Shockets Union.

The conference determined to appoint a committee of five, who should be connected with the Shockets Union, and protect the solidarity of their organization.



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JEWISH

FA 611, PROJ 30275

Forward, June 16, 1921.

B'nai Zion Infant Home.

We invite the public, especially societies, lodges and workers circles. All organizations - attend our 4th anniversary and convention that will take place in the Sabine school auditorium, Sunday, June 19th, at 2 P. M., Hirsch and Leavitt sts. An annual report of the House and all auxiliaries will be given and an elaborate program will take place.

Music will be furnished by Brother Fagins and his quintette, piano solo by Bertram Friedman, and vocal selections by Miss Straus. Medical report by Dr. L. Block and Rabbi Margolin will speak. Honorable Judge Harry Fisher will speak.

Mr. H. M. Barnett, chairman of the convention.

The Press Committee.

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JEWISH

Forward      June 12, 1921

WPA (ILL) PROJ. 30275

**An Important Conference.**

The Ukranian Countrymen Vereins of Chicago, together with many other Jewish organizations, synagogues, and vereins will hold their annual conference Sunday June 26.

Subjects of utmost importance will be discussed. Dr. Crimsky, president of the National Federation of Ukranian Jews of America, will come specially from New York to address the conference. Every organization is requested to send 3 delegates to the conference.

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JEWISH

Forward      June 3, 1921

As usual, the Semi-Annual conference of the People's Relief Committee will be held June 26, where representatives of various organizations will convene to take accounts of the half year's work. The members of the executive are visiting at present, several organizations and requesting from them three things: First, that every organization should become a member of People's Relief with a yearly contribution; that the members of each organization should become a subscriber; and that a campaign committee should be appointed for the purpose of obtaining a greater member ship.

We urge all Workmen Circle Branches, National Workers Alliance, Socialist Organizations, Unions and Vereins, with their yearly contributions and a list of subscribers, to come to this conference.

Among the first contributors are:

Abe Lurie	\$ 50.00
Strausman and M. Silbert	25.00
Louis Shaffer & R. Yukelson	15.00
M. Suchter, I. Morgerstein, B. Caplan	\$10.00
D. R. Galin, Jacob. Segiel, A. Kolin	

Miss Shifrin, Miss Kasowsky	
D. Kolin, A. Shulman, Jaffe,	
A. Nisenson, Mr. Bakal, Mrs. Reed	
and R. Nisenson	\$5.00

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JEWISH

Forward May 30, 1921

A conference of several labor organizations and other sympathetic workers societies was held, yesterday afternoon at the workmen's circle Lyceum to assure the existence of the Douglas Day and Night Nursery and to establish a permanent organization for this purpose.

Delegate Ehrlich, of the painters union local 514 and Comrade Strausman of Branch 131 were appointed chairman and secretary of the conference. Mrs. Bernstein, president of the Douglas Day and Night Nursery, explained the condition of the Nursery. The first issue discussed, was to organize a permanent conference of organizations, which will contribute a certain sum annually to the nursery. All delegates participated in the discussion some agreed upon a conference of organizations and others declared that their organizations support the Institution each year.

The recommendation was unanimously carried and they decided to elect an executive of 15 members, which will work to carry through the necessities of the conference. The following delegates were appointed:

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JEWISH

Forward, May 30, 1921.

APA (ILL) PROJ. 30275

L. Henach, of the United Jewish Trade,  
Blum, of the Forward Association  
Schusterman, of the Central Committee of the Workmen's Circle,  
Rose of the Joint Board of the Cloakmakers,  
Mrs. Goldberg, of the Ladies Branch of the W. C.  
Mrs. Harris of the West Side Aid Auxiliary  
Miss Brandeis of the Furriers Union  
Lapinsky of Branch 127 W.C.  
Blumenthal of Kovner Branch 306  
Ehrlich of Local 521 Painter Union  
Mrs. Shiffner of Douglas Park Nursery and Mene, Novak and Komensky.

The delegates discussed issues concerning a membership campaign with yearly dues of three dollars. All plans and work that is to be carried through was left to the executive.

Comrade Strausman submitted \$25.00 to the Treasurer of the Douglas Day and Night Nursery, which was contributed from his branch of the Workmen's Circle. Bialistok Branch contributed three dollars. The Baker's Union, Local 237, have promised to give \$10.00. Other organizations will send their contributions to the next conference.

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Forward, May 23, 1921.

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All trade unions, workmen circle branches, vereins, lodges, and societies are requested to send two delegates to a conference which will be held in behalf of the Douglas Park Day and Night Nursery.

The Conference was called by the Central Committee of the Workmen's Circle, Federation of Jewish United Trades, Joint Board of the Cloak Makers and the Douglas Day and Night Nursery.

The purpose of this conference is to erect plans as to how to assure the existence of this institution, which supports a countless number of friendless children.

Forward May 12, 1921

WPA

Yesterday evening, at the Auditorium Theater, the official greetings for the Zionist visitors were voiced.

The evening commenced with greetings from lodges, synagogues, and other social orders. All the speakers appealed for contributions. The most impressive appeals were made by the Chairman and Judge Fisher. Contributions amounting to \$200,000 together with Tuesday's banquet are to be paid with in the next five years.

Forward May 10, 1921

Weitzman and Zionist Delegation arrived, yesterday, in Chicago.

Dr. Weitzman was greeted by 300 people at the depot. From there he was taken to the Congress Hotel, where a crowd of 150 gathered in the Elizabeth room for a luncheon. The principle speakers were Bishop Folos, Mr. Kanes of the Sanitary Board, and Dr. Weitzman.

#### Interview with Dr. Weitzman

A representative of the "Forward" interviewed Dr. Weitzman at the Congress Hotel. The "Forward" representative asked Dr. Weitzman two questions:

First: How far did he succeed in carrying on the Keren Hayesod fund, without the aid of the Zionists leaders, Brandeis and Mack?

Second: What, does he think, caused the pogroms upon the Jews in Palestine?

In relation to the first question, Dr. Weitzman replied that the work is just, practically, begun and we don't know how far we will succeed in our plans of raising \$100,000,000 dollars, in the next five years, for the building of Palestine. Seventy per cent of this sum must be contributed from United States and Canada.



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Forward, May 10, 1921.

JEWISH

APR (ELL) PROJ. 30275

Relative to the riots in Palestine, Dr. Weitzman would rather not have them called pogroms, by declairing that:

The assembly of the League will soon convene. This assembly must recognize the mandate, which England received concerning Palestine, from the highest Council of the League. (The League consists of two bodies, the Assembly, which holds sessions very seldom, and the Council, which, practically, does all the work. The entire work of the igh Council must pass the Assembly).

The Arabs have, now, started a riot in order to influence the Assembly of the League of Nations to recognize the British mandate for Palestine.

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JEWISH

WPA (ILL) PROJ. 30275

Forward May 2, 1961

Letter to Weitzman Parade in Chicago

Mr. B. Hurvitz, chairman of the Reception Committee, who was appointed by Mayor  
Thompson to make arrangements to receive Chaim Weitzman and his Zionist Delegation  
to Chicago, has, yesterday, decided, at a meeting of the Ex-ternal Order, to  
the members to participate in a parade which is being arranged for the  
Zionist visitors this coming Tuesday. Those who signed to be present at  
the parade are:

D. R. J. Sultzer, of the A.A.B.A.

Charles Bonus, of the A.B.A.

Ike Shapiro, of the A.I.S.A.

Sam Epstein, of the P.A.T.

Sam Elier, of the A.I.P.S.

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Forward, February 23, 1921.

JEWISH

WPA (ILL.) PROJ. 502, 5

Tonight at 8 PM, a large Mass Meeting will be held in Sabin School, Hirsch Blvd. and Leavitt Street, to protest against the anti-Semitic propaganda issued by the rich automobile manufacturer, Mr. Henry Ford. Bishop Fullois, Miss Jane Addams, and Clarence Darrow will speak.

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JEWISH

WPA (ILL) PROJ 39275

Forward, December 25, 1920.

The Workmen's Circle is known in every Jewish home in Chicago. A drive to enroll 100,000 new members at the opening of the Workmen's Circle Convention has begun.

The Workmen's Circle has a better system for benefits than any other organization and each year the benefits vastly improve in the interests of the members. The members are eligible to receive sick benefits, death benefits, consumptive benefits, attend their own sanatorium, and help those in need, not in the name of charity, but in a brotherly manner.

The Workmen's Circle has another aspect. It caters to the labor movement and helps various political and economical organizations. It supports the labor movement financially, whenever possible.

Another campaign is carried on to help the war destitute in Europe.

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JEWISH

WPA (ILL) PROJ. 30275

Forward, December 25, 1920.

The Educational Committee.

The greatest achievement of the Educational Committee was the establishment of Workmen Circle Schools, where the children of members are given a radical education. The Educational Committee, also provided plans to send prominent speakers to address the members of the W. C. The committee also arranges beautiful concerts, every other week at the Labor Lyceum. The annual masquerade ball will be celebrated tonight at the Coliseum.

Forward, December 19, 1920.

The Boruchov memorial meeting, under the auspices of the left wing of the Poale Zion, will take place Tuesday, December 21st, in the National Socialist Institute, 3322 Douglas Blvd. H. Nathanson, R. Risback, M. Schucter, will be the principal speakers, and Isenberg will act as chairman. Esther Yampolsky will play suitable music. The audience will participate in the songs.

Forward, Dec. 10, 1920.

[THE POALE ZION MEETING]

The Poale Zion branch 1, will meet at the National Socialist Institute, 3322 Douglas Blvd. There will be a vote on a referendum concerning the three following questions:

1. The Two World Congresses
2. Shkolim Campaign (For delegates to Zionist Congress)
3. Keren Ha Yesod (Foundation Fund)

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JEWISH

WPA (ILL) PROJ 39275

Forward, December 9, 1920.

The Election of Delegates to the Yearly Conference of the Peoples Relief.

All Jewish organizations of the city, all unions, workmen circle branches, national workers union, Socialist party lodges, synagogues, and all countrymen veriens are urged to elect delegates to the Yearly Conference of the Peoples Relief, which will take place Sunday, Dec. 19th at 9:30, in the Ashland Auditorium.

A report of last years activities will be given. They will make decisions for plans on new activities. An executive will be elected at the Conference.



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JEWISH

Sunday Jewish Courier, Nov. 28, 1920.

## THE ZIONIST CONVENTION

(Editorial)

Today, the twenty-third annual convention of the American Zionists will finish its deliberations, and will disperse. It cannot be said that this was a great convention. Taking into consideration the fact that it was numerically much weaker than any of the previous conventions, it is to be considered more of a gathering of Zionist leaders or a conference, than a regular convention. The business of the convention was to lay the foundations for a new Zionist organization in this country, to embark upon a definite policy as regards Palestine, and to straighten out the difficulties between the European and the American leaders of the movement.

It was probably because the European Zionist leaders were afraid of the possibility of a split in the movement that they thought it advisable to send

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JEWISH

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Sunday Jewish Courier, Nov. 28, 1920.

over Mr. Joseph Cowen, the director of the Anglo-Jewish Trust, and one of the leaders of the English Zionists, to the convention, to help restore more cordial relations between the American and European Zionists. Whether or not Mr. Cowen's mission was successful, we do not yet know.

The very fact that the leader of the movement in America, Justice Louis D. Brandeis, deemed it advisable to be absent from the convention is not a good omen. First, it was supposed that the convention would be honored with the presence not only of Mr. Brandeis, but also of the acknowledged Zionist leaders, like Mr. Louis Marshall, Mr. Nathan Strauss, etc. Now it appears, however, that none of them honored the convention with their presence, either because they could not work out a program satisfactory to all concerned, or because of differences of opinion concerning the attitude toward practical work in Palestine. Whatever the cause, the convention was by no means a great one as far as the element of personnel is concerned.

Mr. Cowen came to America to attend the convention, and also to awaken interest

Sunday Jewish Courier, Nov. 28, 1920.

in the Keren Hayesod ["exchequer" of Zionist World Organization] among the American Zionists. Judging from the reports from our special correspondent, we are unable to say whether or not Mr. Joseph Cowen was entirely successful in his specific mission. We hope, however, that something concrete has been done to bring about unity in the house of Zion, and to restore more cordial relations between the European and American Zionists.

The European Zionists are well aware of the fact that without the financial help of American Jewry, Palestine is lost. The American Zionists, however, should also be aware of the fact that without the idealism, experience, and intelligence of the European Zionists, the American Zionists' money would not go very far in Palestine. Both must co-operate harmoniously to make Palestine a Jewish land. When both realize this situation, peace will be completely restored, and harmonious co-operation possible.

As far as the reorganization of the movement in America is concerned, the

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Chicago Zionist leaders had some concrete plans to offer, and it is a pity that the plans were rejected because the reorganization plans offered by the Chicago Zionist leaders were a happy medium between centralism and federalism, which left the organization as a whole, intact, and offered the local branch much more work. We do not know the reasons for the opposition to this plan, and we can only express our regret that Chicago Zionism, as represented by Judge Hugo Pam, Max Shulman, and Nathan D. Kaplan, was not offered a chance to help shape the [new] Zionist organization which is to be established on the ruins of the old one. Chicago Zionism is in many respects purer than New York Zionism. The Chicago Zionist leaders have not indulged in Zionist politics as much as the leaders in New York have, and they have their own judgment on questions pertaining to organization. It seems, however, that this time, too, the will of New York Zionism had to prevail. Whether or not the plans for the new organization that are to be adopted by the convention, will work out well, remains to be seen. We confess, however, that we are not very optimistic in this respect, and as long as there is no strong and solid organization, the American Zionists cannot raise all the necessary funds for the work of reconstruction in Palestine.

Forward, Aug. 13, 1920.

Peoples Relief Conference Determines to Continue the Relief Work.

Seventy representatives of 33 organizations - 22 Workmen's Circles, 3 Unions, 4 Socialist Alliances, 3 Poale Zion, and the People's Relief Executive, assembled yesterday at the Conference of the People's Relief Committee. They determined to continue the People's Relief activities and appointed three delegates to represent Chicago at the People's Relief Conference in Boston.

A.I. Lurie, Chairman of the People's Relief, was appointed chairman of the Conference and H.I. Cohen, of Workmen's Circle Branch, 540, Secretary.

On the Credential Committee were appointed: Sam. Finkelstein, Silverstein, M. Levin, H. Borah, and Chusoff. The following were appointed on the Resolutions Committee: Ben. Dolwick, Ireland, H. Miller, F. Alschul, Joseph Burman, Joe Snyder, and Fager.

H. Silver, Director, gave a short review of the work that the People's Relief in Chicago carried through since the last conference. He paused, especially, on the Tag Day, which proved that the People's Relief has gained the sympathy of the masses, who warmly responded to the call for aid.

Nathan Miller, on behalf of the executive, discussed the matter of prolonging the existence and work of the People's Relief and made reference to the 65 poor children who attend the schools which are supported by the People's Relief.

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WPA (ILL) PROJ 30275

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A lengthy discussion ensued as to whether to liquidate the People's Relief or to prolong it. Several delegates maintained that it was no longer possible to carry on the tremendous work that was required, and advocated liquidation. A second standpoint, which was well defended by Dr. R. Galinan, was that the relief work should continue but under a different name, and operate with different organizational methods. The People's Relief, according to this standpoint, must become the American Division of the "Ort."

A majority of delegates, however, adopted the standpoint which was defended by the executive members and which was expressed in several resolutions adopted by the conference.

The first resolution declares that the relief work must continue and that the main objective of the People's Relief must be supported by cultural institutions. It demands that all labor-organizations of Chicago shall influence their national bodies to obligate themselves to contribute financial support to the People's Relief.

The second resolution demands that the name, "People's Relief" shall remain, as it has in the past eight years, the name of the United Relief Order of the Jewish workers.

The conference expressed sympathy with the work of the "Ort", in order to avoid any friction in its work.

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After the liquidation of the Joint, the People's Relief must directly support the cultural institutions in Russia.

The following resolutions were also adopted: That the People's Relief shall see that the Joint should not instigate the labor organizations; that the money collected by the People's Relief shall be divided among the workers through the labor-organizations direct; that the People's Relief Administration must pay more attention to publicity and information. Almost all resolutions were adopted unanimously.

The following delegates were appointed to the convention in Boston:  
**A.I. Lurie, Leon Hanak, and Frank Alschul.**

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## THE KEHILAH CONVENTION

(Editorial)

The report of the Kehilah convention, which we are publishing in another column of the Courier, will certainly be read with great interest by all the Jews of the Middle West, who, we know, have followed the movement with the greatest attention. The report will encourage them to follow Chicago's example, and also to attempt to concentrate their strength for the preservation of historical Judaism. This alone indicates that yesterday's Kehilah convention has more than a local character. Its success in Chicago assures the movement of a similar success throughout the Middle West.

Before we comment on the accomplishments of the convention, we wish to say that its success, its well-directed course [of action], and its harmonious climax were due to the activities of its skillful, energetic and capable



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chairman, Mr. Max Shulman, who, in stormy and critical moments, displayed calmness, equilibrium and courage. It is only reasonable that Jews, who have for decades isolated themselves and have almost forgotten what a Kehilah is, should at once unite upon those problems which intensify the immediate need of an organized community. Representatives of synagogues, although willing to help build an orthodox organization in Chicago, do not think in terms of a Kehilah, but rather in terms of synagogues and cliques. When a problem arose which exceeded the boundaries of synagogues and cliques, some individuals responded very unpleasantly, and it required all the energy, consideration and calmness of the chairman, and a brilliant address by Rabbi Ezriel Epstein to calm these excited souls. But the convention withstood the fire-ordeal, and for that, orthodox Jewry deserves congratulations.

The fear that there would not be enough leaders and volunteers to carry out the wishes of the thousands of orthodox Jews, turned out to be groundless. We have always been of the opinion that the masses always find the individuals who will carry out their wishes, and if the masses will only

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begin to organize, then leaders will appear. The convention not only discovered personalities who are able to do the work, but it was also successful in electing a board of directors consisting of forty-three persons possessing the proper qualifications for this high and sacred office. We are sure that there will always be a sufficient number of Jews in Chicago, possessed of principle and character, to shoulder the burden of their high office, when the masses begin to exert themselves and to show their determination and enthusiasm for the great cause.

Concerning the practical accomplishments of the convention, it can be said that its achievements were greater than were expected. It seldom happens that fifty different organized groups can establish, without preliminary preparation, in one day, a central body, the necessary committees, and the entire administrative machinery capable of undertaking the task immediately, just as if the organization had been in existence for a long time. In this great practical work, which was completed in two sessions, mention must be made of the fiery atmosphere and excellent spirit created by the brilliant

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addresses of Rabbis Simon Hirsh Album, Ezriel Epstein, Saul Silber, Fisher and A. I. Cardon. These addresses helped a great deal to soothe those individuals who were angry, and at times created the atmosphere of a great congress. The rapid work that was done by the committees is one of the reasons for the great success of the convention.

All in all, Chicago's orthodox Jews had a lucky day yesterday. If the work is continued in the future with the same spirit, enthusiasm and energy, then Chicago will have a model community of which all of American Jewry can be proud. It certainly is a good omen that the old differences have been forgotten, and that even the skeptics have found enough strength within themselves to believe that the attempt to found a Kehilah will be crowned with success.

. . . . .

The Courier will follow the movement with the same interest in the future as it has in the past. Whatever there is to be done to help the movement

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with proposals and suggestions, we shall certainly do. The Kehilah has in us a true friend and protector, and it is our only wish that the enthusiasm which prevailed at the convention may continue in the future, and then the young Kehilah will surely move forward toward its goal.

[Editor's note: Kehilah is the Hebrew term applied to the organized Jewish community of any city or town.]

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WPA (ILL) PROJ. 50275

Forward, January 1, 1920.

We call the attention to all countrymen, vereins, and organizations in Chicago who gave money to help the war afflicted, in various states and regions, that they are requested to send delegates to the convention that will meet on Sunday Dec. 19th, 10 a.m. in the Morrison Hotel, under the auspices of the Chicago Joint Relief Committee. The conference is called by Dr. S. S. Schmidt, supervisor of the countrymen's division and of the Joint Distribution Committee of America.

The important question of sending money to Europe by delegates, under the supervision and protection of the Joint Distribution Committee will be discussed. All secretaries of various countrymen vereins and organizations are asked to introduce this invitation at their next meeting. Or to call special meetings for this purpose and elect delegates to the convention. Notify the Chicago Joint Relief Committee, 720 W. Roosevelt Rd. by mail or call Monroe 977. Dr. Schmidt will address the convention.

The Chicago Joint Relief Committee. - S. J. Rosenblatt, acting chairman, A. Liederman, sec'y, Samuel Phillipson, treasurer, S. Nevelev, manager.

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GREETINGS FROM MAYOR WILLIAM HALE THOMPSON

Dr. S. M. Melamed, Editor-in-Chief

Daily Jewish Courier

1214 South Halsted Street

Chicago, Illinois

My dear Doctor: In response to your request for a message of good will and sympathy to greet the convention of American Zionists who are to gather in this city on the fourteenth of this month, I am pleased to have the opportunity, in behalf of the people of Chicago, to extend a most cordial welcome to the delegates and visitors who may come within our gates on this occasion.

Nowhere in the world is there a broader spirit of tolerance than here in Chicago, and nowhere is there a more general recognition of the right of the individual to life, liberty, and the pursuit of happiness, according to his own standard of faith or religion. It is, therefore, peculiarly appropriate that the Zionists

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of the world should appoint this city as their meeting place to consider ways and means of rescuing the Jews of Continental Europe from the persecution and maltreatment which they suffer there. Our people, animated by the belief that their own liberty is secure, have a sympathetic interest in the aspirations of their fellowmen in other countries for the quiet enjoyment of the blessings of liberty.

In the hope that the deliberations of the convention will be productive, and will result eventually in lifting the yoke of oppression from your people in Europe, I am

Faithfully yours,  
William Hale Thompson.

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Sunday Jewish Courier, Sept. 7, 1919.

# UNREASONABLE INDIFFERENCE

(Editorial)

If the Jews of Chicago continue to manifest their present indifference to the Zionist convention, which should be an historic event, they will only justify the opinion of those New York Zionists who were opposed to holding the convention in Chicago because they had very little confidence in the enthusiasm and willingness of the Jewish masses in Chicago.

Within a week the convention will be opened in Chicago, but in the Jewish neighborhoods of Chicago very little preparation can be seen for a gala reception for the convention; there is very little convention atmosphere. Perhaps the convention committee can be partly blamed because it devoted so much time to technical and financial problems, such as securing advertisements for the souvenir book, etc., and so little time to the enlightenment

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of the Jews of Chicago as to the importance of the convention. The convention committee depended upon the Jewish press to perform the latter task, but did not supply the Jewish press with enough material to enable it to keep the reader aware of what was going on, to keep him well informed, and to arouse his interest in the convention. The program of the convention has not yet been published, and even the most active Zionists of Chicago do not know what the main features of the convention will be, nor what message the Zionist leaders will bring. The agenda of the convention should have been made known at least a month before the opening of the convention so that the most active Zionists would, at least, know the position they should take on certain important problems.

Nevertheless, this still does not excuse the indifference of the Chicago Jews to this great forthcoming event.

The representatives of various districts should have accomplished much more than they did in the way of enlightenment. Every district should have

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concentrated all of its energy upon intensive propaganda in its respective neighborhood, and the convention committee should have issued an appeal to the Jews of Chicago to contribute to the success of the convention by manifesting a greater interest in this fateful Zionist assembly which is to be held in Chicago.

It is still not too late to do this work. The demand of the convention committee that it devote less time to technical problems and more time and effort to the enlightenment of the Jewish masses of Chicago regarding the importance of the convention. This will help to make the convention a grand success.

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FROM THE PUBLIC ROSTRUM

by

J. Loebner

III A From New York comes the announcement that all the departments of  
IV the Zionist Organization are busy preparing for the convention in  
Chicago. The various offices there are feverishly engaged in the  
preparation of all the reports, including the completion of the financial  
reports. Then the offices will be moved to the Congress Hotel in Chicago,  
where the headquarters of the convention are located and where several  
sessions of the convention will also be held. The main sessions of the con-  
vention and the great mass meeting, as has been previously announced, will  
take place at the Auditorium Theater.

The Chicago committee, which is supervising the arrangements of the conven-  
tion, is naturally very busy. There isn't a street in Chicago that doesn't  
have large blue posters, announcing that the convention of the Zionist

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Organization will take place here. The English newspapers of Chicago are paying a great deal of attention to the convention. The Courier is planning to print further explanations of the present condition of Zionism, as well as pictures and reports of the convention and its accomplishments.

The convention opens officially on Sunday, September 14, but the large majority of delegates from out-of-town will be here on Thursday or Friday. Registrations will begin on Friday and a number of caucuses will be held. The Zionist ball, which will take place at the First Regiment Armory, on Saturday evening, September 14, in honor of the delegates and guests to the convention, will be distinguished by its specifically national character. The request for tickets is so large that the list is as good as closed. It has been suggested that women who wish to attend the ball, should wear white and blue gowns.

A number of reservations have already been made in various hotels by delegates from a number of towns and villages in the West. Many are preparing to come

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here with their whole families. Everyone wants to be present at the great, historic convention in Chicago. Most of them want to see Justice Louis D. Brandeis personally and to hear what he has to say about conditions in Palestine.

According to an announcement by the Chicago office of the Zionist organization, there are, among the fourteen hundred delegates already registered, sixty-seven rabbis and one hundred and fifteen women. The rabbis are among the most prominent in Jewish Orthodoxy, and the women are among the most sincere Zionists.

In short, it will be one of the largest, if not the largest, Jewish gathering ever held in America, and it will be indeed a privilege to attend at least one of the sessions, especially the one which will be addressed by Justice Brandeis.

Chicago Jewry, have you managed to provide yourself with Zionist flags with

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which to decorate your office, store, and home in honor of the convention?

. . . . .

We are having a great celebration today on the West Side: the dedication of the Douglas Park Jewish Day Nursery, 1300 Independence Boulevard. The celebration of the opening of the institution will begin with a mass meeting at the Herzl School, Douglas Boulevard and Hamlin Avenue, at 1 P. M. There, several prominent Jews will deliver brief addresses. A line of march, made up of men, women, and children, carrying Jewish and American flags, will then be formed, and, led by the Band of the Marks Nathan Orphan Home, will proceed on Douglas Boulevard, Kedzie Avenue, 12th Street, and then to Independence Boulevard where the institution is located.

We should like to see a large crowd in the line of march, first because it will give courage to the handful of noble women who have dedicated themselves to the task of establishing such an institution, and second, because, after

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all, the crowd will not come empty-handed and everyone will contribute as much as he can for the maintenance of the institution.

The Douglas Park Jewish Day Nursery is an institution which has been established for underprivileged children who have no home. The widowed mother, or the father who is a widower, and is compelled to work for a living, will be able to leave his children there under proper care. There are cases where the mother is compelled to work to support not only herself but also a sick husband--and thus she will be able to leave her children in the institution for the day.

You can hardly estimate the value of a contribution for the upkeep of such an institution; it is an act of charity, a privilege, and a human duty as well. Without such an institution, the children are exposed either to physical danger or to moral degeneration.

We, therefore, hope to see a large crowd at the dedication of the Douglas Park

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Jewish Day Nursery. Those who for various reasons cannot attend, can show their sympathy to the widows and the orphans, by sending in their contributions through the mail. Buy a money order or make out a check and mail it to 1300 Independence Boulevard. We are appealing to you for support; especially do we appeal to the women because their understanding is deeper, and their sympathy broader. They know that when a mother is compelled to work for a living, she will at least be free from worry, when she knows that her children are properly fed and are protected from danger. Jewish women, make your own contributions.

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The Jewish citizens of Chicago and citizens from the entire state of Illinois are urgently requested to bear in mind the great duty which they must perform; a duty which concerns them personally as well as the state in which they live. At the next election we are to elect delegates to the Constitutional Convention, which will open January 6, 1920, in Springfield.

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Should we fail to assist in electing suitable delegates, we will pay dearly for it in the future. Indifference to the Constitutional Convention will have only one result: small groups of extremists, impractical theorists, and selfish minority groups will control the membership of the Convention with the result that the great mass of citizens will refuse to ratify the convention's resolutions in the general election of 1920, and Illinois will remain in the same situation as she is at present.

The primaries are next Wednesday, September 10. At that time, you will have to help nominate the proper candidates to be delegates to the Convention, and on November 4, you will have to help them get elected. Will you do it for the benefit of your own as well as future generations, and for the benefit of the State?

The Constitutional Convention must decide the following questions: tax-system reform, the short-ballot project, direct legislation (initiative and referendum),

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and the question of recall--that is, the recall of incompetent officials by a vote of the citizens, and the question of "home rule" for Chicago. In short, an effort is being made to abolish the old state constitution and to replace it with a new one.

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There are Hebrew classes at the Marshall and Medill High Schools. This is the second year of their existence and they are very successful. Jewish boys and girls who did not know Hebrew at all, are receiving instruction there and are fascinated by the knowledge of Hebrew they have acquired. The classes are conducted by competent Hebrew teachers and are an "inheritance" from Mr. Harry A. Lipsky, who established them while he was member of the Chicago Board of Education.

The teaching of Hebrew in the high schools is not and cannot be a compulsory subject because it is nothing more than a voluntary act on the part of the organization which has the supervision of the education of our children in

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Chicago. The above-mentioned classes are not as well attended as they should be.

Although the schools have been open for a week, it is still not too late for Jewish parents to encourage their children to register in the high schools and also to study the Hebrew language there.

Hebrew is the national language of the Jews, and we must insist that our children study it in order to prevent their estrangement from the Jewish people.

. . . . .

In comparing the number of members of the Jewish National Alliance to that of the Workmen's Circle of Chicago, the writer stated that the latter organization numbers 4,400 members. The truth is that it has 5,077 members and we are glad to correct our error. The Workmen's Circle in Chicago has 4,677 more members than the Jewish National Alliance has.

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The reason for this is not that the Workmen's Circle has a better insurance system and offers greater inducements, nor that the Jewish workers here are far from being nationalistically inclined, but simply that it carries on a vigorous membership drive. This activity is conducted by volunteers, headed by a secretary who also volunteers his services.

The Jewish National Alliance of Chicago does not attract new members; in fact, it repels the old ones. The person who stands at the helm of this local organization receives a yearly salary of two thousand dollars in addition to three thousand dollars a year for expenses.

The general management of the Jewish National Alliance should become a bit more interested in its Chicago organization, where many members could be enrolled. It is a crime that the hard-earned money of honest members throughout the country should be wasted.

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Daily Jewish Courier, Sept. 3, 1919.

### GREAT PREPARATIONS FOR THE ZIONIST CONVENTION IN CHICAGO

Fifteen hundred delegates from various parts of the country have already registered for the convention of the Zionist Organization of America, which will be opened here on September 14, at the Auditorium Theater. Additional registrations are expected which will increase the number of delegates to two thousand.

The administrative committee of the national organization has decided to arrange [some] special features for the convention. There will be no banquet; the convention will devote itself to practical routine work so as to arrange things in Palestine, which can almost be considered [at the present time], the Jewish homeland.

Justice Louis D. Brandeis will undoubtedly attend this convention, and as far as Dr. Chaim Weizmann is concerned, the delegates still hope that he will be able to get here. Justice Brandeis, who recently returned from a trip to Palestine, Paris, and London, has important and exceedingly pleasant news to convey to the Chicago convention. This will be his first public appearance since his appointment to the

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high rank of Associate Justice of the highest tribunal of America. It will be a privilege to hear Justice Brandeis speak. Have you already made arrangements to attend this convention?

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J. Loebner

As has been previously announced, the twenty-second annual convention of the Zionist Organization of America will be held in Chicago. It will take place in the Auditorium, Wabash Avenue and Congress Street. A number of the most prominent Jews in America will participate in the convention.

This is the first time that such a convention has come to Chicago. It will mark a new era in the annals of the Zionist movement because it will devote itself to the practical work of rebuilding Palestine as a Jewish homeland. The work will be directed by Justice Brandeis and Dr. Chaim Weizmann, who are largely responsible for the fact that Palestine is to become a Jewish republic. The presence of Justice Brandeis and Dr. Weizmann at the convention in Chicago is assured.

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The task of the Chicago convention for the rebuilding of Palestine will rest upon the platform which the Zionists adopted at their last convention in Pittsburgh. The platform consists of the following three main principles: 1) Nationalization of the soil. 2) Co-operative system. 3) Equal rights.

The nationalization of the land means that the soil of Palestine will belong, or will be under the control of the Jewish people as a whole. This is no place to discuss the means by which this is to be carried out. What is important for us to understand is that the Zionists of America have decided that the benefits derived from the rising value of the land should not fall into the pockets of land speculators, but should always remain in the public treasury. The above is only a modern interpretation of the biblical verse: The land is mine, said the Lord, and you are its inhabitants.

The second principle, according to the Zionist leaders, does not mean the



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endorsement of socialism within Palestine. It proves clearly, however, that the Zionists of America are determined to encourage co-operative enterprises to the greatest extent, so as to enable its development, step by step, into a co-operative state, preserving thereby individual initiative. No established formula exists whereby a co-operative state can be attained--it must develop from tests and experiments. All we can do is to point out the ultimate aim.

The third principle is one with which every American is acquainted, at least in theory, although his experience may be far from satisfactory. But then, whereas we Americans apply our program of equal rights to the narrow field of politics, we Zionists of America apply this principle to all phases of life: to politics and economics, to law and industry, to every man and woman, and to every sect and every faith.

This program, which is imbued with the spirit of the Jewish prophets and American idealism, was confirmed by the conference of Zionist leaders

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throughout the country, held two weeks ago in New York, and it is to be hoped that it will also be supported at the coming Zionist convention in Chicago.

The coming Zionist convention in Chicago should interest every Jew and all our organizations should hold special sessions and adopt resolutions to help the convention to be as impressive and successful as possible. It is a great privilege to attend the convention. The local Zionist organization calls your attention to the following program:

1) Decorations: The house and store of every Zionist in Chicago should be decorated, during the convention, with American and Zionist flags, which will be sold by the Decoration Committee at cost price at all district headquarters.

2) Reception: A ball in the First Regiment Armory will be given on Saturday evening, September 13. This will be the biggest entertainment ever

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seen by Chicago Jews. Get ready to attend the ball. The cost of a ticket is \$1.50, including wardrobe charges.

3) On the eve of the convention, a celebration will be given at the Auditorium Theater, on Wednesday, September 17. This will be the big event of the convention for all the Jews of Chicago--for everyone who will be fortunate enough to get a seat. The prices of admission are \$1.50 and \$2. Tickets for the ball, as well as for the celebration at the Auditorium Theater can be obtained at the convention headquarters, 1212 South Ashland Avenue.

Registered Zionists! Do your duty immediately! The Zionist organization is the central authority of the Zionists, and its strength depends upon the number of its membership. See to it, you nationalistically inclined Jews, that your applications, which have been distributed by the Zionists, are filled out, and send them in to Mr. Leon Zolotkoff, director of the local Zionist bureau, 1212 South Ashland Avenue.

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